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C. H. Woodward.









AN
EXPOSITION
VPON

THE SECOND EPISTLE

Generall of SAINT PETER.

Plainely and pithily handled,

By *A. Symson* Minister of

GODS WORD.

With two necessarie Tables, the one prefixed, shewing
the Resolution or Analysis of the Text, with the Doctrines
arising out of every verse. The other annexed, containing the
principall matters, alphabetically set downe.

*Loe this, we have searched it, so it is: heare it, and know thou it
for thy good, Iob. 5. 27.*

*Legant prius & postea despiciant, ne videantur non ex iudicio,
sed ex odij presumptione ignorata damnare. Hic
prafat. in Isa. ad Paul. & Eustoch.*



LONDON, 101. f. 75.

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dwelling in Popes-head Alley, 1632.



2 40m3 giclaru nis Book 1711



TO
THE MASTER,
WARDENS, AS-
SISTANTS, and others, of the
Worshipfull Companie of
STATIONERS.



It's the saying of Saint Paul unto the Corinthians, that whether wee eate or drinke, or whatsoever wee doe wee must doe all to the glory of God: implying that it's the part and duty of Christians at all times, and in every thing to ayme at the prayse and glory of God. Accordingly was his owne practise: Accordingly his prayer for others. At this aymed he himselfe; hereat in like manner must

1 Cor. 10. 31.

AA 24. 15.
Phil. 1. 10. 31.

The Epistle

we. *This*, even *this* must bee the *end* and *scope* of all our actions; *this* the *marke* and *maine*; the *bent* and *byas* of all our words, workes, devices, desires, counsels, consultations, studies, endeavours, and whatsoever else.

Neither is it without especiall *Reason*, if either we respect *God*, our *selves*, our *workes*, or *those* which are yet *carnall* and *unregenerate*. *God*; 1. because hee hath chosen us to his *glory*, created us that we might set forth the *same*. 2 Because hee himselfe doth, in all his workes, ayme thereat. *This* being the *end* of his delivering the *afflicted*; *This* the *end* of his judgements. *This* the *end* of his mercies. 3 Because he is *omnipresent*, who from the place of his *habitation* looketh upon the *inhabitants* of the *earth*, whether *good* or *evill*, and accordingly will honour such as honour him, and lightly esteeme of those which despise him. 4 Because nill we will we, he will bee glorified by us, though in our confusion: *Our selves*. 1 Because of our manifold deliverances. 2 Because none of us liveth to himselfe, and no man dyeth to himselfe, but whether

wee

Eph. 1. 12.
and 2. 10.

Psal. 50. 15.
Isa. 61. 3.

Exod. 9. 16.
Psal. 33. 14.

1 Sam. 2. 30.

Psal. 30. 1.
Rom 14. 7. 8.

Dedicatory.

We live, we live unto the Lord, and whether we die, we die unto the Lord. 3 Because if through our security and carelesnesse wee rush into sinne, and so dishonour God, wee shall not scape unpunished. 4 Because we are more observed: our life and conversation more pried into then any other. 5 Because as our hearts are made pure by the blood of *Christ*, and we nearer the Courts of the great King, ^{living} ~~living~~ ^{alwayes} as it were in his *presence* chamber, so there's not any time wherein he ceaseth to be good unto us, still adding blessing unto blessing, mercie unto mercie, even *ladening* us dayly with his *benefits*: 6 Because *thus* doing wee are sure to have a glorious recompence of reward. 7 Because failing *herein*, it will bee long and very difficult to recover our selves, as it's to get stains out of the purest lawne, the finest linnen. *Our workes.* 1 Because, if they bee good, we shall be the more furthered in them, and cheerefully performe them; if evill, either wholly withdrawne from them, or if ignorantly we go on in them, the same shall neither be so extremely aggravated,

2 Sam. 12.14.

The Epistle

nor punished, as otherwise they would be.
2 Because nothing ought to bee performed by us, which is not in it selfe lawfull, by the word warrantable, and conduceth not to the *glory of God*. 3 Because whensoever we are about any worke, whether in our generall or in our particular calling, the same may be the very last which wee shall performe. 4 Because howsoever they prove in their event, yet shall we still have comfort in them, As for example, *A minister* preacheth the Word of *God*, thereby ayming at the *glory of God* in the conversion of soules; It falleth out otherwise, the same word proving unto most of his *Auditors* the *savour of death* unto death, he is notwithstanding comforted, as whose conscience beareth him witness, that therein hee aymed at *Gods* glory in their conversion. 5 Because else the *Lord* may justly dilappoint us, confound us, shame us, frustrate our expectation, even in those which we most magnifie. *The carnall and unregenerate*. 1 Because else wee shall give them occasion of reproching or blaspheming. 2 Because else we shall occasion their

Dan. 4. 30.

Gen. 11. 8.

Act. 12. 2.

2 Tim. 12. 14.

1 Tim. 6. 1.

Dedicatory.

their further impenitencie and continuance in sinne, as who narrowly observe our courses, and would be glad by our falls or slips to justify their owne evil practises 3 Because thus (as the Centurion who was present at the death of Christ, could not but acknowledge that he was the Sonne of God, so) they shall be even forced to acknowledge us, *that we are the seed which the Lord hath blessed, the very servants of God* 4 Because thus we shall make use of all opportunities to winne them, as by speaking to them with all reverence, deliberation, compassion; carrying our selves towards them with all affability and courtesie; performing all needfull offices of love and kindnesse; reprovng them with all gentlenesse, yet neither yeelding to them in the least sinne, by our owne practise, nor conniving at the least in theirs. 5 Because thus through Gods goodnesse we may winne them, howsoever shall leave them inexcusable.

1G. 61. 9.

Mat. 5. 16.

It followeth hereupon, *In the negative.*

1. That we must not ascribe the prayse and glory of any particular worke to any, save unto

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unto God alone. 2 that we must not esteeme any thing as God, or respect any thing more then God. 3 That wee must not in *some* things onely, and at *sometimes*, ayme at the glory of God, but in *all* things, and at *all* times ayme thereat. 4 That we must not rashly goe about any thing, without premeditation, or consideration, whether the same wil tend to the glory of God or not. 5 That wee must not meereley in hypocritic performe the worship and service of God, as who doe therein more ayme at our owne then the glory of God. 6 That wee must not for the nonce doe any act tending to the dishonour of God, though in all likelihood the same may tend much unto our owne private gaine: We must not though it were even to gaine a world be *Instruments* in those things whereby God may be *dishonored*. 7 That being lawfully called thereunto wee must not at any time shrinke from the performance of *that*, whether in *doing* or *suffering*, whereby God may be glorified. In the *Affirmative*, 1 That we must walke according to *this rule*, circumspectly, heedfully, carefully ad-

Dedicatory.

sedly; before hand pondering, what we
o thinke speake or do, as who are in all
e to glorifie God. 2 That as God sitteth our
gs for us, and us for them, so we must use
callings as the principall meanes where-
e may glorifie him. 3 That those espe-
y by whose callings God may be either
honoured or dishonoured, should
owly watch over their owne wayes,
they may procure not dishonour, but
our unto his name. 4 That as we are in
cular to glorifie God in our owne cal-
so also to endeavour by all meanes, that
others in like manner may glorifie him in
The two last mentioned, haue occasi-
as well the ensuing *Discourse*, as this
nt *Dedication*; that, as whereby I concei-
no small glory might redound unto God
e instruction, edification, confirmation
people, this, as whereby I might stirre
p in your particular calling (even your
ing and venting of Bookes) to ayme at the
and glory of God. Than this, ther's no-
more profitable, nothing more pleasant,
ing more honourable; this being the ve-

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*Abraham his
Schoolman
Ser.
lib. 1.*

ry way and path leading unto true happinesse
what benefit hath redounded unto the Church
of God, by good Bookes, who knoweth not
what hurt by such as are seditious, conten-
tious, superfluous, lascivious, prophane, or
hereticall, woefull experience sheweth
What *Erasmus* of *Ovids* lewd lines, may be
truely spoken of such kinde of bookes. They
bring hazzard to the yonger. and danger
to the Reader. Ten Sermons (saith one) will
not doe so much good in moving men to true doctrine
as one of those doe harme by enticing them to ill li-
ving. These *Papists*, *Atheists*, and *Epicures* (saith
the same Author) are made by the merry Bookes
of *Italy*, than by the learned lines of *Lovaine*. By
those the Divell kept people in the ignorance
and darkenesse of *Papery* for many ages toge-
ther, as by the same he doth no small hurt in
these our dayes: herein dealing with man as
Hippomanes with *Athalanta*, who seeing he
earnest in her race, threw here one golden ball,
there another to stay her in her course, so hee
to stop our journey to heaven throwes now one,
then another, seditious contentions, super-
fluous, lascivious, scurrilous, vaine, idle,
pro-

Dedictory.

prophane, or hereticall Booke, in our way; being so much the more dangerous, by how much they are pleasing unto mans corrupt nature. Their end is to infect the weakes, offend the good, confirme the bad. Oh that there were among us some zealous Ephesians, that Bookes of so great vanity might be burned up! The Spirit of God wrought in them so mightily, that they contemned the price of so great iniquitie in one City, that at one fire, they brought together the Bookes valued at fifty thousand peeces of Silver, and burnt them all at once. If many such fires were kindled throughout the Land, not a few both shopps and studies would appeare unfurnished, as being indeed stufte for the most part with seditious pamphlets, dangerous treatises, ridiculous legends, fained histories, amorous Poems, Playbookes, merry jests, and such like Trash: As Elisha unto his servant, Is it a time to receive money and to receive garments, and Olive-yards, and vine-yards, and sheepe and Oxen and men servants, and mayd servants? so say I unto you: Is it now time, to print or print such unseworie, such unprofitable Pamphlets? we have now long e-

lo A a 2 nough

A&I9.19.

2. King, 5-26.

The Epistle

Hag. 1. 6.

Mat. 16. 26.

Mat. 6. 33.

1 Tim. 4. 8.

nough played with our owne fancies. *Athe-
isme* encreaseth so fast, that it needs no further
meanes of growth. Such bookes I confesse
sell best, are most sought for, (as amongst
fashions the most waine and gaudie doe for the
most part give best content) but fearefull is
the condition of those that thus gaine, Oh be
not, out of a covetous desire of filthy lucre,
guilty of the blood of any one person after
this sort: As in the dayes of Haggai, hee that
earned wages, earned wages to put them into a
bag with holes: so the gaine which you reape
by this meanes will prove in the end deceit-
full. What will it advantage you if you should gaine
the whole world, and lose either your owne or the
soules of others? Seeke yee first the Kingdome of
God, and his righteousness, and all these things shall
be added unto you. Bodily exercise profiteth little,
but godlinesse is profitable unto all things, having
promise of the life that now is, and of that which is
to come. Too too many there are which pre-
ferre the bookes before mentioned, not onely
unto bookes of Divinity, but even the Scrip-
tures themselves, (as Naaman the Syrian pre-
ferred *Amana* and *Pharpar* before all the waters
of

Dedicatory.

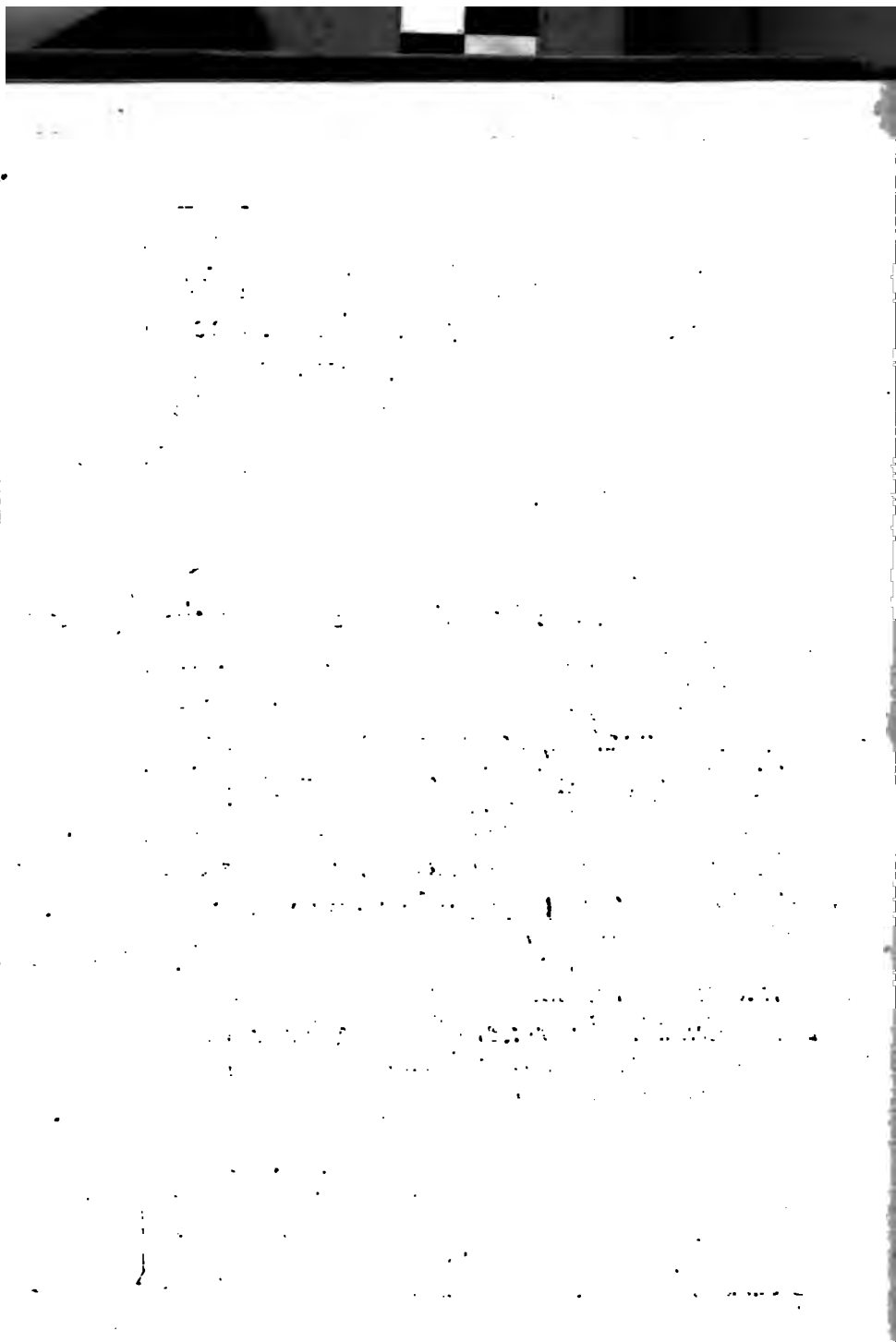
of *Israel*) whereby they are so bewitched, that a *Tale of Robinhood*, please them better than a *Chapter of Job*, a filthy *Ballad* than one of *Dauids Psalmes*; but of you, whom I conceive to be endued with no small store of knowledge, at least who have the meanes thereof in greater plenty than any others, I hope better things. Starve not your selves (*Tantalus-like*) amidst the variety of such choyce dainties. Oh that our *Libraries* were but furnished with the *Crumbs* that fall from your *Table*. As you have time (so having *Bookes* of all sorts) what may you not learne? Before and above all, chuse that which is best, learning this one maine and principall, to know *Christ* and him crucified. Thus desiring you to pardon my rudenesse, and accept this *Paper-present*, I conclude, praying that ye may approve things that are excellent, that ye may be sincere and without offence till the day of *Christ*, being filled with the fruites of righteousness, which are by *Jesus Christ*, unto the prayse and glory of *God*, Amen.

*Tantalus a
labris sibi
supientia cap-
sat flumina,
&c. Horat.*

Phil. i. 10. 11.

Yours in the Lord.

A. Symson.





The Epistle to the Reader.



Christian Reader: thou hast here
ὁρατον πρόλογον. St. Peters second
Epistle (explained as it is) first
offered to thy view; what successe
will accompany the same, I leave
to him, who (though Paul
plant, and Apollos water, yet)
onely giveth the increase. The
world I know doth surfet with
aboundance in this kinde, the presse seeming even over-
pressed therewith, so that what Bezaleel spake of the
Lords people, may be after a sort applyed unto the Lords
Priests, They bring too much, and more than enough
for the use of the Tabernacle. Neither am I ignorant
of the variable disposition of Readers, and how impossi-
ble it is to satisfie the appetite and expectation of every
one. Some misliking the matter, others, the method,
others the phrase, as not a few, all those even in the most
elaborat Tracts. But neither that nor this carrieth
weight enough with it. Not that. 1. Because ther's not any
one (so farre as I know) which writeth upon this whole
Epistle

I Cor. 3. 6.
Non qui can-
quo ostendit
viam prebet
etiam viatis
eum iuvant
Et de gratia
& lib. arbit.

Exod. 36. 5.

The Epistle

*Haec Epist.
ad. Pharif. &
Christ.*

*Bonum quo
communis eo
melius.*

Coryss.

*Paucos plures
libros a pluribus
fieri diverse
sibi non diver-
sa fide, ut ad
plurimos res
ipsa perveniat,
ad alios sic, ad
alios autem sic.
Aug. de Trin.
lib. I. cap. 3.*

*Quidam judi-
care tantum
de alijs, et ip-
si facere nihil
merentur.
Hier. pref. in
Ecl. & Nch.*

Epistle in our owne language, (eyther yet upon the other) whereas not a few have written as well upon that of St. Iames, as upon most of St. Pauls. 2 Because Atheisme and Heresie the two dangerous extremities of this age, bringing no small detriment and annoyance to the Church of God, are here met withall; which therefore may be fitly tearmed an Antidote or preservative from the same. 3 Because in all good things abundance is an easie burden: neyther hath the soule, if it may feede it selfe with variety both by the eare and by the eye, any reason to finde fault with choice. 4 Because a good thing the more common it is, the better it is, Christians being even bound to blesse God for this plentie, and seriously to rejoyce that Gods people may thus liberally feast themselves by both their senses. 5 Because sin is aptly compared to a mightie and sturdie Oake which needeth many armes, and strong blowes to hew it downe, seven dayes, seven Trumpets of Rams hornes, seven Priests being all too little to cast downe this resisting Iericho. 6 Because in the judgement of St. Augustine its profitable that manie bookes be written of manie in a divers manner (not divers fidelitie) that the same thing may come to the more, to some in one manner, and to some in another. Not this. 1 Because for the most part they reprehend what they perceive not, and deprave what they understand not, or out of a prejudicate opinion censure that in others which they would admire in themselves, as whom indeed nothing pleaseth but chickens of their owne hatching. 2 Because they which doe least good themselves, commonly finde greatest fault with others good endeavours: so whom may be applyed that of one, I never knew any more forward to take offence, than such as were most apt
to

to the Reader.

to give it: nor any more hardly brought to beare with failings at the hands of others, than such as stood in greatest neede to have both God and men to beare with no small things amisse in themselves. 3 *Because that its often scene, that such as have no seede of their owne, seldome affect the posterity of another.*

4 *Because.* Duo cum idem faciunt sæpe vt possis dicere, Hoc licet impune facere huic illi non licet : Non quod dissimilis res sit, sed is qui facit. *Though two an act attempt in substance one, as doth befall, Yet one we oft as lawfull like, th' other unlawfull call: Not that the deed is differing, the doer is all in all, But what is equally lawfull, ought equally to be borne withall.*

5 *Because as Xenophon saith,* χαλεπὸν δὴ τῷ ἴσθι ποιῆσαι ὥς τι μὴδὲν ἐμαρτυρῶν : χαλεπὸν δὲ καὶ ἀναιμαρτυρῶς τι ποιῆσαι, μὴ ἀγνώμονι κρῖναι περὶ τοῦ χαλεποῦ, Its an hard matter for men so to do a thing, that it be amisse in no point: and it is hard also for them that doe a thing in no respect blame-worthy, not to light upon some quarreling finde-fault. *More particularly to give those satisfaction (if it may be) let mee protest thus much first on my owne behalfe, then on my bookes.* On my owne.

1. *That I say not with Elihu; I will answer also my part, I also will shew mine opinion, for I am full of matter, the Spirit within me constraineth me: as who doe not unwillingly confesse, that my learning is but small, for much learning requires much reading, and much reading many yeeres, which all that know me, know to be wanting in me. Neither with Solomon, that of making many bookes there is no end; for although it were pittie there should, yet I suppose them fittest for this*

purpose

Observations
Divine and
Morall. pag.
237.238.

*Terent. in Adelph. act. 5o
Scen. 3.
Quicquid
equaliter licet
equaliter
punitur
est. Hor. ad
versus Helvid.*

Iob. 32. 17.
18.

Ecclesi. 12. 12

The Epistle

Seneca.

1 Tim. 4. 12.

Isa. 50. 14.

purpose whom God hath most enabled with fitting gifts. Neither with Pilat, what I have written, I have written, for he that commits any thing to writing gives men a bill of his manners: which every one that reads may put in suite against him if there bee cause in the court of his owne heart, and neighbours care; but that having revised these imperfect notes in the time of my late tedious Agut, and reduced them unto that forme wherein they doe now present themselves, I did then consecrate them unto God as a memoriall of thanksgiving for his extraordinary mercy towards me in my recovery, for the publication whereof I have beene incited by some not of meane judgement. 2 That although happily I may runne within compasse of censure, yet hope I to meete with such, who will not despise Timothy for his youth, but rather helpe than hinder any of Gods labourers, although they bring but stickes unto the Altar. 3 That I passe not for unfriendly censuring, having mine owne inward conscience for my friend, which beareth me witnesse that not for vaine-glory, but for the advancement of Gods glorie, I have laboured herein. 4 That there is nothing more precious than time, which therefore alwayes spending must be well spent, and which I supposed I could not spend better: than thus to employ it. 5 That, seeing the Lord himselfe by his Prophet thus speaketh: Put your selves in array against Babylon, round about; all yee that bend the bow shoot at her, spare no arrowes, for she hath sinned against the Lord: If I amongst the rest of Gods Souldiers obey this his voyce, and shoot against Babylon the best arrowes my simple arme can draw out of the quiver of Gods Booke, with the bow of his holy Spirit, then my diligence me thinkes, should not turne to my

to the Reader.

my reproach. 6 That even by weak means God is pleased often to effect great matters, who hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, yea and things which are not, to bring to nought things that are. On my bookes, both for the Matter, Method, and Phrase, Matter, that its grounded on the sacred Word of God, the same being an exposition upon an Epistle not handled by any throughout in our owne language: Method, that its plaine and familiar, brevitie and perspicuitie being ioyned together, the propositions being sound and short, the proofes plaine and evidens, the applications, succinct and naturall; Phrase, that its cook's after our country fashion, for we preach not our selves, but Christ Iesus the Lord: yea that in all those, I have bettered my selfe by the writings of others whom I could meet withall. Let those reade which are willing, let such as will not, chuse. Non omnes isdem vesci debent cibis. One kinde of meate relishes not every mans palate. There is no lesse need of plaine Instructions to entice men to holinesse of life, than of accurate Treatises to discern truth from error. In judging, judge I beseech thee righteous judgement. Its easier for a man to condemne anothers worke, than to doe the like himselfe, whose hands are tied from writing, let their mouths be also from censuring.

Si quid novisti rectius istis,

Candidus imperti, si non, his utere mecum.

What righter things thou knowest, impart;

Or what I bring take in good part.

To conclude; If I have brought but the least stone or

sticke

I Cor. 1.27.

28.

*Fateor nimis
omisso opinio-
num scrupulo
confessare.
Hier. in lib.
Eccles.*

*Fateor nimis
quoniam me in
divinis volun-
tatem me pro-
prijs viribus
credidisse, nec
habuisse opini-
onem meam,
sed etiam de
quibus scire me
arbitratur, in-
terrogare me
solum, quanto
magis de his
super quibus
anceps eram.
Hier. pref. in
Para.*

*Legant qui
volunt, qui no-
lunt, abiciant.
Hier. pref. in
Esd. 19. Nob.
Hier. Marcell.*

The Epistle to the Reader.

Heb. 13. 20.

sticke, that may serve for the promoting of Gods building: If I have presented but one threed, that may be used in the garnishing of Christs Sanctuary: If I shall reclaime but one sinner from the path of perdition unto the way of Paradise, so that he shall hereafter unsainely acknowledge that he hath beene bettered hereby, I have my desire. If this like, the other may peradventure ere long take its owne place. The God of peace that brought againe from the dead the Lord Iesus, that great shepheard of the sheepe, through the blood of the everlasting covenant, make you perfect in every good worke to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom bee glory for ever and ever Amen.

Thine in the Lord Iesus

A. Symson.



A necessary Table, shewing as well the Analysis or resolution of the text, as the Doctrines or observations (either briefly pointed at, or more largely prosecuted) arising from the same; directing unto the pages where they may be found. The letters ^{a b c d} &c. shew from which word in the text the doctrines or observations so marked do arise. The Doctrines marked with this starre *, that they are generall, arising from the whole verse. The Doctrines with this °, that they arise either from the coherence, or some circumstance in the text necessarily implied.

CHAP. I.

The first Chapter consists of these foure parts. I. the preface, verse 1. 2. II. a Confirmation of them in the hope of the encrease of Gods graces, verse 3. 4. III. an Exhortation unto the studie of faith, and other Christian duties and graces, with diverse Reasons to enforce the same, from verse 5. to verse 16. IIII. an Exhortation to be constant in the faith of Christ the Sonne of God, from vers. 16. to the end of the Chapter.

The Text.	The Analysis.	Doctrines.	Pag.
<p>Verf.</p> <p>1. ^a Simon Peter ^{b d} ° servants and an</p>	<p>THe Preface is laid downe in these two verses, containing the Supercription, Inscription, and Salutation. The Supercription containeth a Description of the penman and writer, from his name <i>Simon</i>, Surname <i>Peter</i>, Office, generall</p>	<p>* It's the dutie of Christians to leade their lives answerable to their Christian names.</p> <p>^b The Preachers of Gods word are in speciall the Servants of Christ.</p> <p>^c Such as enter into the Ministerie, must have their particular warrant from Christ.</p> <p style="text-align: center;">3</p> <p>^c Such</p>	<p>7.</p> <p>9.</p> <p>14.</p>

c *Apostle of*
e *Jesus Christ,*
to them that
have obtained
like
precious
faith with us,
through the
righteousnes
of God, and
our Saviour
Jesus Christ.
2. 1 *Grace*
and peace be
multiplied
unto you,
through the
knowledge of
God, and of
Jesus our
Lord.

rall, a Servant ; Particular, an
Apostle of Jesus Christ. The In-
scription containeth a description
of those to whom this Epi-
stle was written, whom he de-
scribeth from their faith, ampli-
fied, 1. from the certaintie of it,
they had obtained it. 2. from the
qualitie and worth of it, *It was*
of like price with the faith of the
Apostles. 3. from the means
whereby they did obtaine it, even
the righteousness of *Jesus Christ.*
Whom he commendeth. 1. from
the worth of his person, *God.*
2. from his Office, *our Saviour.*
The Salutation containeth a
narration of those things which
our Apostle wisheth unto them.
Where's, 1. the person wishing
those graces. 2. to whom he wi-
sheth them. 3. the graces which
he wisheth them, being three in
number. 1. *Grace.* 2. *Peace,*
3. the acknowledging of *God,*
and of *Jesus our Lord.*

e *Such as would enter into the* 17.
Ministerie must not onely be the
servants of Christ, but be law-
fully called thereunto.

d *The chiefeſt Offices in the* 18.
Church are for the service there-
of.

e *Such as would be good Prea-* 19.
chers, must first be the servants
of Christ.

f *True justifying faith is of* 20.
great price and worth.

g *Faith in all Gods Children is* 21.
alike precious.

h *Through Gods providence we* 22.
obtaine that measure of faith
which we have.

i *The children of God obtaine* 23.
faith through the righteousnesse
of Christ.

Christ is true God, and Saviour 24.
of the elect.

e *Such as have experience of the* 25.
work of Grace, and Peace in
themselves, desire also that others
may have the like.

o *The Preachers of Gods word* 26.
ought by their labours and endeavours ; by their prayers and wishes, to

point out unto their people, those things for which they should
chiefly endeavour. *h* *Spiritual things do onely belong unto Gods chil-*
dren. *o* *Spiritual things are the best things.* *1* *The Grace and fa-*
vour of God is the chiefeſt good to be sought after. *o* *Where there is*
assurance of Gods favour, there is peace of conscience. *h* *God doth*
by degrees bestow Grace on his children. *h* *Grace and peace may be*
obtained, continued, increased, through the knowledge of God, and his
Sonne Jesus Christ.

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Verse.

3 *According*
as his divine
power hath
given unto

THE confirmation of them in
the hope of the Increase of
Gods graces is laid downe in
these verses. Wherein, 1. the
ground of this confirmation.
2. the circumstances observable
about

** The experience of Gods good-*
nesse in bestowing graces upon
us, is an especiall meanes to incite
us to depend on him for the en-
crease of the same.

** God is the giver of spiritual*
things. *God*

34.

35.

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¹ *And all things that pertain unto life and godlinesse, through the knowledge of him that hath called us to glory & vertue.* 4. ¹ *whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

about the same. The ground, taken from the example of God, whose goodnesse and kindnesse towards them, in giving unto them all things pertaining to life and godlinesse, they had already tried. The circumstances observable about the same; concerning, 1. the Giver, his divine power. 2. the Action, hath given. 3. the Gift, all things that pertain unto life and godlinesse. 4. the persons to whom, unto us. 5. the means whereby, through the knowledge of him that hath called us to glory and vertue. 6. the effect of those benefits, or the benefits which wee reape through Christ, most great and precious promises. 7. the end, that by them we may be partakers of the Divine nature, having escaped the corruption that is in the world through lust.

God bestoweth blessings upon his Church freely.
¹ *God bestoweth his blessings bountifully.*
² *God in giving bestoweth upon his owne children the best things.*
³ *Gods children stand in need of many things.*
⁴ *Gods gifts are to be embraced and to be employed as helps unto life and godlinesse.*
⁵ *Godlinesse here, and happinesse hereafter, to be preferred before all things.*
⁶ *Grace preceedeth glory.*
⁷ *Gods gifts appertaine to his owne children.*
⁸ *God by his Divine power doth freely bestow upon his owne children all those things which may further them in the course of godlinesse here, and crowne them in everlasting happinesse hereafter.*

35.
 36.
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 36.
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 36.
 36.
 36.
 36.

⁹ *The elect effectually called by Christ.* h. Such as are effectually called, are here partakers of Grace, and shall be hereafter of Glory. ¹ *By faith in Christ we attaine such things, as may further us towards grace and vertue here, and glory hereafter.* ² *God doth bestow upon his owne children many promises.* ³ *The promises which God bestoweth upon his owne children, are most great and precious.* ⁴ *Gods children are furthered thereby in those things which appertaine unto life and godlinesse.* ⁵ *God bestoweth upon us his promises in and through the means of Christ.* ⁶ *By the promises of God, given and performed unto us, we become partakers of the Divine nature,* ⁷ *By the promises of God, we escape the corruption that is in the world through lust.*

38.
 43.
 44.
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 51.
 51.
 53.
 38.

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Verse,
 5 And besides this,

These verses containe the exhortation unto the studie of faith and other christian graces, which is twofold, the former in these words, and beside this, giving all diligence, or therefore give

¹ *We must endeavour to apprehend the blessings of God.*
² *By our endeavour in holy duties we further our owne salvation.*
³ *God bestoweth his blessings upon*

61;
 61.
 61.

Verſe,
giving c^d all
diligence,
to addreſſe to
your^e & faith,
to vertue, and
to knowledge:
6. And to
knowledge,
to temperance;
and to tempe-
rance, & pati-
ence; and to
patience & god-
lineſſe;
7. And to
godlineſſe, & bro-
therlie kind-
neſſe; and to
brotherlie
kindneſſe & cha-
ritie.

give even all diligence thereunto, which may be conſidered, either as it doth cohere with the former verſes, or with the following words, with the former verſes, either generally or particularly, generally with both third and fourth (for as in thoſe God telleth us what hee hath done, & doth for us, ſo herein ſheweth he, what he would have us to doe for our ſelves,) particularly with the laſt part of the fourth: ſo containing an argument for ſanctification; With the following words, as the manner how we are to performe the duties required therein. The latter in theſe, *Addreſſe unto your faith, vertue; unto vertue, knowledge, &c.* conſidered both in generall, and in particular. In generall three things are handled, 1. the graces commanded, 2. the order of their placing, 3. their connexion and coupling together. In particular ther's required the increaſe of ſpiritual graces, to joyne one with another, to adde one unto another, to miniſter, ſupply and furniſh our faith with the others, yea to aide and ſupport it with the ſame. Touching every of which graces foure things are handled, 1. what they are. 2. the Reaſons which may moove us to labour for them. 3. the meanes whereby to obtaine them. 4. the ſignes whereby to diſcerne them.

increaſed. o The Devil labour by all meanes to deprive us of faith. o Chriſtians muſt labour for every grace. o Vertue, knowledge & temperance, &c. are handmaids to faith. o Such as duly labour for faith ſhall obtaine it. b The graces here mentioned are moſt excellent and neceſſary.

on us, that we may apprehend them and partake of them.

o God doth by degrees perfect his worke of grace in his owne children.

o Without mortification, no aſſurance of our acceptance with God.

o The worke of mortification, hard, laborious, and difficult.

o Unto the dutie of mortification other graces muſt be added.

o By nature we are ſlothfull in the performance of holy duties.

o We cannot obtaine the graces of Gods Spirit without diligence.

o The gifts and graces of Gods Spirit are worthy of our beſt endeavours and greateſt diligence.

o As we are not at all to ſeeke after the unlawfull pleaſures of this world, ſo muſt not we with all diligence ſeeke after the lawfull pleaſures of the ſame.

o The diligence which God requirerh of us, muſt be both inward and outward.

o Of graces faith hath the pre- cedencie.

o Gods graces are as a golden chaine coupled and linked together.

o True faith cannot ſtand alone, Gods children have ſtill neede to adde thereunto.

o God would have us to grow in faith.

o The more grace we have, the more is our faith ſtrengthened and increaſed.

o The Devil labour by all meanes to deprive us of faith.

o Chriſtians muſt labour for every grace.

o Vertue, knowledge & temperance, &c. are handmaids to faith.

o Such as duly labour for faith ſhall obtaine it.

o The graces here mentioned are moſt excellent and neceſſary.

Verse.

8 * For if these things be in you and abound, they make you, that yee shall not be barren, nor unfruitful in the knowledge of our Lord Iesus Christ.

THE Reasons enforcing the former exhortation are of two sorts, the former drawne from the matter to which; the latter, from the person by whom they were exhorted, there being of the former five, vers. 8. 9. 10. 11. of the latter sourse, 12. 13. 14. 15, the first of the former sort laid downe in this, taken from the effect of the graces, or fruite which they reaped thereby, even the knowledge of our Lord Iesus Christ, where ther's 1. a ducty, we must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ, 2. the meanes whereby to performe the same, by having those things in us, and abounding in us.

* Christians must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.

* Such as would be fruitfull in the knowledge of our Lord Iesus Christ must be endued with faith, vertue, knowledge, &c. abounding in them.

81.

85.

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Verse,

9. But hee that lacketh these things, is ^a blind, and cannot see ^b farre off, & hath ^c forgotten that he was ^d purged from his old finnes.

THIS verse containeth the second and third Reasons both taken from the dangerous and miserable condition of those which want the forementioned graces, the former in these words, He is blind and cannot see farre off, where two things are considered, 1. that hee compareth knowledge unto seeing or light, 2. that he compareth ignorance, unto darknesse, the latter in these, and hath forgotten that he was purged from his old finnes, wherein three things, 1. the persons whom God doth purge from their old finnes, 2. the time when he doth purge them, 3. the manner how hee doth purge them.

* Not onely the profit ensuing unto such as have the forementioned graces, but also the danger befalling such as lacke them, incite us unto the study thereof.

* Such as want the gifts and graces of Gods Spirit are ignorant in matters of salvation.

* Such as want the gifts and graces of Gods Spirit have their hearts and minds wholly set upon the profits and pleasures of this world.

* Naturally we are polluted and defiled with sinne.

* Our naturall uncleannesse is universall.

* It can no otherwise be done away but by the blood of Christ.

* Many are externally purged from their finnes, who are not internally

87.

89.

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92.

93.

94.

96.

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<p><i>c</i> <i>Apostle of Iesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Iesus Christ.</i></p> <p><i>2. 1 Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord.</i></p>	<p>rall, a <i>Servant</i>; Particular, an <i>Apostle of Iesus Christ</i>. The Inscription containeth a description of those to whom this Epistle was written, whom he describeth from their <i>faith</i>, amplified, 1. from the certainty of it, <i>they had obtained it</i>. 2. from the quality and worth of it, <i>It was of like price with the faith of the Apostles</i>. 3. from the means whereby they did obtaine it, even the <i>righteousnesse of Iesus Christ</i>. Whom he commendeth. 1. from the worth of his person, <i>God</i>. 2. from his Office, <i>our Saviour</i>. The Salutation containeth a narration of those things which our Apostle wisheth unto them. Where's, 1. the person wishing those graces. 2. to whom he wisheth them. 3. the graces which he wisheth them, being three in number. 1. <i>Grace</i>. 2. <i>Peace</i>, 3. the <i>acknowledging of God, and of Iesus our Lord</i>.</p> <p><i>ought by their labours and endeavours; by their prayers and wishes, to point out unto their people, those things for which they should chiefly endeavour.</i> <i>Spirituall things</i> do onely belong unto Gods children. <i>Spirituall things</i> are the best things. <i>The Grace and favour of God</i> is the chiefest good to be sought after. <i>Where there is assurance of Gods favour, there is peace of conscience.</i> <i>God doth by degrees bestow Grace on his children.</i> <i>Grace and peace may be obtained, continued, increased, through the knowledge of God, and his Sonne Iesus Christ.</i></p>	<p><i>c</i> Such as would enter into the Ministerie must not onely be the servants of Christ, but be lawfully called thereunto.</p> <p><i>d</i> The chiefest Offices in the Church are for the service thereof.</p> <p><i>e</i> Such as would be good Preachers, must first be the servants of Christ.</p> <p><i>f</i> True justifying faith is of great price and worth.</p> <p><i>g</i> Faith in all Gods Children is alike precious.</p> <p><i>h</i> Through Gods providence we obtaine that measure of faith which we have.</p> <p><i>i</i> The children of God obtaine faith through the righteousness of Christ.</p> <p><i>j</i> Christ is true God, and Saviour of the elect.</p> <p><i>k</i> Such as have experience of the worth of Grace, and Peace in themselves, desire also that others may have the like.</p> <p><i>l</i> The Preachers of Gods word</p>	<p>15.</p> <p>15.</p> <p>15.</p> <p>16.</p> <p>18.</p> <p>20.</p> <p>21.</p> <p>21.</p> <p>24.</p> <p>25.</p> <p>27.</p> <p>28.</p> <p>29.</p> <p>29.</p> <p>31.</p>	
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<p>Verse.</p> <p><i>3 According as his divine power hath given unto</i></p>	<p>The confirmation of them in the hope of the Increase of Gods graces is laid downe in these verses. Wherein, 1. the ground of this confirmation. 2. the circumstances observable about</p>	<p><i>* The experience of Gods goodness in bestowing graces upon us, is an especiall meanes to incite us to depend on him for the increase of the same.</i></p> <p><i>* God is the giver of spirituall things.</i></p>	<p>34.</p> <p>35.</p>	

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Verse,
giving ^c all
^b diligence,
^a & adde to
your ^e faith,
& vertue, and
to vertue,
& knowledge:
^d 6. And to
knowledge,
& temperance;
and to tempe-
rance, & pati-
ence; and to
patience & god-
liness;
7. And to
godliness, & bro-
therlie kind-
nesse; and to
brotherlie
kindnes & cha-
ritie.

give even all diligence thereunto, which may be considered, either as it doth cohere with the former verses, or with the following words, with the former verses, either generally or particularly, generally with both third and fourth (for as in those God telleth us what hee hath done, & doth for us, so herein sheweth he, what he would have us to doe for our selves,) particularly with the last part of the fourth: so containing an argument for sanctification. With the following words, as the manner how we are to performe the duties required therein. The latter in these, *Adde unto your faith, vertue; unto vertue, knowledge, &c.* considered both in generall, and in particular. In generall three things are handled, 1. the graces commanded, 2. the order of their placing, 3. their connexion and coupling together. In particular ther's required the increase of spirituall graces, to joyne one with another, to adde one unto another, to minister, supply and furnish our faith with the others, yea to aide and support it with the same. Touching every of which graces foure things are handled, 1. what they are. 2. the Reasons which may moove us to labour for them. 3. the meanes whereby to obtaine them. 4. the signes whereby to discerne them.

o The Diuill labours by all meanes to deprive us of faith. o Christians must labour for every grace. o Vertue, knowledge & temperance, &c. are handmaids to faith. o Such as duly labour for faith shal obtaine it. b The graces here mentioned are most excellent and necessary.

on us, that we may apprehend them and partake of them.

o God doth by degrees perfect his worke of grace in his owne children.

o Without mortification, no assurance of our acceptance with God.

o The worke of mortification, hard, laborious, and difficult.

o Unto the dutie of mortification other graces must be added.

o By nature we are stordfull in the performance of holy duties.

b We cannot obtaine the graces of Gods Spirit without diligence.

c The gifts and graces of Gods Spirit are worthy of our best endeavours and greatest diligence.

o As we are not at all to seeke after the unlawfull pleasures of this world, so must not we with all diligence seeke after the lawfull pleasures of the same.

d The diligence which God requirerh of us, must be both inward and outward.

e Of graces faith hath the preccedencie.

f Gods graces are as a golden chaine coupled and linked together.

g True faith cannot stand alone, Gods children have still neede to adde thereunto.

h God would haue us to grow in faith.

i The more grace we haue, the more is our faith strengthened and

o The Diuill labours by all meanes to deprive us of faith. o Christians must labour for every grace. o Vertue, knowledge & temperance, &c. are handmaids to faith. o Such as duly labour for faith shal obtaine it. b The graces here mentioned are most excellent and necessary.

o The Diuill labours by all meanes to deprive us of faith. o Christians must labour for every grace. o Vertue, knowledge & temperance, &c. are handmaids to faith. o Such as duly labour for faith shal obtaine it. b The graces here mentioned are most excellent and necessary.

o The Diuill labours by all meanes to deprive us of faith. o Christians must labour for every grace. o Vertue, knowledge & temperance, &c. are handmaids to faith. o Such as duly labour for faith shal obtaine it. b The graces here mentioned are most excellent and necessary.

The

Verse.

8 * For if
these things
be in you and
abound, they
make you,
that ye shall
not be barren,
nor unfruitfull
in the know-
ledge of our
Lord Iesus
Christ.

THE Reasons enforcing the former exhortation are of two sorts, the former drawne from the matter to which; the latter, from the person by whom they were exhorted, there being of the former five, vers. 8. 9. 10. 11. of the latter foure, 12. 13. 14. 15. the first of the former sort laid downe in this, taken from the effect of the graces, or fruite which they reaped thereby, even the knowledge of our Lord Iesus Christ, where ther's 1. a duty, we must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ, 2. the meanes whereby to performe the same, by having those things in us, and abounding in us.

* Christians must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.

* Such as would be fruitfull in the knowledge of our Lord Iesus Christ must be endued with faith, vertue, knowledge, &c. abounding in them.

81.

85.

Text.

The Analysis.

The Doctrines.

pag.

Verse.

9. But hee
that lacketh
these things,
is blind, and
cannot see,
farre off, &
hath forgotten
that he
was purged
from his old
sinnes.

THIS verse containeth the second and third Reasons both taken from the dangerous and miserable condition of those which want the forementioned graces, the former in these words, He is blind and cannot see farre off, where two things are considered, 1. that hee compareth knowledge unto seeing or light, 2. that he compareth ignorance, unto darknesse, the latter in these, and hath forgotten that he was purged from his old sinnes, wherein three things, 1. the persons whom God doth purge from their old sinnes, 2. the time when he doth purge them, 3. the manner how hee doth purge them.

* Not onely the profit ensuing unto such as have the forementioned graces, but also the danger befalling such as lacke them, incite us unto the study thereof.

* Such as want the gifts and graces of Gods Spirit are ignorant in matters of salvation.

* Such as want the gifts and graces of Gods Spirit have their hearts and minds wholly set upon the profits and pleasures of this world.

* Naturally we are polluted and defiled with sinne.

* Our naturall uncleannesse is universall.

* It can no otherwise be done away but by the blood of Christ.

* Many are externally purged from their sinnes, who are not internally

87.

89.

90.

92.

93.

94.

96.

The Text.

The Analysis.

Chap. I.

The Doctrines.

pag.

as long as I
am in this
be a *ra-
bernacle*, so
h stirre you
up, by h put-
ting you in
h remem-
brance.

ved our Apostle to put them in remembrance of the foremen- tioned graces, the *fitnesse* and equity of his calling. 2. how long he found himselfe tied unto the performance of this dutie, during his *naturall* life. 3. the benefit which they were to reape there- by, so be stirred up.

In this world we are as pilgrims. *In Gods children have continuall neede of the fre- quent admonitions of the word, whereby they may be stirred up to the performance of holy duties.*

cular calling, is an excellent meanes to further us in the per- formance of the same.

Our bodies are fraile.

We have much neede of the helpe and assistance of God.

Our estate is mutable and changeable.

In this world our soules are but as guests in our bodies.

At the length we shall have a

146.

146.

146.

147.

147.

149.

The Text.

The Analysis.

The Doctrines.

pag.

Verse,

14. * *Know- ing that short- ly I must put off this my Tabernacle, even as our Lord Iesus Christ hath shewed me.*

This containeth the third rea- son, taken from the brevitie of his life, the shortnesse of the time wherein he was to live, or a reason why he resolved not to be negligent in admonishing them, even because he was short- ly to die, where two things are to be considered. 1. the certain- ty which he had of the propin- quitie of his death, knowing that shortly I must put off this my Ta- bernacle. 2. a confirmation or prooffe of this his certaine per- svasion, even as our Lord Iesus Christ hath shewed me.

* *People ought to be so much the more diligent in obeying the exhortations of Gods Word, as in likelihood they are to be deprived of the preachers of the same.*

* *Preachers must be so much the more diligent in performing the workes of their calling, as in likelihood by death they are to be discharged thereof.*

* *Gods children may undoub- tedly perswade themselves of the certaintie and assurance of those things, whereof they have a war- rant from Christ.*

We must all die.

Vnto Gods children death is a passage from this world unto the kingdom of heaven.

151.

155.

156.

157.

158.

The Text.

Verse,

15. * *More- over I will endeavour that you may be able after my decease, so have I shew-*

This containeth the fourth or last reason, taken from the care which he had of them, that even after his decease they might have the summe of Christian doctrine comprised by him.

* *The Preachers of Gods word must not onely be carefull for the present good of their people, but also for the time to come.*

* *People must be mindefull of the exhortations and admoniti- ons*

160.

161.

things ^b al-
waies in re-
membrance.

ons of deceased Preachers. ^a By the Word of God revealed in the Scriptures we are instructed and provoked unto the performance of holy duties. ^b People must bee alwayes mindefull of holy duties.

16

164.

The Text.

The Analysis.

The Doctrines.

pag.

Verse,

16. For we
have not fol-
lowed ^b cun-
ningly ^c devi-
sed ^a fables,
when ^a we
made
^d knowne
unto you the
power and
comming of
our Lord Je-
sus Christ, but
were eye-wit-
nesses of his
majestie.

FROM this unto the end of the Chapter, ther's layd downe an exhortation unto constancie in the faith of Christ, and confession of the doctrine which was delivered unto them by the Apostles, backt by a twofold argument, wherof the former is taken from the excellencie of the matter wherunto he doth exhort them, the latter from the certaintie of the same. The excellencie of the doctrine is layd downe in the former part of the verse, wherein three things are to be considered. 1. a difference betweene the doctrine of the Apostles of Christ, and others, in these words, we followed not cunningly devised fables. 2. the end of the Apostles office and calling, to make knowne the power and comming of the Lord Iesus Christ. 3. how farre our Saviour Christ did manifest himselfe unto his Apostles, with our eyes we saw his majestie. The certaintie thereof made apparent by three Reasons. 1. from his owne and the testimonie of two other Apostles, James and Iohn, in these words, but were eye witnesses of his majestie. 2. from the testimonie of his Father, verl. 17. 18. 3. from the testimony of the former Prophets, verl. 19. The 1. layd downe in the latter part of this being amplified by an Antithesis betweene it, and the fables of Philosophers, or false teachers.

^a Preachers ought to deliver nothing but the truth of God.

170.

^b The Doctrines which in outward appearance seeme most plausible, are not alwayes most wholesome.

172.

^c The doctrine of false Teachers is deceivable.

173.

^d Such as want the preaching of Gods word, are ignorant of the comming of Christ.

174.

^e The Apostles did diligently make knowne the workes of their calling.

174.

^f By the Apostles labours they learned the knowledge of Christ.

175.

^g The doctrine of the Apostles doth concerne the power and comming of our Lord Iesus Christ.

175.

^h The doctrine of the Apostles certaine and excellent.

176.

ⁱ God after a speciall manner doth reveale himselfe unto his owne children.

177.

^j Gods children behold and observe that in Christ, which others doe not.

177.

CHAP. II.

The second Chapter consisteth of these three parts. I. a prophesie of those false Teachers, wherewith the Church both was, and is now troubled; together with some notes whereby they might be knowne, as also the certainty of their destruction, from verse 1. to verse 10. II. a description both of the kindes and of the manners of those false Teachers, from vers. 10. to vers. 20. III. a declaration of the woefull estate and condition of such as are seduced by them, from vers. 20. unto the end of the Chapter.

The Text.	The Analysis.	Doctrines.	Pag.
Verse, 1. But there were false Prophets also among the people, even as there shall be false Tea- chers among you, who pri- vily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon them- selves swift destruction.	T His containeth three particu- lars. 1. a prophesie of those false teachers wherewith the Church of God was to be tried, together with a confirmation of the same, There shall be false teachers among you even as there were false Prophets among the people. 2. the study whereabouts they would employ themselves, who privily shall bring in damna- ble heresies, even denying the Lord that bought them. 3. the fruites which they were to reape by those their damnable heresies, bringing upon themselves swift destruction.	* The Church of God as it hath beene, so is and shall be assaulted by false teachers. b Erronious and hereticall do- ctrine is not the doctrine of the true Church, but intruded and brought in by false teachers. c False teachers are both dili- gent and subtile in broaching their errors. d Heresies intruded and brought into the Church are damnable and deadly. e False teachers by bringing in such damnable and deadly heresies deny the Lord that bought them. f The reward of hereticks is swift destruction.	227. 234. 236. 239. 240. 244. 245.

The Text.	The Analysis.	The Doctrines.	pag.
Verse, 2. And many shall follow their pernici- ous waies, by reason of	T hese verses containe a further Description of false teachers, together with a repetition of the punishment which shall befall on them: they are described, 1. from the number of their fol- lowers, and many shall follow their	* The doctrine of false tea- chers is exceeding fruitfull. b False teachers blaspheme the way of truth, Christ, and his holy Gospel. c Such as are the followers of false teachers, speake evill of Christ,	247. 251. 254.

whom the ^b way of truth shall be ^b euill spoken of.	their pernicious or lasciuious wayes. 2. from the effect which their doctrine worketh, either in themselves, their followers, or in others, by them, or by reason of them the way of truth is euill spoken of. 3. from the ground and cause of their here- ticall doctrine, covetousnesse. 4. from the manner of their sedu- cing, it is through fained words. 5. from their end and ayme in broaching their errors, that they may make merchandise of those whom they doe seduce. Their punishment, whose judge- ment now of long time lingereth not & their damnation smureth not words. ^a False Teachers in seducing their followers, ayme at their own gaine. ^c Gods judgements shall undoubtedly and most certainly scase upon false Teachers.	Christ, and of his Gospel. ^b By reason of the bad life and conversation of false Teachers, and the Apostasie of their follow- ers, other unregenerate persons take occasion to speake euill of Christ, & his holy Gospel: or thus, ^b Through the Apostasie, back- sliding, and euill life of profes- sors, unregenerate and carnall persons speake euill of Christ and his holy Gospel. ^c Covetousnesse is the ground and cause of all those errors which are broached abroad by false Teachers. ^a False Teachers doe ensnare their followers through fained words. ^c Gods judgements shall undoubtedly and most certainly scase upon false Teachers.	255. 256. 258. 261. 263. 267
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Verse, 4 For if God c spared not the a b c An- gels that sin- ned, but d cast them downe to hell, and deli- vered them into chaines of darkenesse, to be reserved unto judge- ment.	THE certainetie of those judg- ments which shall be inflict- ed on false teachers, our Apostle confirmeth by a twofold exam- ple. The 1. is layd downe in these words, being taken from the Angels that sinned, wherein these three things are to be con- sidered. 1. the persons which sinned and were punished, the Angels. 2. the sinne or fall of the Angels implied in the word sin- ned. 3. their punishment; They were cast downe to hell, deliv- ered unto chaines of darkenesse to be mentioned, 1. their punishment in this life, deprived of heaven: cast downe into hell; this last being amplified by their entertainment there, and by the end why they were put there. Their entertain- ment is chaines of darknesse: the end why they were put there to be reserved in durance unto the judgement of the great day. 2. their pun- ishment in the life to come, They shall be judged.	^a False Teachers shall cer- tain- ly be destroyed. ^a None can persevere in good- nesse whom God doth not uphold by his holy and heavenly Spirit. ^b None ought to bee puffed up with any gift either of body or mind, wherein they excell others. ^c No beauty, glory, or excellen- cy of the creature, can exempt it from the punishment of sinne, fal- ling thereto. ^a The condition of the euill An- gels is most miserable: & terrible. They are reserved unto judgement, wher's mentioned, 1. their punishment in this life, deprived of heaven: cast downe into hell; this last being amplified by their entertainment there, and by the end why they were put there. Their entertain- ment is chaines of darknesse: the end why they were put there to be reserved in durance unto the judgement of the great day. 2. their pun- ishment in the life to come, They shall be judged.	271. 272. 273. 274. 277.
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Verse.
5. And spared not the old world, but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly.

The 2. example is taken from the old word, which consisteth of two parts, the former concerning the destruction of the old world, wherein these three things are to be considered. 1. the persons punished, the old world. 2. the ground or cause of their punishment, implied in the word ungodly. 3. the punishment it selfe, God brought in the flood upon them: where may be considered the Author God, the time, after the space of 120. yeares, the matter, a flood of water, the equity, as who were even drowned in the pleasures of sin: the latter the preservation of Noah and his family, wherein three things are set downe, 1. the persons preserved, eight persons in all, Noah and his wife, his three sonnes, and their three wives. 2. the danger from which they were preserved the generall deluge. 3. the meanes whereby they were preserved, our ward, the Arke, inward, faith.

children. * In most societies and companies the wicked are mingled with Gods children. h God in the midst of danger, can preserve whomsoever hee pleaseth from the same. * The Arke a type of the Church.

* Even a multitude of sinners partaking together in sinne, are not exempted from Gods judgements. 280.
b Sinne is the cause of these judgements which God inflicteth on men and women. 284.
* Wee must abstaine from the finnes of the old world. 285.
c Judgements cannot cease on mankind till God send them. 287.
* God hath variety of judgements to inflict on the workers of iniquity. 288.
* God in the execution of his judgements doth not deale alike with every sinner. 288.
* God will not alwayes deare with impenitent sinners. 289.
* Gods judgements are just and equall. 289.
* God in the execution of his judgements upon the wicked, is carefull of his owne children. 290.
f The number of the godly few. 290.
g The holinesse of the godly shall not be buried in oblivion. 290.
Wicked persons fare the better for the companie of Gods children. 290.
* In most societies and companies the wicked are mingled with Gods children. 290.
h God in the midst of danger, can preserve whomsoever hee pleaseth from the same. 291.
* The Arke a type of the Church. 291.

The Text.

Verse.
6. And turning the cities of

The 3. example is taken from that horrible and fearefull destruction of Sodom and Gomorrah, wherein these foure things are considered. 1. the subject of this punishment, the Cities of Sodom and Gomorrah, whereunto we may adde, Admah and Zebolim, with the inhabitants thereof, and all that they had. 2. the

The Doctrines. 293.
* Such as are partakers together in sinne, shall partake together in punishment. 293.
o Men and women by their finnes bring Gods judgements not only upon themselves, but all things that belong unto them. 294.
b It is usual for the ungodly to have such as follow them in their finnes. 295.

The Text.

The Analysis.

Chap. I I.

The Doctrines.

Page.

a *b* *c* Sodom and *a* *b* *c* Gomorrah into *a* *b* *c* ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

the cause or ground of that punishment, implied in the word ungodly. 3. the punishment inflicted upon them, *Their Cities were turned into ashes, and condemned with an overthrow.* 4. the end why God inflicted this judgment on them, that they might be an ensample to them that after should live ungodly.

c Multitude partaking in sin is not exempted from Gods judgements, neither doe any their outward priviledges exempt them from the same.

a Such as should be most thankful unto God, for the most part prove most unthankfull

a The finnes of the Sodomits, both many and great.

a Great finnes bring great judgements.

a God is equall in the execution of his judgements. *a* God in the execution of his judgements, doth differently deale with his owne children and wicked persons. *a* Gods judgements on the wicked are also for the admonition and instruction of others.

295

295.

296.

297.

302.

302.

303.

304.

The Text.

Verse.

7 And *a* delivered just Lot *c* vexed with the *b* filthy conversation of the wicked.

8. (For that *a* righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds.)

The Analysis.

The Doctrines.

Page.

These verses are a prooffe of Gods power in the preservation of his owne children, taken from the example of Lot, which consisteth of two parts, The former containing Lots preservation, in these word, and delivered just Lot. The latter, Lots commendation in these, vexed with the filthy conversation of the wicked, and againe, in seeing and hearing, that righteous man dwelling among them vexed his righteous soule from day to day with their unlawfull deeds.

a God doth preserve and deliver the righteous from those judgements which are inflicted upon the wicked.

b The conversation of wicked persons is filthy, and their deeds unlawfull.

c Gods children are vexed with the filthy conversation of the wicked.

a Its hurtfull and dangerous for Gods children to dwell amongst wicked persons.

307.

319.

310.

311.

The Text.

Verse.

9. The Lord knoweth how to deliver the *a* godly out of *a* temptation,

The Analysis.

The Doctrines.

Page.

The conclusion of the preceeding doctrine touching the destruction of the ungodly, and preservation of the godly, which consisteth of these two parts. The 1. concerning the preservation of the godly in these words.

a The godly in this present world are subject to temptations.

b The Lord knoweth how to deliver the godly out of temptations.

c There shall be a day of judgement wherein the unjust shall be punished.

318.

321.

322.

The Text.

The Analysis.

Char. II.

The Doctrines.

pag.

and to re-
serve the un-
just unto the
day of judge-
ment to be pu-
nished.

words: The Lord knoweth how
to deliver the godly out of temp-
tation. The 2. concerning the
destruction of the wicked, in
these, and to reserve the unjust
unto the day of judgement to be punished.

punished.

^a The unjust are now reserved
under punishment unto the day of
judgement.

324.

The Text.

Verse.

10. d But
chiefly them
that make
after the flesh
in the lust of
uncleanesse;
and despise
Government,
c presumptu-
ous are they:
c selfe-wil-
led: they are
not affraid to
speake evill of
dignities.

The Analysis.

The second part of the chap-
ter is contained from this un-
to the 20. verse, containing a de-
scription both of the kinds and
manners of these false teachers,
together with divers repetitions
of their miserable and woefull
estate, of those many horrible
and terrible torments, which are
prepared for them, all which are
briefely recorded in this verse,
namely 1. their punishment, in
these words but chiefly the first

walk after the flesh, which having relation unto the last part of the
former verse, imply that the estate of false teachers is much more
dangerous, than the condition of other ungodly persons. 2. their
kinds, which may be reduced into two orders or ranks, for they
are eyther epicures which walk after the flesh in the lust of unclean-
nesse, or libertines, and that both in regard of their judgement, and in
regard of their practise, of their judgement. they despise government. Of
their practise, they are not affraid to speake evill of dignities. 3. their
nature and quality. 1. they are presumptuous. 2. they are selfe-willed.

The Analysis.

The Doctrines.

This containeth an aggrava-
tion of the finnes of libertins
in despising government, and
thir from the example of the
Angels, false teachers dare doe
that which the very Angels dare

^a The respect which God, holy
Angels give unto magistrates
doth condemne false Teachers to
their contempt of them.

The Angels are mighty and
powerfull creatures.

pag.

328.

334.

339.

340.

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343.

345.

Text.

Verse.

21. Wherein
Angels which
are greater in
power and
might, bring
not railing ac-
cusations a-
gainst them,
before the
Lord.

This containeth an aggrava-
tion of the finnes of libertins
in despising government, and
thir from the example of the
Angels, false teachers dare doe
that which the very Angels dare

^a The respect which God, holy
Angels give unto magistrates
doth condemne false Teachers to
their contempt of them.

The Angels are mighty and
powerfull creatures.

12. But these as ^a naturall brute beasts, made to be taken and destroyed, speaking evill of the things that they understand not, and ^a shall utterly perish in their owne corruption.
13. And ^a shall receive the reward of unrighteousnes, as they who count it pleasure to riot in the day time: ^a spots they are and ^a blemishes, sporting themselves with their owne deceivings, while they feast with you.

Text.

Verse,

14. Having eyes full of adultery, and that cannot cease from sin, ^b c ^d beguiling de unstable soules: an heart they have learned of covetous practises: ^a cursed children.

not. Though they are much more powerfull and mightie than men, yet doe not they dispraise magistrats, blame the authority and power which is given them of God.

The Analysis.

These containe a description of the abominable life and corrupt manners of these lawles Libertines, whereby they draw upon themselves Gods heavy wrath & indignation. It concerneth 1. their brutishnesse, in these words, but these as naturall brute beasts made to be taken & destroyed. 2. their ignorance or rashnesse in these, they speake evill of the things which they understand not. 3. their intemperancie in these, they count it pleasure to riot in the day time, or daily to live deliciouly. 4. their hypocrysie, spots they are and blemishes, sporting themselves with their owne deceivings, while they feast with you, whereunto is annexed their lamentable condition, that they shall utterly perish in their owne corruption, and likewise receive the reward of the unrighteous.

The Analysis.

These verses containe two things. 1. a proposition laide downe in the 14. and beginning of the 15. vers. 2. a confirmation thereof laid downe in the rest of the 15. and 16. verses. In the proposition there are five particulars whereby those lawles libertines are described. 1. their lasciviousnesse, having eyes full of adultery, and that cannot cease from sinne where wec have both the kind of it, adultery, the subject of it, their eyes, the measure of it full, their progresse in it, that cannot cease from sinne.

The Doctrines.

^a False Teachers are as naturall brute beasts made to be taken and destroyed.

^b They speake evill of the things they understand not, and so are ignorant and rash.

^c They count it pleasure to riot in the day time, or daily to live deliciouly. & so are intemperate.

^d They are spots and blemishes, & c. and so hypocrites.

^e They would be accounted true hearted Christians.

^f They are not ignorant of their owne hypocrysie.

^g It rejoyceth them to be esteemed religious.

^h God will bewray their hypocrysie.

ⁱ They are dangerous and scandalous to Gods Church.

^j Every outward professor is not a true Christian.

The Doctrines.

^a False teachers are lascivious.

^b They are deceitfull.

^c They endeavour to make others also partakers of their wickednes.

^d They doe fraudulently seduce men and women.

^e Such as are seduced by them are unstable. ^f They are covetous.

^g One sinne draweth on another.

^h Covetousnesse is rooted in their hearts. ⁱ They make an occupation thereof. ^j They are skilful in their covetous practises. ^k they curse others and are themselves also accursed.

The Text.	The Analysis.	Chap. II.	The Doctrines.	pag
<p>Verse, 15. Which have forsaken the right way, and are gone astray, following the way of Balaam the sonne of Bosor, who loved their waies of unrighteousnes.</p> <p>16. But was rebuked for his iniquity: the dumbe Asse speaking with mans voyce, forbad him, and madnes the Prophet.</p>	<p>2. their deceitfulnesse, beguiling unstable soules, wherein may be considered, the seducers compared to fowlers or fishers, the seduced compared unto fishes or fowles: the meanes whereby they are seduced, compared unto those baits wherewith fishes and fowles are taken. 3. their covetousnesse, an heart have they exercised with covetous practises. 4. their unhappinesse, they are cursed children, or the children of curse. 5. their Apostasie, which have forsaken the right way, and are gone astray, wher's 1. their aversion from good. 2. their conversion unto evill. The confirmation is taken from the example of Balaam, who is described, 1. from his name Balaam. 2. from his place of birth, Bosor. 3. from the greatnesse of his sinne, the way of Balaam. 4. from the ground of his wickednesse, who loved the wages of unrighteousnesse. 5. from the reward which he reaped hereby, he was rebuked for his iniquity, the dumbe Asse speaking with mans voyce, forbad the madnesse of the Prophet. 6. from his Office, he was a Prophet.</p>		<p>1 They are Apostats from God. 366 = Such as withdraw their hearts from God, &c. are Apostats. 367 = Such as forsake the right way goe astray. 368. = A man may know himselfe by the way wherein he walketh. 369. = Covetousnesse the roote of all evill. 370. = Riches got unlawfully are but unrighteous gaine. 371. = Balaam lest inexcusable. 371. = Oftentimes wise men are taken with mad fits. 372. = God can extraordinarily open the mouthes of dumbe creatures. 372. = Often those that should be guides unto others, prove stumbling blocks. 372. = Gods ordinances must be duly performed. 372.</p>	
The Text.	The Analysis.		The Doctrines.	pag.
<p>Verse, 17. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.</p> <p>18. For when they shall see great</p>	<p>These verses containe a further description of the same persons, wherein two things are to be considered. 1. a proposition laid downe in the 17. ver. 2. a confirmation of the same laid down in the 18. & 19. The proposition containeth two things, 1. the nature, & 2. the reward of false teachers. Their nature expressed by a twofold similitude, whercof the first condemneth their barrennesse and unfruitfulnesse, They are wells without water, the second their inconstancie and variablenesse, clouds that are carried with a tempest. Their reward, to</p>		<p>= False teachers make a shew of that which is not in them. 378. = The doctrine of false teachers rendereth unto carnall and fleshy liberty. 380. = Many may goe a great way in the course of godlinesse, and at the length fall away. 381. = It's not enough to begin well, unlesse we continue & persevere. 382. = Such as are overcome by their bound-staves thereunto. 388.</p>	

swelling words of vanitie, they allure through the lust of the flesh, through much wantonnesse, those that were cleane escaped from them that live in error.

19. While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome of the same is he brought in bondage.

Text.

Verse,
20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, they are againe entangled therein, and overcome, the latter end is worse with

whom the mist of darknesse is reserved for ever. The confirmation implieth thus much, that as wells allure thirstie passengers thereunto, and clouds which swell by the winde, make an offer of raine to refresh the thirsty ground, so those men draw many after them, as hoping to attaine some great thing by them, but when all comes to all they prove voyd and emptie, wells without water, clouds that are carried with a tempest. Herein may be considered. 1. the seducers, false teachers, aptly compared (as the originall word importeth) unto cunning *fishers*, and skillfull *fowlers*; knowing both when, and where, and after what manner to intangle simple soules. 2. the manner of their seducing, *fraudulently*, hypocritically, vaine gloriously. 3. the persons whom they doe seduce, those *who for a while were escaped from them who live in error*. 4. the meanes whereby they are seduced, through the vaine glorious and plausible doctrine of false teachers, who *speak great swelling words of vanitie, promising freedom and liberty*. 5. the vanity and folly of these men, consisting in two particulars, 1. in promising that which they are not able to performe, even liberty, *when as they themselves are in bondage*, 2. in making their followers beleieve that true liberty consisteth in a freedome from outward obedience and subjection unto magistrates, which is nothing so, it consisteth in a freedome from sinne.

The Analysis.

The Doctrines.

Titler's in these verses (containing the last part of this Chapter) a description of the wofull, lamentable, and miserable estate of those which are seduced, through the pernicious doctrine of false teachers.

If after they have escaped the pollutions of the world, &c. the latter end is worse with them then the beginning, it had bene better for them not to have known the way of righteousness, &c. It containeth these two particulars. 1. a proposition, ver. 20. 2. a confirmation thereof, ver. 21, 22. In the proposition two things are to be considered. 1. the subject or parties spoken of, they *which* having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, are againe entangled therein and overcome. Wherin we have both their former estate: under the pollutions of the world, and meanes how they were freed therefrom, the knowledge of the Lord and Saviour Iesus Christ, and their present, being againe entangled therein and overcome, wher's both their temptation, their yeelding unto the temptation, and by what meanes they fall into the same. The predicate or what is affirmed of them, that the

* The estate of those which having gone a great way in christianitie, fall away is more dangerous than theirs which never made any profession at all.

them than the latter end is worse with them than the beginning, &c. The confirmation is set forth by a comparison and a similitude; the comparison being betwene the sinnes of knowledge or presumption, and the sinnes of ignorance, or infirmitie. The similitude twofold, the former internall, taken out of *Pro. 26. 11.* the latter externall, added by our Apostle, that taken from the dog which returneth to his vomite, this from the sow, which being washed walloweth in the mire. way of righteousness, than after they have knowne it, to turne from the holy commandment delivered unto them. 22. * But it is happed unto them according to the true proverbe: The dogge is turned to his owne vomit againe, and the sow that was washed to her wallowing in the mire.

CHAP. III.

The third Chapter consisteth of two parts. In the former, our Apostle affirmeth, and by confuting the Adversarie evidently and cleerely confirmeth, that the world shall have an end, Christ come unto judgement, from *vers. 1. to vers. 10.* In the latter, he describeth the forme and manner of the same, from *vers. 10. to the end of the Chapter.* The former part containeth these particulars. I. a preface, *vers. 1. 2.* II. the error and opinion of those Epicures, and prophane persons, together with the ground of the same, *vers. 3. 4.* III. a confutation of their error, drawne out of the fountaine of the holy Scriptures, *vers. 5. 6. 7. 8. 9.* The latter, these, I. the forme and manner of Christs coming to judgement, and of the end of the world, *vers. 10. 11. 12.* II. an exhortation unto holinesse, and innocency of life, confirmed also by the authority of S. Paul, upon which occasion he commendeth Apostolike Doctrine, *vers. 14. 15, 16.* III. the conclusion both of this Chapter, and Epistle, exhorting unto watchfullnesse, unto perseverance, unto the growth in grace, and in the knowledge of our Lord and Saviour Iesus Christ, *vers. 17. 18.*

Verse, 1. <i>c This second Epistle (b lo:ed) I have written unto you in bermouth the word</i>	These verses containe the preface of this Chapter, shewing the final cause of the writing both of this, and the former Epistle, namely first to renew the same doctrine which they had received, to admonish and put them in minde thereof, <i>vers. 1.</i>	* The Preachers of Gods word ought tenderly to affect their people. Ministers must use all means, endeavour every way for the good of Gods people. c This second Epistle is no lesse canonical than the former.	405. . 206. 406.
	2. to	d Pres-	

The Text.	The Analysis.	Chap. III.	The Doctrines.	Page.
<p>your pure minds by way of re- membrance.</p> <p>2. That yce may be mind- full of the words which were spoken before by the holy Prophets, and of the com- mandment of us, the Apo- stles of the Lord and Sa- viour.</p>	<p>2. to instruct them in the do- ctrine of the Gospel, as the one- ly true doctrine, confirmed by the testimony of the Prophets, and of the Apostles of Iesus Christ, vers. 2. It consisteth of two parts. 1. an incitation to receive the doctrine now to be delive- red, vers. 1. 2. a perswasion to persist in the truth which before they had received, vers. 2 both which are enforced by a two- fold argument, the former drawne from the condition of the persons, the latter from the persons, both writer and hearer, love unto them was not small; and so was not to entertaine any other but pure and sound doctrine. Things written, backt by antiquity and consent of Scripture. The writers affection, beloved, faith- fullnesse, doe now write unto you, diligence, this second Epistle, wisdom to stirre up your pure minds by way of remembrance, being likewise pointed at.</p>		<p>d Preachers must be painefull and diligent.</p> <p>e Preachers must especially ayme at those things which are most profitable for the people.</p> <p>f Even Gods clefth have needs to be put in minde of their duties.</p> <p>g The doctrine of the Gospel is the onely certaine and true do- ctrine.</p> <p>h It is not enough to heare or reade Gods word unlesse wee be mindefull of the same.</p>	<p>407.</p> <p>407.</p> <p>408.</p> <p>409.</p>
The Text.	The Analysis.		The Doctrines.	Page.
<p>Verse.</p> <p>3. knowing this first: that there shall come in the last daies, scoffers, and walking after their owne lusts.</p> <p>4. And say- ing, where is the promise of his coming?</p>	<p>These verses containe the se- cond particular which is to be considered in the first part of this chapter, namely a proph- etic touching Epicures, which deny the coming of Christ Iesus, the end of the world, the revard of the godly, and pu- nishment of the wicked. Those he describeth, 1. from the time, wherein they would abound, in the last daies. 2. from their na- ture, Scoffers, walking after their owne lusts. 3. from their blasphemous speeches, where is the promise of his coming. 4. from their ridiculous reason, to con- firm their opinion, for since the Fathers fell asleepe all things continue as they were from the</p>		<p>a Both preachers and people should take notice of scoffers and mockers.</p> <p>b There hath not beene any time so pestred with scoffers and scor- ners of religion, as these last daies.</p> <p>c Scoffers and scornors of reli- gion walke after their own lusts.</p> <p>d There is lust and concupiscence in every one.</p> <p>e Mockers of God have their hearts filled with ungodly lusts.</p> <p>f Mockers and scornors are vas- sals and slaves to their owne lusts.</p> <p>g There is not any point of reli- gion in a manner, more opposed and contradicted by the devill and his instruments, than this of Christ</p>	<p>413.</p> <p>416.</p> <p>419.</p> <p>420.</p> <p>421.</p> <p>422.</p>

h¹ for since
the Fathers
fell^h asleepe,
all things
continue as
they were
from the be-
ginning of the
creation.

the beginning of the creation. 5.
from the certainty hereof, this
know.

Christ's second coming to judge-
ment.

h Such as are carnall and flesh-
ly minded are ridiculous in their
judging and reasoning about points of religion. ¹ Gods providence is
wonderfull in the preservation of his creatures. ^h Death is but a
leepe. ¹ The wicked abuse Gods blessings to the dishonour of his
name.

425.

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The Text.

Verse.

The Analysis.

The Doctrines.

page.

5.^a For this
they are wil-
lingly igno-
rant of, that
by the word
of God the
heavens were
of old, and the
earth standing
out of the wa-
ter and in the
water.

6.^b whereby
the world that
then was, be-
ing overflow-
ed with wa-
ter perished.

7.^b But the
heavens and
the earth
which are
now, by the
same word
are kept in
store, reser-
ved unto fire
against the
day of judge-
ment and per-
dition of un-
godly men.

These with the two following
verses containe the third par-
ticular to be observed in the for-
mer part of this Chapter, name-
ly a confutation of the preceding
argument of the forementioned
scotters denying the coming of
Christ. The falsehood as well
of it's proposition as assumption
our Apostle detesteth; the pro-
position was this, that if the
world had already endured for

many ages, it should likewise endure for ever, our Apostle denyeth
it, because as God was able by his word to create the world, and
all things therein, so he is able by the same word to dissolve and
destroy it. Their Assumption was this, that the course of nature is
all one as it was from the beginning of the creation, this our Apo-
stle doth in like manner deny. *The world that then was* (saith he)
being overflowed with water perished. The parts considered are two.
1. a confutation of error, layd downe in the 5. and 6. verses con-
taining matter both of reprehension and instructions; reprehension
of their wilfull, willing and affected ignorance; instruction in the
same things wherein they were willingly ignorant, namely, 1. about
the creation of the world, which both in regard of the manner and
matter thereof was by the word of God. 2. about the destruction of
the world, which is eyther past, or to come, past by water, to come
by fire. 2. an asseveration of the truth laid downe vers 7. declaring
that this world reserved by Gods word, shall at the day of judgement
and perdition of ungodly men, be destroyed by fire. In both there
being three things layd downe. 1. the creation of all things, wher's
the efficient, the time, the matter, and manner. 2. the destruction of
the old world, wher's the things destroyed, the meanes whereby. 3.
the

^a The word of God reveale^d in
the Scriptures is the ordinary &
effectual meanes, both to be pre-
served from error, and confute
all erroneous opinions.

^b As by Gods decree the hea-
vens and earth were created in
the beginning, and thereafter the
earth was drowned, so by the
same are they reserved unto fire
against the day of judgement.

429.

433.

the destruction at the last judgement, where's the matter to be destroyed : How they are now upholden ; the means whereby destroyed ; at what time ; and the portion of the wicked on that day.

Text.

The Analysis.

The Doctrines.

pag.

Verse,

8. ^a But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeeres as one day.

9. ^a The Lord is not slacke concerning his promise (as some men count slacknesse) but is long suffering to usward, not willing that any should perish, but that all should come to ^b repentance.

These verses containe an Answer unto a maine objection of those scornfull Adversaries. The objection is this : If Christ be to come unto judgement, as ye preach, and hee himselfe hath promised, then why doth hee so long delay his comming, why hath he not come all this while, many hundreds of yeares being past since the promise was made ? Sure he is either unwilling, or if willing, yet unable to accomplish his promise. The answer is twofold ; The former laide downe, verse, 8. taken out of 1st Mal. 90.4. for a thousand yeares in thy sight are but as yesterday, when it is past, which the Apostle amplifieth by the like sentence. One day is with the Lord as a thousand yeares, whereof accordingly he would not have us ignorant; and therefore doth by a loving compellation exhort us to the knowledge of the same. Beloved (saith he) be not ignorant, &c. The latter laid downe, verse 9. shewing the true cause why the Lord doth deferre his comming, even because he is long suffering to usward, not willing that any of us should perish, but that all of us should come to repentance.

^a God doth not measure times and seasons according to the corrupt judgement of man.

442.

^a God doth not through slacknesse deferre the promise of his comming, but stayeth till the appointed time.

445.

^b God doth by his patience and long suffering tacite us unto repentance.

447.

^c Gods love towards his owne children is unspeakable.

450.

The Text.	The Analysis.	Chap. III.	The Doctrines.	pag.
<p>Verse, 10. But the day of the Lord will come as a theefe in the night, in the which the heavens shall passe away with a great noise, and the elements shall melt with fer- vent heate, the earth also, and the works that are therein shall be burnt up.</p>	<p>The second part of the Chap- ter is layd downe in this, and the ensuing verses, it concerneth our Saviours second comming unto judgement, wherein two things are to be considered. 1. the doctrine thereof, vers. 10. 2. the uses which may and ought to be made thereof, in the verses following. The doctrine of the last judgement, containing the forme and manner thereof, or what wee are to beleve touching the same, is layd downe in this tenth verse, consisting of these three parts. 1. the certainty thereof, <i>The day of the Lord will come.</i> 2. the suddennesse thereof, <i>as a theefe in the night.</i> 3. the consequents of the same. <i>In the which the hea- vens shall passe away with a great noise, and the elements shall melt with fervent heats, the earth also and the workes that are therein shall be burnt up.</i></p>		<p>^a The day of the Lord will cer- tainly come. 452. ^b The day of the Lord will come as a theefe in the night. 456. ^c The comming of Christ unto judgement shall be most illustri- ous and glorious. 461. ^d The things which are now in most estimation with the men of this world, shall at the day of judgement be consumed with fire. 461.</p>	
The Text.	The Analysis.		The Doctrines.	pag.
<p>11. * Seeing then that these things shall be dissolved, what manner of persons ought yee to be: in all holy conversation and godlines?</p>	<p>Follow the uses of the pre- ceding Doctrine of the last judgement, being in number four. The 1. being unto purity and piety, is layd downe in these words, which consist of these two parts. 1. an exhortation unto pu- rity and piety, layd downe by way of interrogation, <i>what manner of persons ought yee to be in all holy conversation and godlinesse?</i> 2. the reason of the exhortation, taken from the dissolution of all things, <i>seeing then that all these things shall be dissolved, &c.</i></p>		<p>* The consideration of the un- doubted dissolution of these things on the day of judgement, should incite us now unto holinesse. 464.</p>	
Text	The Analysis.		The Doctrines.	pag.
<p>Verse, 12. * Looking for, and ha- sting unto the comming of the day of God: where- in the heavens being on fire shall be</p>	<p>The second being unto an ex- pectation of the day of judg- ment, together with our prepara- tion for the same, is laide downe in these verses, wherein these three things are to be con- sidered. 1. what wee are to doe before this day, namely, <i>with patience</i></p>		<p>* We ought with patience to ex- pect, wait, and looke for the com- ming of this day. 469. ^b We must hasten the comming of this day of God, or hasten unto the comming thereof. 470. ^c The day of the Lord shall be a glorious day. 471.</p>	

The Text.

The Analysis.

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Pag.

^a dissolved, & the ^d elements shall melt with fervent heate. 13. Never the lesse we according to his ^a promise looke for new heavens, and a new earth, wherein ^d dwelleth righteousness.

patience to expect, wait and looke for it, and to hasten the coming or unto the coming thereof. 2. what shall be done upon this day. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heate, yea then there shall be new heavens and a new earth. 3. what shall be perpetuall after this day, wherein ^d dwelleth righteousness.

^d It shall be a day of exceeding 471. terreur.

^e Upon that day the promises of God shall absolutely be fulfilled and accomplished. 471.

^f The heavens and the earth shall be changed from the state and condition, wherein they are now, even be purified and refined by fire. 471.

^g In those new heavens the righteous shall dwell, among whom shall be nothing but righteousness. 472.

The Text.

The Analysis.

The Doctrines.

pag.

Verse,

14. ^a Wherefore ^a beloved if seeing yee looke for such things, ^a be ^c diligent that yee may be ^b found of him in ^a peace without ^b spot, and blamelesse.

The third use of the preceding doctrine being unto innocencie of life, is layd downe in these words, wherein these two parts are to be considered, 1. an exhortation, be diligent that yee may be found of him in peace without spot and blamelesse. 2. a reason to enforce the same, seeing yee looke for such things; even for new heavens, and a new earth, wherein dwelleth righteousness. Herein foure particulars are implied. 1. the datie whereunto wee are exhorted, to be in peace, to be without spot and blamelesse. 2. the manner how we are to performe it, with diligence, even an extraordinary, earnest, ardent endeavour towards the attaining of the same. 3. the meanes whereby to enforce it, our expectation of those new heavens and new earth, wherein dwelleth righteousness. 4. the motives inducing to the performance thereof; the former, from our Apostles love and care in urging it, beloved,

^a We must be now renewed that we may inherit those new heavens. 474.

^a True hope is fruitfull. 474.

^a It's not enough to bee at peace or enemies to sinne for a time, unlesse we be so found of him. 475.

^a We must labour and endeavour to be in peace. 475.

^a With God. 476.

^a With our neighbours. 478.

^a With our selves. 479.

^b We must labour to be found without spot and blamelesse. 481.

^c Holy duties are to be performed with all diligence. 483.

^d It's not an easie matter to attaine unto true peace, and so to be found without spot and blamelesse. 483.

^e Their condition is miserable which are at variance with God, their neighbours, themselves. 483.

^f It doth well beseme Christians to see themselves about this dutie. 483.

^f Our expectation of those new heavens an effectuall furtherance that wee may be found without 484.

**** 3 not

Text.

Verſe.
15. * And
account that
the long ſuffer-
ing of the
Lord is ſalva-
tion, even
as our be-
loved brother
Paul alſo,
according to
the wiſe-
dome giuen
unto him,
ſheweth writ-
ten unto
eſ you.
16. As alſo
in all his Epi-
ſtles ſpeaking
in them of
theſe things,
in which ſome
things are
hard to be
underſtood
which they
that are un-
learned and
unſtable,
wreſt, as
they doe alſo
the other
Scriptures
unto their
owne de-
ſtruction.

ved. The latter Gods expectati-
on of the ſame at our hands, im-
plied in theſe words, found of
him.

piſhment of the ſoreſaile dutie, ſhould incite us thereto.

ſpot and blameleſſe.

* Our Apoſtles care and love in
urging this duty, ſhould provoke
us to the performance of the ſame.

h Gods looking for the accom-

486.

486.

The Analysis.

The Doctrines.

pag

THEſe verſes containe a confir-
mation of the preceeding uſe,
and that both by a repetition of
the doctrine laid downe in the
9. verſe, which concerneth Gods
patience, as alſo by an allegation
of the ſame doctrine urged by the
Apoſtle Paul in all his Epiſtles:
from which hee taketh occaſion
to commend both him and his
writing unto them, which by the
unlearned and unſtable were ſo
much wreſted unto their owne
deſtruction. Herein theſe ſoure
parts are to bee conſidered. 1. a
dutie, Account that the long-ſuf-
fering of the Lord is ſalvation.
2. a confirmation of this duty by
the testimony of the Apoſtle
Paul, who had written unto
them of the ſelfe ſame things.
3. a commendation of Paul and
his writings, Even as our beloved
brother Paul alſo, &c. 4. our A-
poſtles judgement touching the
writings of Paul, together with
the unlearned and unſtable their
abuse of the ſame, & other Scrip-
tures, in which are ſome things
hard to be underſtood, which they
that are unlearned, and unſtable
wreſt, as they doe alſo the other
Scriptures, unto their owne de-
ſtruction.

or both. 1 The Scriptures are then

* Chriſtians ſhould account that
the patience and long-ſufferance
of God tenderh to their ſalvation.

* The Apoſtles conſent and a-
gree in their doctrine.

1 It's needfull that we ſhould be
inſtructed in thoſe things which
concerne our ſalvation.

c The ſame points of doctrine
which are profitable for one peo-
ple, are profitable alſo for ano-
ther.

d Peter not aſhamed to reade
and alledge the writings of
Paul.

e Peter manifeſteth no ſmall
wiſedome and diſcretion in com-
mending Paul.

f Peter by this his commendati-
on of Paul, manifeſteth his love
unto him.

* The Apoſtles different forme
of writing proceeded of Gods
ſpirit.

1 Paul by likelihood was Au-
thor of the Epiſtle to the He-
brewes.

* Pauls Epiſtles were written
before theſe of Peter.

o Such as would profit by the
Scripture muſt have a ſanctified
uſe of them.

h Suc. as wreſt the Scriptures,
are either ignorant, or unſtable.

wreſted, when they are made to

487.

494.

494.

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prove

prove every thing, to confirme any error. ^k The ignorant and unstable offer violence unto the whole Scriptures. ^l Such as pervert the Scriptures, wrest them unto their owne destruction. ^m The Scriptures are not so obscure, but that they may be understood of the faithfull.

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498.
498.

The Text.

The Analysis.

The Doctrines.

pag.

Verse,
17. ^a Ye therefore beloved, seeing ye know these things before, ^c beware lest ^a ye also being d led away with the error of the wicked, ^e fall from your owne stedfastnesse. ^b In but grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ, to whom be glory, both now and for ever, Amen.

These verses containe the 4. use of the preceeding doctrine, which is unto watchfulness, perseverance, the growth in grace, &c. as also an Epitome of the whole Epistle, with the conclusion both of it, and this Chapter. It consisteth of these foure parts, 1. an exhortation, beware lest ye also being led away with the error of the wicked fall from your owne stedfastnesse. 2. the Reason of the exhortation, Seeing ye know these things before. 3. the meanes whereby to persevere the foresaid dutie, but grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ. 4. the close or shutting up of the whole Epistle. To him be glory both now and for ever, Amen.

^a There are a great many which fall away from their Christian profession.

^b The falls of others should make us more causfull of our selves.

^c It's exceeding hard and difficult to goe on and persevere in the course of godlinesse.

^d The ungodly by their erroneous doctrine endeavour to withdraw men and women from the truth of God.

^e Such as suffer themselves to be entangled by false teachers, will at length fall from their owne stedfastnesse.

^f Christians should endeavour to goe on in the course of godlinesse carefully avoyding all hereticks and heresies, which may withdraw them from the same.

^g The admonitions and warnings

of Gods word should incite us unto perseverance in the course of godlinesse. ^h Gods grace the especiall meanes to keepe us from Apostasie. ⁱ Christians must daily grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ. ^k Majesty, power, dominion and glory are to be ascribed to Christ both here in the Church militant, and hereafter in the Church triumphant.

501.

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502.

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The

The Printer to the Reader.

Because it is in a manner impossible that bookes of any quantitie (in the first impression) should escape all fautes, and especially in the absence of the Author. Therefore it shall please the Christian Reader to avoyd partiality, judge charitably, and correct diligently such errors as (on our behalfe) unwillingly have escaped our corrections. All which (God willing) at another time we shall amend most attentively. Literall fautes, points misplaced, words either to be added or put out, not much marring the sense, and easie to be perceived of the judicious Reader, we leave unto thins owne consideration: others more materiall, amended as followeth.

Words to be added:

PAge, 10. line, 27. painefull, p. 59. l. 12. because of, p. 91. l. 14. The godly, p. 161. 28. The second is this that, p. 224. l. 21. I say to take notice of false teachers, p. 231. l. 35. not, p. 232. l. 1. not, p. 406. l. 35, as if it were not canonicall.

Words to be put out.

page, 208. line. 23. yea we have darknes within our selves, p. 386. l. 13. & using the meanes whereby thou maist be drawne, p. 414. l. 37. not, p. 496. 16. both of people.

Words to be amended.

Page, 14. line, 1. for new, reade true, p. 30. l. 20. the same, r. those which we have, p. 32. l. 1. more, r. both, p. 75. l. 7. heaven, r. hearken, p. 264. l. 38. murderers, r. are, p. 281. l. 7. 10000. r. 100000. p. 281. l. 12. Ephesians, r. Egyptians, p. 305. l. 37. godly, r. ungodly, p. 315. l. 2. receive him in that, r. preserve him in the, p. 330. l. 27. downe; wimes, r. downe within, p. 341. l. 22, 23. Apostles, r. Angels, p. 362. 35. redeceiving, r. in regard of our bodies and goods: do not cosen one another, do not deceive one another, p. 378. l. 15. forces, r. forciers, p. 380. l. 9. fro truth, r. truth, the truth of God, p. 386. l. 1. affections, r. assertions, p. 391. l. 31. despiseth, r. disperseth, p. 404. l. 33. sorrow r. foes, p. 425. 36. moore, r. moone, p. 435. l. 20. speake, r. shake, p. 460. l. 17. care, r. care, p. 468. l. 3. stonie, r. sandie, p. 496. l. 10. destruction, r. discretion.

In the margent.

Carelesnes, for carefulnes, p. 160. madnes, for manner, p. 246. Templum, for temple, p. 264. righteous, for unrighteous, 307.



A
FAMILIAR AND
 plaine EXPOSITION on the
 second Epistle of Saint
 PETER.



Blessed Saint PETER, having in his former Epistle partly comforted, and partly admonished the faithfull in his dayes, growing under the heavy burthen of persecution, patientiy to endure the same, and constantly to persevere in the truth of God which they had received, exhorting them all to holinesse of life, and putting them in minde of their mutuall dutie one towards another; lest after his death they might be seduced by false Teachers, and drawne away by the corrupt and evill example of others, he doth also direct this his second Epistle unto them, exhorting and perswading them, having once received the knowledge of the Gospell, and made profession of the same, to confirme it by good
 B works,

The Cohe-
 rence of this
 second Epistle
 with the for-
 mer.

Peters diligence in the execution of his ministerial function.
Ioh. 21. 15,
16, 17.

Vfe.

AA 20. 19,
20, 21.

Ibid. 28.

1 Tim. 3. 15,
16.
Tit. 2. 15.

2 Tim. 4. 1.

workes, encreasing daily more and more in Christian graces, continuing and persevering therein, notwithstanding of all lets and impediments, even unto the end. Whence may be noted.

First, The care which this our Apostle had of the Church of God, his great painfulnesse and diligence in executing that Commission and Injunction which our Saviour prescribed unto him, as it is recorded by Saint *Iohn*, that beloved Disciple of Christ, in these words: *Feed my Lambes, feed my sheep, feed my sheepe*: He was painfull in preaching, he is also painfull in writing. Yea, the nigher he drew unto his end, he was the more carefull for the good of Gods people; hee wrote unto them before, he doth also write unto them againe, and if he had lived longer, he would no doubt still have imployed his talent for their good.

Herein indeed the Ministers of Gods Word should imploy themselves; herein they should endeavour with all their strength; herein they should be painfull and watchfull; hereunto they should by all meanes take heed, even by their painfull labours and endeavours in their severall places, to seeke the good and profit of Gods Church and children. Herein Saint *Paul* imployed himselfe al the time he was in *Asia*: *Serving the Lord with all humility of minde, and with many teares, and temptations which befell him by the lying in wait of the Iewes: Keeping backe nothing that was profitable unto them, but shewing them, and teaching them publikely, and from house to house, testifying both to the Iewes and also to the Greekes, repentance towards God, and faith toward our Lord Iesus Christ*: Yea, he warned also the Elders of the Church, *To take heed unto themselves, and to all the flocke, over the which the holy Ghost had made them over-seers, to feed the Church of God, which he had purchased with his owne blood*: that so they following his steppes, might in his absence benefit the Church of God. The like duty did he prescribe both unto *Timothy* and *Titus*. Its not enough, unlesse we imploy our selfe about this worke. *I charge thee therefore (saith Paul unto Timothy) before God and the Lord Iesus Christ, who shall judge the quicke and the dead.*

at his appearing and his kingdom: preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

Secondly, The necessitie wherein wee stand of frequent and often admonitions: we have so many pull-backs, so many lettes and impediments to withdraw us from godlinesse, that we have need not once or twice only, but often to be put in mind of our duty, more & more to be grounded & established in the truth of God. We have need of *line upon line, precept upon precept, now a little, and then a little*. If once writing had beene sufficient, our Apostle needed not have troubled himselfe to write unto the second time, but knowing their necessitie, and how behovefull it was for them, he addeth unto his first, this second Epistle. We doe often undergoe new crosses, and therefore have need of new comforts; we are often assaulted with new temptations, and therefore have need of new directions, admonitions, exhortations; Yea, most are so glued unto their old sinnes, as that they have need againe and againe to be deborted from the same.

Great therefore is their folly which doe murmur and grudge, if they doe not daily heare variety of new matter, though they themselves continue in their old sinnes, adultery, covetousnesse, drunkennesse, and the like; It liketh them well to continue in their sinnes, but to heare of them more than once (if once) they cannot endure, and therefore if haply the Preacher (as its his dutie) doth continue his dehortations, or multiply reprehensions, they inveigh against him as a busi-body, censure him for an ignorant, as lacking matter; not considering that once dressing of a dangerous wound is not sufficient to heale it; that they themselves have not forsaken their former sinnes, or (if forsaken them) are in danger againe to fall into the like. Thus of the coherence of this second Epistle with the former. Touching the Epistle it selfe, howsoever the authority thereof hath beene called in question, as both *Nicephorus* and *Eusebius* doe testifie, yea, and unto this day the *Syrians* doe not admit of the same; Yet is it no lesse Canonically than are the other Scriptures: containing

People stand in need of frequent and often admonitions.

1sa. 28. 10.

Usp.

Simil.

Niceph. lib. 5. cap. 26. Euseb. eccl. lib. 3. c. 3.

2 Pet. 1. 14.

much heavenly and fruitfull matter, such as is of great weight and consequence, specially in these dangerous dayes. Neither need any doubt of the authority of the same, in regard that it differeth somewhat in stile from the former, because our Apostle was now neere unto his end when he wrote the same: as he himselfe doth intimate in these words *Knowing that shortly I must put off this my tabernacle, even as our Lord Iesus Christ hath shewed me.*

Concerning it, consider we three things in generall; 1 the occasion, 2 the argument; 3 the parts of the same.

The occasion
of this Epistle.2 Pet. 1. 19.
2 Pet. 3. 18.

Touching the occasion, we find it two-fold; first, that he might confirme them in the truth of God, against all Heretiques and false Teachers; that he might *exhort them to make their calling and election sure*, that he might *incite them to grow in grace, and in the knowlege of Iesus Christ*. Secondly, because he drew nigh unto death, and therefore would leave them a pledge of his loue, a testimony of holy Doctrine, that as old *Simeon* did sweetly sing before his death, for the good of Gods people: so this our *Simeon* might doe the like. Thus he himselfe witnesseth in these words, *Yea, I thinke it meete as long as I am in this Tabernacle to stirre you up, by putting you in remembrance; knowing that shortly I must put off this my Tabernacle, even as our Lord Iesus Christ hath shewed me.* Thus of the occasion.

Luk. 2. 29.

2 Pet. 1. 13.
14.The argument
Chap. I. 12.

Chap. 1. 3. 4.

Chap. 1. 5. 6.

Chap. 1. 6.

Chap. 2. 1. &c.

Chap. 3. 3.

Chap. 3. 17.

Touching the Argument. Its our Apostles purpose to put the faithfull in minde of such things as appertaine to everlasting salvation, and therefore having in few words confirmed them in the hope of the increase of the spirituall gifts of God bestowed upon them, he doth first exhort them to *grow in faith, and other Christian vertues*; then to *persevere in faith, and continue in the confession of the doctrine delivered unto them*: admonishing them of false Teachers, how to beware of them, and how to know them: as also to beware of scorners and mockers, which deny the comming of Christ. Briefly he doth exhort us daily to grow in grace, to eschew false Teachers and scoffers, to walke worthy of that vocation wherunto we have beene called, taking heed lest at any time we be led away with the error

of.

of the wicked, and so fall from our owne stedfastnesse. Thus of the argument.

Touching the parts, they are three; first, the Preface; secondly, the Treatise or Body of the Epistle; and thirdly, the Conclusion.

The Preface is laid downe in the two first verses of the first chapter, containing both the Supercription, the Inscription and the Salutation; or, the Person saluting, the Persons saluted, the good which he wisheth unto them.

The Treatise is continued from the third verse of the first Chapter, unto the sixteenth of the third: containing three Propositions; First, touching the *increase of grace*, especially of faith, which our Apostle would not have to be dead, but to be accompanied with Knowledge, Temperance, Patience, Godlinesse, brotherly kindnesse, Charitie, as proceeding not from the hearing of Fables, but of the Gospell, which he himselfe so old and sure a witnesse (as being present with Christ at his Transfiguration) did commend unto them from the very Author of the Scripture the holy Ghost.

Secondly, touching the eschewing of Seducers and false Teachers, whom he doth describe from their wicked and damnable doctrine; from their subtilty, blasphemy, followers, undoubted destruction, sinnes, uncleannesse, disobedience unto Magistrates, presumptuousnesse, covetousnesse, and the like.

Thirdly, touching the wicked manners of the last age of the world, especially of those who would scoffe and mocke at the coming of the Lord; whom he reprehendeth, confuting their folly by shewing that there shall be a judgement; why this judgement is so long deferred, how our Saviour shall come to judgement, and that the godly ought to prepare themselves for the same.

The Conclusion contained in the two last verses of the third Chapter, consisteth of a dehoration; (wherein there's a recapitulation of the whole Epistle) an exhortation; and a Thankesgiving: In all which our Apostle as a faithfull watchman and wise Counsellor, warneth them of their danger.

The parts.

Preface.

Treatise.

Chap. 1. 5.

Chap. 1. 6. 7.
verses.
Chap. 2. 1, 2, 3, &c.

Chap. 3. 1. - 17

Conclusion.
Chap. 3. 17.
18.

ger, prescribeth the best meanes for their deliverance, he informeth them of things past; he sheweth them their present condition: he prophecyeth of the last times.

Others doe otherwise divide this Epistle, according to the three chapters thereof, consisting of a three square army of adversaries; first, of Hypocrites and dissembling Christians; secondly, of Antichrist, and deceitfull Heretickes; thirdly, of *Atheists* and ungodly *Epicures*. The first Chapter, describing the state of perfection, what the Church should be in this world, *viz.* most studious of vertue and good works. The second setting forth the corrupted estate of the Church, under Antichrist, as being pestered with Heretiques and false Teachers. The third shewing in what estate it should be about the end of the world, vexed and troubled with *Atheists* and *Epicures*. But the former I judge more plaine and easie, fitting the capacity of the meanest. Thus of the whole Epistle in generall.

CHAP. I.

The Argument of the first Chapter.



IN this Chapter our Apostle confirmeth the faithfull, in hope of the increase of Gods graces, exhorting them by faith and good works, to make their calling and election sure, whereof he is carefull to put them in minde, knowing that his death is at hand; and warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye-witness of the Apostles, beholding his Majestie, and by the testimony of the Father, and the Prophets.

The severall parts of the same.

It consisteth of these foure parts; first, the Preface, *verse* 1, 2. secondly, a Confirmation of them in the hope of the increase of Gods graces, *verse* 3, 4. Thirdly, an Exhortation unto the study of faith, and other Christian duties and graces, with divers reasons to enforce the same, from *verse* 5. to *verse* 16. Fourthly, an Exhortation to be constant in the faith of Christ, the Sonne of God, from *verse* 16, unto the end of the Chapter.

The Superscription:

7

Chapter. Thus of the particular resolution of this first Chapter.

Verf.

1 *Simon Peter, a servant and an Apostle of Iesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Christ.*

2 *Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord.*

These Verses (being the preface) containe as well the first part of the whole Epistle, as of this first Chapter. They consist of these three particulars. First, the Superscription, in these words, *Simon Peter, a Servant and Apostle of Iesus Christ.* Secondly, the Inscription in these words, *To them that have obtained like precious faith with us, through the righteousness of God and our Saviour Christ.* Thirdly, the Salutation in these, *Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord.* The Superscription sheweth the Writer, the Inscription, the persons to whom he doth write, the Salutation, what he doth wish unto them; of which three in order. Concerning the first, the Superscription, it containeth a description of the Pen-man or Writer of this Epistle: and that first from his name, *Simon*, or (as its in the Originall) *Simoen*; secondly, from his surname, *Peter*. Thirdly, from his offices, generally, a servant, particular, an Apostle of Iesus Christ.

Touching his name *Simon* or *Simoen*, given unto him at his circumcision, it signifieth obedient; whereunto accordingly he did answer, he was obedient, in leaving all and following Christ: he was obedient in feeding the Lambes and Sheepe of Christ: he was obedient in laying downe his life for the cause of Christ; whence may be inferred, that

Is the duty of every one of us to leade our lives according unto these good names given unto us at our Baptisme. Is thy name Iohn? be gracious: Is it Simon, be obedient: Is it Andrew? be manly: Is it Hannah? be mercifull, degenerate not from thy

Three particulars observed in these verses.

1.

2.

3.

Three particulars observed in the superscription.

1.

2.

3.

His name *Simon*.

Matth. 4. 20.

D. Its the duty of Christians to leade their lives answerable unto their Christian names.

His surname
Peter.
Matth. 16. 16.

thy very name, lest it in the last judgement rise up as a witness against thee.

Touching his surname, *Peter*, which our Saviour did impose upon him, it is by some interpreted, acknowledging, by others, knowne, by others, looking; but most commonly rockie or stonie, which agreeth well with our Apostle, in respect of that his firme faith in Iesus Christ. Neither is the change of names unusuall in Scripture, as *Abram* into *Abraham*; *Sarai* into *Sarah*; *Jacob* into *Israel*, and the like.

Gen. 17. 5. 15
Gen. 32. 28.
Who *Peter*
was.

This our Apostle, by Nation was a *Galilean*, borne in the Village *Bethsaida*, whose father was *John* or *Iona*, a Fisherman, and his brother, *Andrew*, of the same profession, with whom he was called.

Why our Apostle
prefixeth
his name.

1

2

2 Thess. 2. 2.

3

If any demand why our Apostle doth here prefixe his name: I answer, first, to declare, that he was neither afraid to deliver the truth, nor ashamed of the truth delivered, yea, that he was ready both to justifie his writings, and to satisfie to his power, all such as would make any scruple against the same. Secondly, in regard of the hurt which cometh unto the Church by namelesse writings, which are worthily to be suspected, it being the ancient practise of Satan to deceive the Church by counterfeit and namelesse bookes, of which Saint *Paul* writeth unto the *Thessalonians*: yea, and at this day, those hypocrites that are afraid or ashamed, openly to make confession of their Religion, doe powre out their poyson in the Church, suppressing their names: witness those many seditious and hereticall Pamphlets scattered abroad by Anabaptists, Familists, and others. Yea, hereby he sheweth himselfe to be the undoubted Author of this Epistle, whereof, howsoever some doe doubt, finding the penning more obscure, and the stile divers from the first; yet if we looke unto the time when *Peter* writ it, in his old age with one foot in the grave; or to the things contained in it, no whit unworthy an Apostles spirit; or chiefly to his owne witness, word and warrant prefixed here; the doubt will be easily dissolved, and we assured that its Saint *Peters* Worke.

Touching

Touching his offices, generall a Servant, particular an Apostle of Iesus Christ; the former being a name of humilitie, the latter of dignity.

Touching the former, he nameth himselfe a Servant of Iesus Christ, that is, a Minister or Servitor of Christ, in publishing his will by preaching the Gospell, and not onely a Servant (as other Christians) by common profession. And this our Apostle mentioneth, both to bring his doctrine into greater request (doctrine being seldome effectuall when the person of the Minister is despised) as also that it might appeare, that in writing unto them he did but performe his office, and that they were bound to accomplish those things which he in his Masters name, according to his Masters will required of them.

In generall, every man is the servant of Christ by creation, and so must serve him whether they will or not. In particular, every true Christian is the servant of Christ, and so ought to acknowledge themselves, endeavouring by all meanes to please God and his Sonne Iesus Christ. But

In speciall, the Preachers of Gods Word, they are the Servants of Christ. Thus Saint Paul stileth himselfe; thus Saint James; thus Saint Jude, and thus our Apostle. Thus doth the Lord stile Moses; thus doth he stile the Prophets, thus doth our Saviour stile his Disciples; thus doe the twenty foure Elders stile Gods Prophets; thus the Angel, at whose feet Iohn fell to worship him, said unto him, *See thou doe it not, I am thy fellow Servant, and of thy brethren the Prophets*; yea, this a certaine Damofell possessed with a spirit of Divination, acknowledged, when following Paul and Silas, *She cryed, saying, these men are the servants of the most high God, which shew us so on the way of salvation.*

Hercof this reason may be rendred, because they after a speciall manner are imployed in the service of Iesus Christ. Other men may serve him, and yet walke in their Callings, but Preachers have no other calling but this, even to performe Gods will in the preaching of his Word, whereby soules may be gained unto his Kingdome. They are his watchmen, his

His offices generall,
A Servant of Christ.
Why our Apostle maketh mention that he was the servant of Christ.

D. The Preachers of Gods Word are in speciall the servants of Christ.

2 Kings 21.8.
Jer. 7.25.
Mat. 10.24.
Rcu. 11.18.
Rcu. 22.9.
Aa. 16.17.

Reason.

2 Tim. 2. 15.

Iſa. 40. 17.

1 Cor. 4. 1.

Iſa. 61. 5.

Iam. 3. 15.

1 Cor. 3. 10.

2 Cor. 5. 20.

Phil. 1. 25.

A. 2. 10. 28.

Mat. 9. 37.

Vſes of Inſtru-
ction.

I

A. 2. 6. 3. 4.

2

6

2 Cor. 2. 15.

Pſal. 143. 2.

1 2.

Vſes of Repre-
henſion unto
Preachers.

his workemen, his officers, his stewards; his Ploughmen, his Paſtors, his Builders, his Ambaſſadours, his Souldiers, his Overſeers, his Harveſtmen; all is for him and his ſervice, whereunto they are called. Hence it followeth

For inſtruction; firſt, that the Miniſters of the Goſpell, the Preachers of Gods Word ought onely and wholly to im-
ploy themſelves about the ſervice of Ieſus Chriſt, whoſe ſervants they are after a ſpeciall manner. This the Apoſtles well conſidered, when they ſaid unto the multitude of the Diſciples, *It is not reaſon that we ſhould leave the Word of God, to ſerve Tables, whereſoever brethren look out among you, ſeven men of honeſt report, full of the holy Ghoſt and wiſedome, whom we may appoint over this buſineſſe, but we will give our ſelves continually unto prayer, and to the Miniſterie of the Word.* Secondly, that the Calling of the Miniſterie is both honourable and painefull, honourable, in as much as Miniſters are the ſervants of Ieſus Chriſt, the Ambaſſadors and Heralds of the Living God, Stewards of the King of heavens houſhold, admitted, as it were, into his Preſence-Chamber, and Council table, Guardians and Watchmen over mens ſoules; having power to binde and looſe, to open and ſhut heaven, *to be unto God the ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh:* So that a Miniſter and Paſtor in his place, (though out of the Pulpit) is no contemptible perſon, but worthy of honour, his very name of ſervant of Ieſus Chriſt, being full of honour and authority, wherewith even King David more than once or twice ſtileth himſelfe, as being a ſervice, wherein is required both diligence and faithfulneſſe; diligence in imploying themſelves wholly about their Maſters buſineſſe, cheerefully undergoing, and valiantly overcoming all thoſe croſſes, lettes, hindrances and impediments, which they ſhall meeete withall in the performance of their ſervice; faithfulneſſe, in gaining Diſciples unto Chriſt in ſeeking to pleaſe and approve themſelves unto Chriſt.

For reprehention, both of Preachers and of People: of Preachers, that they doe fearefully ſinne againſt God, if they doe imploy themſelves and their labours, otherwiſe than in

Reprebension.

the service of Iesus Christ, and thus alas doe too too many in these our dayes imploy themselves, some being unskilful, others being unwilling to feed their hungerstarved flockes. How many spend and imploy the most of their time in heaping up of riches, making their children great upon earth? how many doe live in strife and contention with their neighbours? how many doe preach lies in the name of the Lord, sowing Cockle and Tares in Gods field, even drawing away Gods people with their erroneous and hereticall doctrine? how many live scandalously, abusing themselves by intemperancy; chiefe examples of drunkennesse, prophanenesse, idlenesse, pride, and the like monstrous finnes? Of people, that they also doe fearefully sinne against God, which doe either despise the Preachers, or disobey their preaching, the Preachers being his servants, their preaching his service; and yet alas, thousands offend every way, despising the Preachers, disobeying their Preaching. Oh how contemptible poore and plaine Preachers are in the eyes of most men, they may now justly complaine with the Prophet *Isaiah*, that *they were wearied with men*; with the Prophet *Zechariah*, that *they were wondered at*; and with the Apostle *Paul*, that *they are made a spectacle unto the world, and to Angels, and to men, made as the filth of the world, and the off-scouring of all things unto this day*. Yet are they the servants of Iesus Christ. Seemeth it unto you a slight thing (saith *David* unto *Sauls* men) to be a Kings sonnes Law? So say I, Seemeth it unto you a small thing to be after a speciall manner the servant of Iesus Christ. Heare what our Master saith of us; *He that beareth you, beareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me*. The Preachers of the Word, they are the Ambassadors of Iesus Christ: the men of God, disposers of the secrets of God, yea, workers together with God, how darest thou then despise them? As their persons, so their Doctrine is no lesse mis-regarded, what loathing, what contempt, what disobedience of Gods Word is amongst us, may be easily perceived, by comparing mens practise with our preaching. We invite you unto the marriage

Vnto p

isa. 7. 1
Zech. 3

1 Cor.
13.

1 Sam.

Luke 1

Eph. 6.

1 Cor.

2 Cor.

Mat. 22. 3.

Isa. 53. 1.

Mat. 14. 3.
Luke 16. 14.Uses of Con-
solation.

1

2

3
Psal. 105. 15.
2 King. 9. 7.4
Uses of exhor-
tation.
Unto Prea-
chers.
In what
things Mini-
sters must mas-
ster them-
selves to be
the servants of
Christ.

Col. 3. 22.

marriage of the Kings sonne, but ye will not come; we tell you againe and againe, of your drunkennesse, pride, hypocrisie, swearing, covetousnesse, and the like, but in vaine, who regardeth it? who hath beleevd our report? doth not the Drunkard continue in his drunkennesse? doth not the Swearer multiply his oathes? doth not the adulterer goe on in his whoredome? as the Oppressour in his covetousnesse? *Herod* will company with *Herodias* for all *Iohn Baptist*: the *Pharisees* will remaine covetous, for all that Christ spoke. Are we not the Ministers of God? are we not the servants of Iesus Christ? doe we tell you any thing but that which our Master willet us? but that which tendeth unto the salvation of your soules, if you would imbrace it? Why doe yee then continue disobedient? will ye still goe on in the contempt of Gods Word? our Master will not endure it, he will let out his Vineyard unto others, and remove his Candlestick from you.

For Consolation, such as are painfull in their Ministerie; First, howsoever the world respecteth them, yet are they esteemed of God, imployed by him after a speciall manner in his service. Secondly, the Lord protecteth and watcheth over them, whereof both Saint *Paul* and Saint *Peter*, had particular experience. Thirdly, God will revenge all their wrongs, even he which hath said, *Do my Prophets no harme. Thou shalt smite* (said one of the children of the Prophets unto *Iehu*, when he annointed him King over *Israel*) *the house of Ahab thy Master, that I may avenge the bloud of my servants the Prophets, and the bloud of all the servants of the Lord, of the hand of Iezabel*. Fourthly, they shall obtaine a glorious reward, even the Kingdome of heaven.

For Exhortation, both unto Preachers and people:

Unto Preachers, to performe the service of Christ, and to behave themselves as the Ministers and Servants of Christ. Servants; we know must spend the least part of the day about their owne businesse, imploying their time about their Masters affaires; so must we: servants must be painefull and faithfull, not with *eye-service*, but with *singlenesse of heart*. So should

should we; servants must be affraid to displease their Masters, so should we. Servants must not murmur, nor grudgingly goe about their worke, so neither must we. Servants must not be ashamed of their Masters service, so neither must we. Servants must not be their Masters enemies, or have amitie and familiarity with such as are, so neither must we. Oh that all of us could thus doe, even behave our selves in every thing, in our talking, walking, eating, drinking, apparell, and the like, as the servants of Christ! We want not motives to perswade us hereunto, we have a Master that is not onely able to kill the body, but throw both body and soule into hell fire; a Master that hath most absolute power of life and death over his servants, we have a Master that at all times beholdeth our actions; a Master that will render unto every servant according to his worke; a Master by whom we shall be called to an account, and to whom we must give an account of our Stewardship.

Motives to incite them to performe his service.
Mat 10. 28.

Vnto people.

Phil. 2. 29.
1 Thess. 5. 12.
13.

1 Tim. 5. 17.

Particular an Apostle of Iesus Christ.

The notes of a true Apostle.

Vnto people, account and esteeme of the Preachers of Gods Word, as of the servants of Christ, esteeme them, though not for their owne, yet for their Masters sake. Its Gods owne commandement: *Receive them in the Lord with all gladnesse, and hold such in reputation. And againe, We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteeme them very highly in love for their workes sake.* And againe, *Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.* Doe not discourage them, either by contempt of their persons, or Doctrine, but further them so much as in you lyeth, towards the gaining of your owne soules unto Gods Kingdome. Touching the later, he nameth himselfe an Apostle of Iesus Christ, that is, *One called to be a Planter and Founder of the New Testament among the Nations.* This was the speciall service about which he was employed, even the highest Ministrie in the Church: hee was immediately called by Christ; he was immediately by him inspired with the true knowledge of Gods truth: hee was not tyed unto any certaine place, but went hither and thither

The excellency of their office.

Mat. 28. 20.
1 Iohn 1. 3.
Mat. 16. 19.
A&S 3. 8.
A&S 2. 4.
A&S 8. 13. 18
Iohn 16. 13.

Mat. 19. 28.

Why our Apostle mentioneth his Apostleship.

Heb 5. 4.
D. Such as enter into the Ministry must have their particular warrant from Christ. A servant and Apostle of Iesus Christ.

to plant the Gospell; all which were the notes of a new Apostle.

The excellency of this office did principally consist in these particulars. They were immediately called by Christ to preach the Gospell through the world; they were such as knew Christ in the flesh, and were eye-witnesses of his miracles, and hearers of his Sermons; they had the Keyes of the Kingdome of heaven, after a more speciall manner; they had power to worke miracles, they had the gift to speake with divers tongues and languages, they had power by laying on of their hands to give the holy Ghost, their doctrine was free from errour, in the knowledge of the mysteries, and high things of the Gospell, they exceeded others: yea, they had this speciall prerogative, to be Iudges of men at the day of Iudgement; that is, by their word and doctrine which they have preached, and the world refused, shall men be judged. This his Apostleship our Apostle mentioneth; first in regard of the false Apostles, and secondly, that it might appeare unto the Church, that not onely he was in his Calling, when he taught or wrote unto them, but that they themselves were in duty bound to receive his doctrine, as speaking from Christ, an Apostle, Ambassadour or Messenger from him. This being most certaine, that unlesse Ministers and Preachers speake as the words of Christ, people are not to receive them, nor their doctrine, are not tyed or bound to give obedience thereunto.

In the words, an Apostle of Iesus Christ, both his calling and the Author of the same are set downe, his Calling, an Apostle, the Author of his Calling, Iesus Christ; an Apostle, that is one sent, implying his Commission, and the warrant he had for the discharge of his office, for without a warrant no man ought to intrude himselfe into the office of Ministry of Iesus Christ, implying, that such as enter into the Ministry, must have their particular approbation and warrant from him, he being the Master of his owne vineyard, and Lord of his Church. To conclude this Superscription, in that both those are conjoynd, a servant and an Apostle of Iesus Christ:

Their

Three things may be noted, first, *That it is not enough or sufficient for teaching or preaching the Word to be a servant of Christ, unlesse also there be a speciall Calling, Warrant, and Commission for the same.*

Secondly, *that none can be good Teachers or Preachers, unlesse they be first the servants of Christ.*

Thirdly, *that the chiefest offices of the Church, are for the service of the same, are to be employed for the good of the same.* Thus of the Supercription. Concerning the II. the Inscription, *To them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Christ.* It containeth a Description of those to whom this Epistle was written, which were the same to whom he wrote the former, as may be gathered out of the first verse of the third Chapter, of this same Epistle, in these words; *This second Epistle I now write unto you beloved,* namely, to the strangers which were dispersed throughout *Pontus, Galatia, Cappadocia, Asia, and Bythinia,* whether *Christian Jewes, or Gentiles.* Those he describeth here from their faith, which is amplyfied: first, from the certainty of it, they had obtained it, that is, gotten it as by lot, as the Word signifieth, namely, through the singular providence of God, who had bestowed upon every one of them, that measure of faith which they had. Secondly, from the quality and worth of it: it was of like price with the faith of the Apostles, worthy of the same respect that theirs was. Thirdly, from the meanes whereby they did obtaine it, even the righteousness of Christ, that is, his fidelity and truth in keeping his promises. Him he commendeth unto them; first, from the worth of his person, God; secondly, from his office, our Saviour. To you which have obtained like precious faith with us, through the righteousness of our God, and Saviour Iesus Christ. To you, which by the ordination and singular providence of God, have gotten true justifying faith, of the like price with ours, of the like estimation as ours, and that through the fidelity and truth of Christ, who is both God and the Redeemer of his owne children, even to you which are

D. Such as would enter into the Ministry must not onely be the servants of Christ, but be lawfully called thereunto.

D. Such as would be good Preachers must first be the servants of Christ.

D. The chiefest offices in the Church are for the service thereof. Three particulars observed in the Inscription.

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Precious faith.
D. true justifying faith is of great price and worth.

1 Pet. 1. 7.
Reasons
1 From the causes of faith,
Ioh. 6. 29.

Rom 10. 17.
1 Pet. 1. 9.

2 From the effects.

Ioh. 12. 44.
Act. 15. 9.
Iohn. 5. 29.
Ioh. 3. 16.
Heb. 10. 39.
Eph. 6. 16.
Rom. 3. 28.
Gal. 3. 26.
Eph. 3. 26.
Eph. 2. 8.
Rom. 5. 1.
Phil. 4. 7.
1 Ioh. 2. 1.
2 Chron. 20.
20.
Rom. 5. 2.

are the children of G O D, the faithfull in C H R I S T.

Hence five particulars may be observed.

The first is this, that

True justifying faith is of great price and worth, stiled here a precious faith: This our Apottle elsewhere confirmeth; that the tryall of your faith being much more precious than of gold that perisheth, though it be tryed with fire.

It may be also confirmed by these particulars.

First, from the causes of faith, whereof the efficient is God, by whom it is wrought and preserved, it being the worke of God that we beleeve in him whom he hath sent; the instrumentall Gods Word, by which faith is begotten (*faith comming by hearing, and hearing by the Word of God*) the Sacraments and Prayer encreasing the same: the finall, the salvation of our soules, this being the end of the same: whence I thus reason, That which God worketh and preserveth, the Word begetteth, the Sacraments and prayer encrease, and the end thereof is salvation, must needs be of great price and worth. But true justifying faith is wrought and preserved of God, begotten by the Word, encreased by the Sacraments and prayer, and the end thereof is salvation; therefore is it of great price and worth.

Secondly, from the effects of faith: It delivereth us from darkenesse and blindnesse. It delivereth us from those wofull evils, which as so many abominations doe defile both the understanding and affection. It delivereth us from the power of the first death, yea, from eternall destruction. Hereby we are preserved from many fearefull diseases in the soule. Hereby we are preserved from the fiery darts of the Divell; hereby we are justified; hereby we become the sonnes of God: hereby Christ the Sonne of God dwelleth in our hearts; hereby we are saved, hereby wee have peace with God: even that peace which passeth all understanding: hereby we are perswaded that we have an advocate with the Father: hereby we rest on God, casting our care and burden on him: hereby ariseth true spirituall joy, hereby God also is pleased: divers the like effects are

reco-

recorded, *Hebr. 11.* Therefore is faith of great price and worth.

Thirdly, from the subject of faith, or persons which haue faith, those are not every one, for all men haue not faith. Onely the children of God are beleevers; as many as were ordained to eternall life, (saith the holy Ghost) beleeued. Hence is faith named, the faith of Gods Elect; Now if onely the Elect haue faith, it followeth that its of great price and worth.

Fourthly, from the properties or qualities of faith. Its a saving faith; Its a justifying faith; Its a sanctifying faith: Its the faith of Gods Elect; It hath great boldnesse in it; Its a Breast-plate, Its a Shield, yea, its the most holy faith, *Iude 20.* Therefore is it of great price and worth.

Fifthly, from the Object of faith, which is Iesus Christ, stiled therefore the faith of Iesus Christ: Therefore is it of great price and worth.

Sixtly, by comparing faith with other graces, hope, love, humilitie and the like, they are precious. Therefore is faith (the mother grace, the Lady and Mistresse on whom the rest waite) of great price and worth.

Seventhly, by comparing it with things external which are accounted precious, gold, silver, precious stones, and the like. Those often prove hurtfull unto the owners, yet are accounted precious, so is not faith. Those often forsake the owners, flying from them, when they haue most need of them, so doth not faith. Therefore is faith of great price and worth. Hereof may be made a fourefold Vse.

For Instruction; first, that faith is diligently to be enquired and searched for. Secondly, that faith is much to be respected and honoured. Thirdly, that such as haue obtaineth faith, are possessors of a Jewell of great price, of inestimable value, by reason of which they are in an honourable and happy condition.

For Reprehension; first, unto such as cavill against faith, as if so much preaching and learning of faith were an hindrance to good workes, and made men and women carelesse of all

Heb. 11. 6.

3 From the subject of faith
2 Thess. 3. 2.

Act. 13. 48.
Tit. 1. 1.

4 From the properties.
Ephes. 2. 8.
Rom. 3. 28.
Act. 15. 9.
Tit. 1. 1.
1 Tim. 3. 13.
1 Thess. 5. 8.
Ephes. 6. 16.
5 From the object.
Rom. 3. 22.
6 From the worth of other graces,

7 From its excellency above all outward things of great worth.

Vses of Instruction.

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Vses of Reprehension.

I

2
2 Cor. 4. 3.

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4

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Vse of Consolation.
Act. 3. 4.

Vse of Exhortation.

Like precious
faith.
D. Faith in all
Gods children
is alike precious.

Pietie and Charitie, whereas by the contrary, no other doctrine, maketh men more conscionable in performing their duty towards God, and their neighbours, than the doctrine of faith, from which all good workes doe proceed, and whereby the love both of God and our neighbors is wrought in our hearts. Secondly, unto such as doe not labour or endeavour for this faith, who are *blinded by the God of this world, that the light of the glorious Gospel should not shine unto them.* Thirdly, unto such as speake evill of the faith; yea, mocke and jest both at faith and such as are faithfull. Fourthly, unto such as content themselves with any faith, fained, dead, temporary, and the like, those being of no worth, the true justifying faith, being that onely which is in respect with God, most worthy and precious. Fifthly, unto such as by too much use of faith abuse the same, they professe the faith, they professe that they have faith; yet can they not speake two words almost, but faith must be one. Jewels usually are lockt up lest they be soild, spoild, lost or stolen, faith is a Jewell, it must be used as a Jewell, lest the Divell a notorious pickpurse steale away the same.

For Consolation unto poore beleivers, though with *Peter gold and silver thou hast none*, yet needest thou not be discouraged, having the least dramme of true faith, thou hast that which is more precious than all the gold of the world.

For Exhortation, let all of us conceive and beleve that faith is precious, that thus we may love it, long for it, seeking the same, in the use of the meanes prescribed of God, never giving over till we obtaine it, and become possessors of the same. Thus of the first particular.

The second is this, that

Faith in all Gods children is alike precious; To them (saith our Apostle) that have obtained like precious faith with us. Alike, I say, in price, in worth, in nature, in substance, in kind, though not in extent and measure. There is a weake faith, and there is a strong faith, and yet both alike precious, *Peter* no doubt had greater faith, than all or most of those had

to

to whom he wrote, yet doth he acknowledge that they had obtained like precious faith. Some attaine unto a great faith, w^{ch} may be copared to a great flame, a great fountain, a strong mans holding or griping of a thing; Some againe have but a weake faith, like a sparkle, like a drop of water, like a childe holding of a thing; the sparkle is as truly fire as the flame is, the drop as really water, as the fountaine is, the childs griping, as the strong mans: even so faith in the least childe of God, though it were but as a graine of Mustard seed, is as truly faith, as the faith of the Apostles, the faith of the greatest in the Kingdome of Heaven. So that faith is alike precious to all.

This may be confirmed by these reasons, 1 because there is but one faith: one Lord, one Faith, one Baptisme, faith Saint Paul. 2 Because God which is the giver of faith, is not a respecter of persons. 3 Because by the least faith, (if true) we become acceptable before God. 4 Because it is said indefinitely, that without faith it is impossible to please God, not mentioning either a great or a small faith. 5 Because every one that beleeveeth, shall obtaine the selfe-same reward in kinde and substance, though happely, there may be difference in the extent and measure.

Ob. Then it seemeth, that it is but vaine to labour for increase of faith, seeing the least is sufficient.

R. 1 Although the least were sufficient, yet such have no true faith, which have not a care daily to grow and encrease in the same. 2 The more faith we have, and the stronger it is, the more able we shall be to resist the Devill, the World, and the Flesh. 3 The stronger our faith is, the more profitable instruments shall wee be in the Church of God, and shall have the more comfort in the time of distresse.

The Vses of this point are these.

For Instr. 1 That people may attaine the like saving graces as are in their Ministers. 2 That Gods children doe all weare one Livery. 3 That Gods children ought to love and esteeme one another.

For Reprehens. 1 Vnto such as extoll themselves above others,

C 2

Reasons.

1

Ephes. 4.5.

2

Act. 10.34.

3

4

Heb. 11.6.

Ioh. 1.12.

5

Ob.

Sol.

Vses of Instru-
tion.

1

2

Vses of Repre-
hension.

1

2

Vſe of Exhortation.

Obtaine.
D. Through
Gods providence we
obtaine that mea-
ſure of faith
which we
have.

1 Cor. 12. 11.

Rom. 11. 3.

Ibid. 6.

Eph. 4. 7.

Vſes.

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others, eſteeming others in regard of *themſelves* as nothing.
2 Vnto ſuch as being *reſpecters of perſons*, regard the *rich*, but contemne *poore Profeſſors*. What haſt thou which others have not? *Faith* in others, is of as great worth before God, as *thine*. What ſeeſt thou in the *rich*, more than in the *poore*? *Faith* is alike precious in both.

For Exhort. Let us labour to be the true children of God, that ſo we may attaine unto a like precious faith with others of Gods children: that we with them may be of one condition, weare one and the ſelfe ſame Livery. Thus of the 2 particular.

The third is this, that
Every childe of God doth attaine unto that meaſure of faith which he hath, through the ſingular providence of God, God is the Author of all grace which we receive, who giveth to one a greater meaſure of grace, to another a leſſe, according to his owne pleaſure. This is implied in the word *obtained*, which (I have already ſhewed) ſignifieth to *obtaine by lot*. This Saint Paul ſheweth. For I ſay, through the grace given unto me, to every man that is among you, not to thinke more highly of himſelfe than he ought to thinke, but to thinke ſoberly, according as God hath dealt to every man the meaſure of faith. And againe, Having then gifts, differing according to the grace given to us, whether prophecie, let us prophecie according to the proportion of faith. And againe, But unto every one of us is given grace, according to the meaſure of the gift of Chriſt.

Hence we are taught

1 Not to envy the gifts of others, though they be better than our owne. Seeing it is God which giveth both the greater and the leſſer.

2 To be thankfull unto God for that meaſure of faith beſtowed upon us, it being his gift, not proceeding of our ſelves.

3 To be daily fervent and earneſt with God in prayer for a further and greater encreaſe of faith. Thus of the 3 particular.

The

The fourth is this, that

The children of God obtaine faith through the righteousness of Iesus Christ, that is, through his trust and fidelity in keeping his promises, (it being an especiall motive unto God, to give grace unto his Elect) or through the righteousness of Christ imputed unto us, bestowed upon us; For wee could never have attained unto faith, unlesse Christ had beene faithfull to bestow the same upon us, and to worke it in our hearts. Neither yet could we through faith have beene justified in the sight of God, but by the imputation of Christs righteousness, by which we are justified, accounted righteous, and delivered from the guilt and punishment of sinne, He being made unto us righteousness; God for his sake bestowing upon us, faith, love, and such other graces; yea, all things, as Saint Paul sheweth; He that spared not his owne Sonne, but delivered him up for us all, how shall he not with him also freely give us all things?

Hence it followeth.

1 That Gods promises are most certaine and infallible, that what he promised shall undoubtedly be performed.

2 That the best way to attaine faith at the hand of God, is to urge him with his promise.

3 That the consideration of Gods truth, and fidelity in keeping his promises, is an excellent meanes to encrease faith in us, as also daily to confirme the same. Thus of the 4 particular.

The fift is this, that

Christ is true God, the Saviour of the faithfull, of his owne Elect: where God is placed before Saviour, to shew that our Saviour must be God.

That he is true God may be diversly proved. 1 from testimonies of Scripture. Thy Throne, O God, is for ever and ever. Behold, a Virgin shall conceive and beare a Sonne, and shall call his name Immanuel, God with us. Of whom as concerning the flesh Christ came, who is God, blessed for ever, Amen. So in divers other places, where the name Iehovah is given to him. 2 From relation: he is the onely begotten

C 3

Sonne

Through the righteousness of Christ.

D. The children of God obtaine faith through the righteousness of Iesus Christ.

1 Cor. I. 30.

Rom. 8. 32.

Use.

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Of God and our Saviour Christ.

D. Christ is true God, the Saviour of the Elect. Proofes of his Godhead.

1

Psal. 45. 6.

Isa. 7. 14.

Rom. 9. 5.

2

Iohn 1. 18.
Col. 1. 15.

3
Phil. 2. 6.
Pro. 8. 12.
Ioh. 13. 18.
Mat. 9. 4.

4
Proofof that
he was the Sa-
viour of the
Elect.
Luc. 2. 11.
Ibid. 17.
Mat. 17. 5.
Rim. 9. 4.

Uses.

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Three things
observed in
the Salutati-
on.

Eph. 2. 8.
2 Tim. 1. 9.
Tit. 2. 11.

Sonne of God: the expresse Image of the Father. 3 From the Epithets and titles given unto him, equall to God, Eternal, the Author of election. The Searcher of hearts, and the like. Beside, both his worke of Creation, Ioh. 1. 3. and preservation, Col. 1. 16. together with the worship given unto him from time to time, doe manifestly prove that he is God.

That he is the *Saviour* of the *faithfull*, may be also diversly confirmed, by the testimony of *Angels*, by the testimony of *men*, by the testimony of *God* himselfe.

Vnto the performance of this worke, there did concurre three things in *Christ*. Will to undergoe it, power to compass it, and right both of *Proprietie* and *Propinquitie* to undertake it, which were never found in any other, but in him our God and Saviour. Greatly theretore doe the *Jewes* erre, which deny that our Saviour is come. Greatly also doe the *Arrians* erre, which deny that he is true God. Greatly also doe all of us erre, which labour not to get him in particular to be our Saviour; else how shall wee vanquish *Sathan*, be victorious over the world, subdue sinne, mortifie the deedes of our owne flesh? Yea, greatly doe all of us sinne, who finding the vertue of his redemption, are notwithstanding unthankfull and disobedient. Thus of the 3. particular, and so of the *Inscription*.

Concerning the III. The Salutation, *Grace and peace be multiplied unto you, through the knowledge of God, and Iesus Christ our Lord*: It containeth a Narration of those things which our Apostle wisheth unto them, which are three. 1 *Grace*, that is, the free and gracious favour of God, whereby he doth accept, and is well pleased with his chosen in and for Christ, giving unto them remission of sinnes, justification, adoption, and the like spirituall benefits; this being the wellspring whence they proceed, and whereby wee are often said to be justified and saved. 2 *Peace*, that is, an happy and prosperous successe from God in all things, which concerne our happinesse, of soule and body, either for this life, or that which is to come, but especially reconciliation and attonement with God, together with the tranquillity of minde, and peace

of

of conscience, issuing from the same, as a fruit thereof. Neither doth he simply wish grace and peace unto them, but that they might be multiplied unto them, that is, continued, and encreased in and upon them. 3 The acknowledging or knowledge of God, and Iesus our Lord. Whereby is meant not a bare literall knowledge, as to know that there is a God, or that there is a Christ, and that this Christ is Lord of all, and the like; but a spirituall and saving knowledge, joyued with saving faith, transforming the persons in whom it is, to the similitude of it, even as a seale leaveth its print upon the Wax; an experimentall knowledge, whereby the godly feele, that which they doe know, a knowledge which is joyued with obedience unto Gods commandments. A knowledge which is joyued with the fruits of good workes, A knowledge which is joyued with humility; A knowledge whereby we doe truly and effectually beleve God to be our God and Father, and Iesus his Sonne to be our Saviour and Redeemer, an acknowledging with confidence and trust. Through the grace of God, even his gracious favour towards us, wee attaine unto this knowledge: for whom God loveth and accepteth in and for Christ, upon them he bestoweth the true knowledge of himselfe, and of his Son Iesus Christ, from which confident and true knowledge of God, and his Sonne Iesus Christ, there ariseth in our hearts, that peace of conscience which passeth all natural understanding: So that as Gods grace toward us, begetteth this knowledge in us, even so there issueth from this knowledge, the peace which we have, both inwardly with God, and our owne consciences, and outwardly with others. When therefore the Apostle wisheth those things unto them, it is as much as if he had said, I wish you the free and gracious favour of God in Christ Iesus, and likewise quietnesse of conscience in respect of Gods favour, and outward peace with all the creatures, yea, and good successe and prosperitie in all things, which may be continued and encreased in and upon you, through your effectuall and confident faith in God, and in his Sonne Iesus Christ.

The observations arising from hence, are of three sort, where-

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2 Tim. i. 12.
2 Cor. 3. 18.
Phil. 3. 10.
1 Ioh. 3. 3. 4.
Col. 1. 1.
Eccles. 1. 18.

Observations
from the pers-
on which
wistheth them
those graces.
D. Such as
have exper-
ience of the
worth of
grace & peace
in themselves
desire also
that others
may have the
like.
Numb. 11. 29.
Psal. 34. 11.
Phil. 3. 17.

Aet. 26. 19.

Pses.

1

2

D. The graces
of Gods Word
ought by the

whereof the 1 may be taken from the person which wistheth unto them those graces. The 2 from the persons to whom he wistheth them. The 3 from the graces he wistheth unto them.

From the person which wistheth unto them those graces, two things may be noted.

The first is this, that

Such as have experience of the worth of grace, and peace in themselves, desire also that others may be partakers of the same. Our Apostle had experience of the worth of those graces in himselfe, and therefore desireth that others also of Gods people might partake of the same. Thus Moses, when Iosua would have had him forbid Eldad and Medad to prophetic, answered, Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them. Thus David, Come ye children, hearken unto me, and I will teach you the feare of the Lord. Thus Paul, Brethren, be followers together of me, and marke them which walke so, as they have us for an example; for our conversation is in heauen, from whence also we looke for the Saviour, the Lord Iesus Christ. And againe, I would to God, that not onely thou (speaking to King Agrippa) but also all that heare me this day, were both almost, and altogether such as I am, except these bonds. This agreeth with our Saviours speech, unto our Apostle, When thou art converted, strengthen thy brethren.

Hence it followeth,

1 That those have no true grace, which envy that others should partake of grace, which use no meanes at all whereby others may partake thereof.

2 That the best way, whereby to make it appeare that wee have grace, and that God is reconciled unto us in his beloved, is by our daily endeavouring in the use of the meanes, to worke in others a love of grace, and of their attornment to God. Thus of the first.

The second is this, that

The Preachers of Gods Word ought by their labours and endeavours, by their wisth and prayers, to point out unto their people

people these things, for which they should especially labour and endeavour. Thus did the Prophets, thus the Apostles, thus our Saviour himselfe unto his Disciples. These things (saith Saint Paul unto Timothie) command and teach. These things (saith the same unto Titus) Speake and exhort, and rebuke with all authoritie. Thus our Apostle here, he wisheth unto them those things, for which he would have them especially to endeavour.

Are not then those Preachers worthy of reprehension and blame, which having ignorant auditories, doe notwithstanding seldome instruct and teach them in the grounds of Christian Religion? and may not the like also be concluded of many people, which cannot endure that the Preacher should beat upon that string which doth most neerely concerne them, which being unable to digest strong meat, are notwithstanding offended, if milke be prepared for them, if the Preacher condescending in wisdom unto their capacity, doe principally handle catecheticall Doctrine, informing them plainly in the grounds of Christian Religion? Oh how many likewise there are which living in contention cannot endure to heare of peace, which living in whoredome, cannot abide to heare of continency, which loving drunkennesse, cannot away to heare of Sobriety, which vexing themselves with covetousnesse, cannot endure to heare the Doctrine of contentation, although those vertues are principally to bee sought after by them? Thus of the second from the persons to whom he wisheth those things, being the Elect children of God, who had obtained like precious faith with the Apostles, this one observation may be gathered, that

Spirituall things doe onely belong unto Gods children. Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord: Give not that (saith our Saviour) which is holy unto the dogges, neither cast you your pearles before Swine, lest they trample them under their feet. And againe, It is not meet to take the childrens bread, and cast it unto dogs.

The Reasons hereof are these. 1 because God hath onely

labours and endeavours, by their prayers and wishes, to point out unto the people those things, for which they should chiefly endeavour.

1 Tim. 4. II.
Tit. 1. IX.

Vse.

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Observations from the persons to whom he wisheth those graces. D. Spiritual things doe onely belong unto Gods children. Mat. 7. 6. Mat. 15.

Reasons.

1

pre-

2 prepared them for them. 2 Because they are onely esteemed, and accounted by them. 3 Because they onely bring forth good fruits, and worke effectually in them. 4 Because they are promised onely to them. 5 Because the *naturall* man receiveth or perceiveth not the things which are of God.

Uses.

1
Gen. 25. 5. 6.

Hence we are taught,

1 The difference which God maketh betweene the godly and the *ungodly* : unto the latter he doth (as did Abraham unto the *sonnes* which he had by his Concubine.) give gold, silver, and such like gifts, bestowing upon the former, *spirituall* and heavenly treasures : the gifts and graces of his Spirit, which fade not away.

2
1 Sam. 1. 8.

2 The happinesse of Gods children in every estate and condition, what though visited with *poverty*, assaulted by temptations, vexed at the *wicked prosperitie*; yet I dare say thou canst not but have comfort, even when thou art thus assaulted. Am not I (said Elkanah unto Hannah his wife) better to thee than ten *sonnes*? And is not grace (say I to thee) better, and to be preferred before all these outward things?

3
Mat. 25. 11.
Esa. 4. 2.

3 The presumption of the *ungodly*, which challenges a right and interest unto *spirituall* things, the Word, the Sacraments, the promises, prayer, Christ himselfe, with the Kingdom of heaven, Lord, Lord, open to us, Said the five foolish Virgins, when as they had no right in the Bridegroom. It is written of Zerubbabel, and Ieshua, and the rest of the Fathers of Israel, that when the Adversaries of Judah and Benjamin came unto them, saying, We will build with you, for we seeke the Lord your God, they answered them: It is not for you, but for us to build the house unto our God. So may we say unto the *ungodly*, that they have no hand in the service of God, that *spirituall* things belong not unto them, but unto us. As those Priests were put from the Priesthood, which could not shew their Genealogies, so shalt thou be put from thy pretended interest unto *spirituall* things, unless thou canst make it appeare, that thou art a *childe* of God,

and

and that thy name is written in the booke of life; yea, unto thee shall God say. *What hast thou to doe to declare mine Ordinances, that thou shouldst take my Covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words be-
hinde thee?*

From the *Salutation* or things which hee wisheth unto them, divers things may be noted.

The first is this, that

Spiritual things are the best things. The Apostles (as this our Apostle here) endeavouring for the good of the Church and children of God, doe still wish unto them *spiritual things*, implying the truth of this propounded truth, that *spiritual things are the best things.* Godlinesse (saith Saint Paul) with contentment is great gaine. And againe, yea, doubtlesse, and I count all things but lesse, for the excellency of the knowlede of Christ Iesus my Lord.

Hereof these Reasons may be rendred. 1. Because they serve for the excellentest part of man, which is the soule. 2. Because they are the Saints proper and peculiar treasure. 3. Because their nature is spiritual, not carnall. 4. Because they continue when temporall things doe vanish away. 5. Because they are certaine by an absolute promise. 6. Because they are both most pleasing unto God, and profitable for man.

Hence it followeth.

1 That when God bestoweth upon us *spiritual things*, he bestoweth upon us the *best things*: the *best inheritance*, the *richest portion*.

2 That even *spiritual things*, so much despised and contemned by the men of this world, are better, and of more value than the whole world.

3 That its our dutie to endeavour, especially for and about *spiritual things*, withdrawing some part of that time which we spend in *sleep*, in *eating*, in *drinking*, yea, all that time which we spend in *sinning* and *seeking* the *superfluous things* of this world, that we may obtaine, and become partakers of the same. Thus of the first.

The

Psal. 50. 16, 17

Observations from the graces wished unto them. Grace and peace, &c. D. Spiritual things are the best things.

1 Tim. 6. 6. Phil. 3. 8.

Reasons.

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6

Uses.

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D. The grace and favour of God is the chiefest good thing to be sought after.

Psal. 4. 6.

Psal. 63. 3.

Reasons.

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Heb. 4. 16.

4

Uses.

1

Mat. 19. 22.

Mat. 14. 3.

2 Sam. 15. 4.

Heb. 3. 5.

2

Mat. 13. 44.

46.

2 Ch. 33. 12.

13.

Act. 12. 20.

The second is this, that

The grace and favour of God, is the chiefest good thing to be sought after, to be wished and desired above all things in the world, next to Gods glory. Our Apostle doth therefore put them here in the first place. This David sheweth, *There be many (saith he) that say, Who will shew us any good? Lord lift thou up the light of thy countenance upon us.* And againe, *Thy loving kindnesse is better than life.*

This may be confirmed by these *Reasons.* 1 Because hereby we may be certaine of our owne *salvation.* 2 Because hereby we shall obtaine such other blessings, as shall be needfull both for body and soule, this being the cause of all blessings which we receive. 3 Because hereby we shall be upholden in the time of *trouble,* help't in the time of *neede,* even then, when riches will *leave us,* friends and chiefe outward things forsake us. 4 Because hereby even outward things become blessings unto us, which else would prove curses.

Hence it followeth,

1 That they doe badly imploy themselves and their time, which preferre any thing before the grace and favour of God, which doe more eagerly seeke for other things, than for those. Of this sort, I might name divers, of which some with the *rich man* in the Gospel, preferre their *profits,* others with *Herod,* their *pleasures,* and others with *Absolom* and *Haman,* their *ambition,* before the same.

2 That we ought especially to labour and endeavour for the grace and favour of God; in comparison of this, all things are but *drosse* and *dongue.* This is that *treasure in the field,* and that *pearle,* which when a man hath found, hee will part with all that he hath to purchase it. God doth offer it; if we had grace in the use of the means to embrace it, even to be thoroughly humbled for sinne, with *Manasseh;* to goe unto God, by our Mediatour Christ, as the men of *Tyrus* and *Sidon* did unto *Herod,* by *Blastus* the Kings Chamberlaine; yea, going unto him with a resolution to become his

his servants, as did the Prodigall sonne. Thus of the second.

The third is this, that

Where there is assurance of Gods favour, there is peace of conscience, even that peace which passeth all understanding; that peace, which Christ hath bought with his owne blood; that peace which is the procurer of fellowship with God; that peace which hath its foundation on the promises of God; that peace which followes upon great humiliation; where I say there is assurance of Gods favour, there this peace is to be found. The very method and order which our Apostle here useth, implyeth the same. The like order and method, wee finde likewise observed in other places of Scripture. Saint Paul directly affirmeth it, being justified by faith, we have peace with God through our Lord Iesus Christ.

Hereof this Reason may be rendred, because where there is assurance of Gods favour, there, there is also assurance of the pardon as well of the guilt as the punishment of sinne, the want of which assurance doth wonderfully disturbe and disquiet the conscience.

Hence we are taught

1 That where there is not an assurance of Gods favour, there can be no true peace of conscience; I say true, because in many of the ungodly, there may be a dead, drowsie, and seared conscience, which may seeme peaceable, when as indeed it is not.

2 That the getting of this assurance of Gods favour, is the onely means to quiet the conscience; company keeping, drinking drunke, and swaggering it out, are but silly means.

3 That therefore as we desire to have the true peace of conscience, we must labour and endeavour to be at one with God, who may assure our consciences of the pardon of our sinnes, and so seale the same. Thus of the third.

The fourth is this, that

God doth bestow his graces upon his owne children, not all at once, but by degrees as he findeth them fit and capable to receive

Luc. 15. 19.

D. Where there is assurance of Gods favour, there is a peace of conscience.
Phil. 4. 7.
Col. 1. 20.
Amos 3. 3.
Luc. 2. 29.
Isa. 61. 3.
Rom. 1. 7.
1 Cor. 1. 3.
Gal 1. 3.
Rom. 5. 1.

Reason.

Vses.

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Be multiplied.
D. God doth by degrees bestow grace on his children.

1 Thess 4.1.

10.

Ephes 2.21.

Ephes 4.15.

2 Cor. 10.15.

Col. 1.10.

2 Pet. 3.18.

Reason.

Use.

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Through the
knowledge of
God and of Je-
sus our Lord.
D. Grace and

receive them. This I gather from the word *multiplied*. They have not that *measure of grace* at first, as they have at last; not that *measure of faith*, of *hope*, of *love*, of *knowledge*, and of *such like spiritual gifts*. Therefore S. Paul exhorteth the *Thessalonians* to *grow* and to *encrease more and more*. So also writing unto the *Ephesians*, he saith, in whom all the building fitly framed together, groweth into an holy Temple of the Lord. And againe, But let us follow the truth in love, and in all things, grow up into him which is the head, that is, Christ, So also unto the *Corinthians*, Having hope when your faith is increased, we shall be enlarged by you. And unto the *Colossians*, That yee might walke worthy of the Lord, and please him in all things, being fruitful in all good workes, and increasing in the knowledge of God. So also this our Apostle concludeth his Epistle with this Close; Grow in grace, and in the knowledge of our Lord Iesus Christ.

Hereof this reason may be rendred, even that wee may still find that we have neede of God, depending on him, and running unto him, as well for those graces which we want, as for the increase of the same.

Hence we are taught

1 That no man or woman can in this life attaine unto an absolute perfection in Grace, unto which no more needeth to be added. There is and must be in every childe of God a daily growth and increase therein, a multiplication of Grace.

2 That wee must daily runne unto God for increase in Grace, its he that worketh it, its he which increaseth the same. For this cause must we make a good use of that which wee have received, employing that talent well, that more may be added unto us; removing those impediments which may hinder this growth, and daily multiplying the use of the meanes, bearing, prayer, and the like. Thus of the fourth.

The fifth and last is this, that,

Grace and peace may be obtained, continued and increased, through the knowledge of God, and his Sonne Iesus Christ.

This is manifest, because the Apostle wisheth here grace and

and peace to be multiplied through the knowledge of God, and his Sonne Iesus Christ.

Here three things are to be noted. 1 That to attaine unto the knowledge of God, we must get a knowledge of Iesus Christ; for no man commeth unto the Father, but by him, neither can any know the Father, but they onely to whom the Sonne revealeth him, 2 That through the knowledge of Iesus Christ, we attaine unto the knowledge of God, hee being the image of the invisible God, himselfe saying unto Thomas, if yee had knowne me, yee should have knowne my Father also. And againe, unto Philip, He that hath seene me, hath seene my Father. 3 That through the knowledge of both, wee get grace and peace, confirmed, encreased, continued; even as well the assurance of Gods favour towards us in Christ, the tranquillity, and peace of conscience, as the gifts and graces of Gods Spirit, which he is pleased to bestow upon us, and which likewise may be understood in this place.

For the understanding of this last, two things are to be considered. 1 What we are to know touching God and his Sonne Iesus Christ, whereby the assurance of Gods favour, peace of conscience, with the gifts and graces of his Spirit, may be obtained, continued, confirmed, and encreased. 2 By what meanes we may attaine unto the knowledge of God, and his Sonne Iesus Christ.

Touching the former, that we may attaine the assurance of Gods favour, peace of conscience, with the gifts and graces of Gods Spirit, we must know that God hath elected us in Christ, before the foundation of the world: that God hath loved us, as to bestow his Sonne Iesus Christ upon us, that he hath regenerated us by his holy Spirit, doth daily preserve us from manifold dangers, both spirituall and temporall, and the like. So likewise we must know touching his Sonne, that he is Iesus our Saviour, saving us from the wrath of God, the slavery of sinne, and tyranny of the Devill, death and everlasting condemnation: that he is Christ; annointed, to be our King, Priest, and Prophet; King to defend us, Priest to intercede for us, Prophet to reveale Gods will unto us: that hee

is

peace may be obtained, continued, encreased, through the knowledge of God, and his Sonne Iesus Christ.

That we may know God we must first know Christ.

1oh. 14.6.

Through the knowledge of Christ, wee know God.

Col. 1.15.

John 14.7.

1bid.9.

Through the knowledge of both, we have the multiplication of grace,

What we are to know touching God and his Sonne Christ Iesus,

The meanes
whereby we
obtaine the
knowledge of
God, and his
Sonne Christ
Iesus.

1
1 Cor. 2. 10.

2
Prov. 2. 3.

3
Pro. 2. 4.

4
Iohn 7. 17.

5
6

7
Pro. 1. 20.
Uses.

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2 Thes. 1. 8.

is the Sonne of God, and so beloved of the Father, more neere and deere unto him; that he is our Lord, ruling and governing us by his Spirit. By all which we may attaine an assurance of Favour, tranquillitie of minde, and encrease of spiritual graces.

Touching the latter, the meanes whereby we may attaine the knowledge of God, and his Sonne Iesus Christ, are these especially. 1 To get Gods Spirit into our hearts, which may reveale the same unto us. 2 To be earnest with God in prayer, crying for knowledge, and lifting up our voyce for understanding. 3 To be diligent and painefull in searching for it, searching for the same, even as for silver. 4 In being conversant in the due and daily perusal as well of the booke of Gods Word, as the booke of Gods Workes. 5 In practising that which we know already. 6 In getting a knowledge of our want of knowledge, with true humiliation for the same. 7 To walke with the wise, even to keepe company with such as feare God.

Hence it followeth

I That the maine reason why so many complaine of the want of peace of conscience, and of their not profiting in Grace, and of their not beholding Gods favourable countenance and the like, is their not-growing and encreasing in saving knowledge. 2 That such as want the true knowledge of God, and his Sonne Iesus Christ, are in a miserable estate and condition, they have no assurance of Gods favour, no peace of conscience, no true and saving grace, and such is the estate of thousands in these our dayes. Ignorance is so far from being the mother of devotion, that it is the mother of perdition and destruction, whereby the Devill doth daily gaine no small number. 3 That therefore its our part and duty, as we respect the favour of God, peace and tranquillity of conscience, or our profiting in grace, to labour and endeavour by all meanes possible for this true and saving knowledge, remembering (as a spur to incite us to the study hereof) that Iesus Christ shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them
that

that know not God. Thus of the first and last point, and so of the Preface, the first part as well of this Chapter, as of the whole Epistle.

3 According as his Divine power hath given unto us all things that pertain unto life and godlinesse, through the knowledge of him that hath called us to glory and vertue.

Verl. 4 Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

These verses containe the second part of this Chapter, viz. the confirmation of them in the hope of the increase of Gods graces, wherein these two things are to bee considered.

1 The ground of this confirmation. 2 The circumstances observable about the same.

The ground of this confirmation is taken from the example of God, whose goodnesse and kindnesse towards them, in giving unto them all things pertaining unto life and godlinesse, they had already tried.

The circumstances observable about the same, are divers.

1 The giver, his Divine power. 2 The action, hath given. 3 The gift, all things that pertain unto life and godlinesse. 4 The persons to whom, unto us. 5 The meanes whereby, through the knowledge of him that hath called us to glory and vertue. 6 The effect of those benefits, or the benefits which we reape through CHRIST, most great and precious promises are given unto us. 7 The end, that by them we may be partakers of the Divine Nature, &c. From the ground of this confirmation, being taken from the experience of Gods former kindnesse, whereby our Apostle would have them not to despaire of further increase, but to depend and waite upon that same God, which had bestowed upon them all that which they had, This Observation ariseth, that The experience of Gods goodnesse in bestowing grace upon us, is an especiall meanes to incite us to depend and waite upon him for the growth and increase of the same; yea, to depend

Two things considered in the second part of this chapter,

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According as,

D. The experience of Gods goodnesse in

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grace upon us,
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meanes to in-
cite us to de-
pend on him
for the increase
of the same.

Phil. 1. 6.

1 Tim. 4. 17.

1 Sam. 17. 37.

Gen. 32. 9, 10,
11.

Reasons.

1

2

Rom. 11. 29.

3

Psal. 9. 10.

4

Uses.

1

2

depend upon him for all those things whereof we stand in need: I am perswaded (saith Saint Paul) of this same thing, that he that hath begun this same good worke in you, will performe it, untill the day of Iesus Christ. And againe, And I was delivered out of the mouth of the Lion, and the Lord shall deliver mee from every evill worke, and will preserve mee unto his heavenly Kingdome. The Lord (saith David) that delivered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliver me out of the hand of this Philistim. O God of my Father Abraham, and God of my Father Isaac, (saith Jacob) the Lord, which saidst unto me, returne unto thy countrey, and to thy kindred, and I will deale well with thee; I am not worthy of the least of all thy mercie, and of all the truth which thou hast shewed unto thy servant: for with my staffe I passed over this Jordan, and now I am become two bands, deliver me, I pray thee from the hand of my brother, from the hand of Esau.

The Reasons hereof are these. 1 Because God bestoweth not grace upon any, whom he doth not love, and whom he doth love, these he maketh to grow in grace. 2 Because GOD is unchangeable, either in his love, in his power, in his will, or in his gifts, they are without Repentance. 3 Because the Lord did never forsake any, which did put their trust in him. 4 Because by our dependance on God, we doe both testifie our thankfulness unto God, for what we have received, and acknowledge our owne inability to attaine any, both which are the ready meanes to obtaine grace.

Hence it followeth.

1 That its our part and duty to take notice of those blessings which God bestoweth upon us, that so we may learne the better to rely upon him. Some doe not take notice of them at all; others, though they take notice of them, yet doe quickly forget them. Yea, and some, though they doe remember them, yet remaine distrustfull, and so make not a good use of them. 2 That no perswasion, allurements, or provocation, should withdraw us from putting our trust and

and confidence in God. 3 That whoſoever doth depend and wait upon God for grace, ſhall undoubtedly obtaine the ſame.

4 That therefore ſeeing already we have received ſo many bleſſings and benefits from God, as well ſpiritual as temporal, we muſt ſtrive more and more to rely and depend on him: whereunto he himſelfe by the multitude of his bleſſings doth daily provoke every one of us. Thus of the ground of this confirmation.

The *circumſtances* observable about the ſame, are (as yee have heard) *ſeven*, of which it remaineth to ſpeake in order, at the pleaſure of God.

The 1 *circumſtance* concerneth the *Giver, his Divine power*; whereby ſome doe underſtand *Jeſus Chriſt*, as he is God and *Man*, and that by his *only power*, hee giveth us *all things*, which are requiſite both to *eternall life*, wherein hee hath appointed to *glorifie* us, and alſo unto *godlineſſe*, in that he doth furniſh us with *true vertue*. But others, *God the Father*, by whose power, *faith* is wrought in our hearts: every good thing, and every perfect gift, being from above, and coming downe from the Father of light. Either expoſition may be admitted, both comming to one end.

Queſt. It may be demanded why he ſaith not God, but the *divine power*?

Anſw. Because *this* is more ſignificant and emphaticall, ſuch as *that, the Lord of hoſtes*, noting unto us, the *abilitie* and *might* which this *Giver* hath, thereby the more to confirme our confidence in him, in that he is able to beſtow ſuch things upon us, *God then through Chriſt is the giver of ſpiritual things*, they proceed from him, are beſtowed by him.

The 2 *circumſtance*, concerneth the *action, hath given*, ſpeaking of the *time* which was *paſt*, intimating unto us *theſe two things*. 1 That the *bleſſings* which God had beſtowed upon his Church, were yet *freſh* in his minde. 2 That they were not purchaſed by their merits, but were the gift of God in *Jeſus Chriſt*.

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His Divine power.

Rom. 1. 16.
1am. 1. 17.

Queſt.

Anſw.

Obj. God is the giver of ſpiritual things.

Hath given.

Obj. God beſtoweth bleſſings upon his Church freely.

All things that pertaine unto life and godlinesse.

Obf. God bestoweth his blessings bountifully.

Obf. God in giving bestoweth upon his owne children the best things.

Obf. Gods children stand in need of many things.

Obf. Gods gifts are to be embraced and employed as helps unto life and godlinesse.

Obf. Godlines here, and happinesse hereafter, to be preserved before all things.

Obf. Grace preceedeth glory. Vnto us.

Obf. Gods gifts appertaine unto his owne children.

D. God by his Divine power doth freely bestow upon his owne children, all those things which may further them in the course of godlinesse here, & crowne them in everlasting happinesse hereafter.

The 3 circumstance, concerneth the gift: *All things which pertaine unto life and godlinesse, even such things as might be profitable, either for retaining of godlinesse in this life, or attaining of everlasting life in the Kingdome of heaven, a gift proportionable unto the giver, shewing*

1 The exceeding great bounty of God towards his children; he giveth not one, but all good things.

2 The difference which God maketh between his owne children and others; unto others he giveth earthly things, but upon his owne children he bestoweth such things as pertaine unto life and godlinesse.

3 That many things are needfull unto Gods children, both for their retaining of godlinesse, and attaining everlasting life.

4 That such things as God bestoweth upon his owne children, are to be embraced and employed, as helps and furtherances unto life and godlinesse.

5 That life and godlinesse are to be preferred before all earthly things, for whose sake other things are bestowed upon us.

6 That godlinesse precedeth eternall life; and that eternall life followeth upon godlinesse: all the godly, and none but they shall inherit life everlasting; this life hereafter succedeth an holy life here,

The 4 circumstance, concerneth the persons to whom such gifts are given. Not unto the worldling, not unto the envious; not unto the Whoremonger, not unto the Drunkard, but unto us, even the Elect children of God, his Divine power hath given unto us all things that pertaine unto life and godlinesse.

From those preceding circumstances, making one entire proposition, this observation may be gathered, that

God by his Divine power, doth freely bestow upon his owne children, all those things which may further them in their course of godlinesse here, and crowne them in everlasting happinesse hereafter. That there is a Crowne of glory, a life everlasting, none of you I trust will deny: That onely such as live

live the life of grace, shall live the life of glory, is no lesse apparent, and that there are many things profitable for men and women, to further them in the course of godlinesse, that they may obtaine the Kingdome of Heaven, and be partakers of life everlasting, who doth not see? Herein onely stands the difficulty, Whether God be able to bestow such things upon us, and whether he doth freely bestow the same. The former, blasphemous Rabshekeh, rebellious Pharaoh, and proud Nebuchadnezzar, did call in question, yea, and even Gods children oftentimes in the time of some heavy temptation, make doubt of, and so are provoked unto desperation; the latter as well the Papists as ignorants amongst our selves, doe in effect deny, when as they affirme that they obtaine blessings through their merits, satisfactions, good workes, and the like.

That God is able to bestow upon us all things which pertaine vnto life and godlinesse, may be proved from the very names and attributes of God, from the workes and miracles which God hath formerly done, from the daily experience of Gods children in their obtaining of such things, and their many deliverances from the fierce assaults of Sathan, and preservation in the time of trouble. That he doth also bestow them freely, the very word here used, hath given, doth import, which Saint Paul likewise confirmeth, Being justified freely by his grace, through the redemption that is in Iesus Christ. He gave Christ freely, he giveth faith, love, repentance, and such like graces, yea, and heaven it selfe freely. The examples of Paul, Zachens, the woman of Samaria, and those at the right hand, doe evidently confirme the same.

Heereof his owne purpose, the good pleasure of his owne will, may be a sufficient reason.

Hence it followeth,

1 That without God we cannot attaine, either unto holiness here, or happinesse hereafter, not any thing proceeding from our selves, (yea, though it were to give all our goods unto the poore) could obtaine the same.

2 That God hath provided a reward for his owne children,

D 3

whom

Reasons proving that God is able to give such things.

That he giveth them freely.

Rom. 3. 24.

Ioh. 3. 16.

The Reason.

Uses.

1

1

2

whom likewise he doth so direct by his Spirit, that they attaine the same, though in the meane time (as the *Israelites* before they enjoyed the land of *Canaan*) they may meete with manifold crosses and afflictions. So that its not in vaine (as many judge) to serve the Lord.

3

3 That therefore we must be earnest with God in prayer, that he would be pleased to bestow upon us, faith, hope, love, repentance, and the like : Together with all other things which may be profitable for our furtherance in godlinesse here, unto everlasting life hereafter. He that is to travaile unto farre countries, must before-hand provide for his journey. He that is to saile through dangerous seas, must before-hand make his tacklings sure. So must wee, we are to travaile towards heaven, to saile through the dangerous sea of this world. We must therefore by prayer unto God, provide for things needfull.

Simil.

Through the knowledge of him that hath called vs to glory and vertue.

The 3 circumstance concerneth the meanes, whereby we attaine those things which pertaine to life and godlinesse, through the knowledge of him that hath called us to glory and vertue, that is, true faith in Iesus Christ, by whom we are effectually called, leading an holy and godly life here, and at the length obtaining everlasting happinesse hereafter: unto this estate are we called by Christ, yea, we are hereunto called by his owne power and glory, as the words are also rendred by some.

From this circumstance three observations may be gathered.

D. The Elect are effectually called by Christ.
Rom. 1.6.

Iude 2.

Rom. 8. 30.
21.

The first is this, that

The Elect are effectually called by Christ. Amongst whom are yee also (saith Saint Paul) the called of Iesus Christ. To them (saith Saint Iude) that are preserved in Iesus Christ, and called. When I say, the Elect are effectually called, I doe distinguish them from all others, both Pagans living without the precincts of the Church, and formall Christians living within the same, both which are in some measure called, the former, by voyce and sound of the creatures, which is sufficient to take from them all excuse, though not power-
full

full enough to their salvation and conversion: The latter by the outward preaching of the Word, by benefits, and afflictions. Of whom Solomon speaketh in the person of Wisdom, I have called, but you have refused; and our Saviour Christ, Many are called, but few are chosen; both I say, are called, but neither of them with effectually calling, onely the Elect are thus called. To whom that of Saint Paul may be applied, whom he did predestinate, them he also called; that is, severed from the world of unbelievers. To become members of Iesus Christ by faith, translated them out of the kingdom of darknesse, that is, of ignorance and sinne, into the kingdom of Christ, that is, of faith and holinesse; singled and drawed them out from among the reprobates, making them to become that which they were not, even true believers, members of Christ; Saints, sonnes, and heires of God, effectually perswading them to separate from the world, and receive the covenant of Gods grace in Christ, and to devote themselves to holinesse of life, giving them power to receive the Word, to have faith wrought thereby in their hearts, and to bring forth the fruit of new obedience; regenerated, converted, quickned and renued them, by his Word working effectually in them. When (I say) they are effectually called by Christ, I do not exclude the Father or the Holy Ghost, from this glorious worke, to whom elsewhere it is also attributed, to the Father by Saint Paul, to the Holy Ghost by Saint Iohn, according to that rule which is amongst Divines, that the worke of the Trinitie which are without, are undivided.

Hence we are informed,

1 That the estate of Gods Elect, is exceeding both honorable and happy, great is their dignitie, great is also their felicitie, they are the Elect of God, effectually called by Christ, called to his marvellous light, to communion and fellowship with him, to freedome from sinne, Sathan, the World, and the Flesh, to an estate of immunitie, free pardon, and all saftie, to the glorious Kingdome of heaven, which therefore is stiled an holy and glorious calling. Herewith every childe of God,

Pro. 1. 24.

Mat. 20. 16.

Rom. 8. 30.

Ioh. 15. 19.

Col. 1. 13.

1 Thes. 2. 13.

Gal. 1. 6.

1 Iohn 2. 20.

Uses.

I

2 Tim. 2. 9.

Phil. 3. 14.

may exceedingly comfort themselves in all distresses, in as much as their estate, (howsoever themselves may be outwardly persecuted in this world, yea, in the midst of crosses and afflictions) *is honourable and happy.*

2 That as we desire a particular assurance of our Election, we must first of all get a particular assurance of our effectual calling by Christ, howsoever it's the opinion of some, that *no man in this life can be certaine of his salvation*; yet hereby (contrary both to their opinion and doctrine) may we get assurance of the same. Vocation is the middle linke of the chaine, tying and knitting election and glorification together. Hereby our election secret in it selfe, is manifested unto our selves and others. Its a manifestation of our election, a fore-runner of our glorification. The best way in a maine land to finde the Sea, is by walking along the side of any River which runneth unto it. So it is our best way by our vocation, to take notice of our election. Its the pernicious doctrine of some, that God doth effectually call all men, giving them a power to believe if they will: which contradicteth the holy Scriptures, where it is said, *It is not given to all to understand the mysteries of the Kingdome.* And againe, *These things are hid from most of the wise of this world, and revealed unto Babes.* By this doctrine must not we try our vocation, it will but deceive and seduce us. For, *this saving grace, may enter into a land, but not unto every Citie, into a Citie, and not unto every family; into a familie, and not unto every person; of two Prophets, Moses and Balaam, of two Kings, David and Saul, of two brothers, Jacob and Esau, of two Apostles, Peter and Judas, the former were effectually called; so were not the latter.*

Simil.

Mat. 13. 11.

Mat. 11. 25.

Particular knowledge of our effectual calling is possible.

2 Pet 1. 10.

1 Cor. 2. 12.

Simil.

The particular assurance and knowledge of our effectual calling is not impossible, else, why should our Apostle say, *Give diligence to make your calling and election sure?* And another Apostle, *We know by the Spirit the things which are given us of God.* May not a blinde man discern, if his eyes be opened? may not a man imprisoned know when he is set at liberty? may not one discern the light from the darke-
nesse?

Verse. 3. of our effectuall calling, possible.

42

nesse? the like may be said of our effectuall calling. I confesse, that even Gods children are sometimes doubtfull hereof, as after some grosse sinne committed by them, or in time of some strong temptation, yet at the length get they an assurance of the same.

Now that you may know whether you be effectually called, and so the elect children of God, take notice of these infallible signes of effectuall calling. 1 The discerning of Gods voyce, from the voyce of others. 2 An hearty and unfained love of Gods Word, with an obedient and dutifull hearing of the same, joyned with application. 3 An inward fight against sinne, and willing confession of sinne-guiltinesse. 4 A willing separation from the world, with an unfained forsaking of sinne. 5 A love unto Gods glory, with an hatred of the Kingdome of Antichrist. 6 The due and daily exercise of fervent and earnest prayer.

Obs. But may some say, I am afraid that I am not as yet effectually called, and so have no assurance of my election or salvation.

Ans. Thou must therefore the rather give diligence to make thy calling and election sure, endeavouring that thine heart inwardly may answer the Lord, by his Word outwardly calling upon thee, getting a willing minde, stedfastly to beleve in the Lord Iesus, with an endeavour to please him in all things, getting thine heart changed; thine heart of stone, changed into an heart of flesh; whereby thou mayest become pliable and tractable unto the will of God. To further thee herein, take notice as well of these private, as of publicke helps. Private humiliation, confession of sinne, abstinence from secret sinnes, suppressing inward lust, the society of the godly; the avoyding of evill company, the frequent reading of the Word, and meditation of Gods Law, with the eschewing of all occasions of sinne. Publicke, the Word preached, Prayer, and the Sacraments, by all which we are made loathsome unto our selves, and likewise take hold of Iesus Christ. The Lord useth not the like meanes in the calling of every one. Some he called without meanes, as Abraham and Paul;

some

Infallible
signes of effectual
calling.

1
Ioh. 10. 5, 6.

2

3

4

5

Rev. 17. 14.

6

Oh

Sol.

Helps unto
effectuall calling
private.

Publicke.

God calleth
men diversly.

Iohn 11, 28.

3

some he calleth by *weake meanes*, as by the *preaching of the Gospel*, some he calleth by *unlikely meanes*, as by *crosses and afflictions*; yea, and some by *contrary meanes*, making even their *sinnes* to turne unto their good; Neither must there be any time limited unto God, for the *accomplishment* of this worke, for some he calleth at the *fixt*, some at the *ninth*, some at the *eleventh houre*. What knowest thou, how soone it will please him *effectually* to call thee? thou must waste his time, and depend upon him. Nay, as *Martha* called her Sister secretly, saying, *The Master is come, and calleth for thee*: So I say, that God is now in the *Preaching of his Word*, calling thee to forsake thy *hypocrisie, Atheisme, infidelitie, covetousnesse, drunkennesse, and such other thine abominations*. Oh that his calling may be effectuell in and unto thee!

3 That finding our selves to be *effectually called*, we ought to be truly *thankesfull* unto God, and his Sonne *Iesus Christ*. Have we not cause thinke ye to be *thankesfull*? Without this should we not have undoubtedly perished? Without this was not our estate miserable for the present? and should it not have beene most miserable hereafter? Did not the *Devill* seeke to keepe us in *blindnesse and darkenesse*, as being loath to part with us? and God manifest his great power in our *effectuall calling*? Did not this proceed from Gods great love towards us, there being nothing in us which might have moved him hereunto? Did we by nature differ any thing from others? Was not *Paul* a *Persecuter*, *Zaccheus* an *extortioner*, the *Woman of Samaria* an *Harlot*, whom notwithstanding our Saviour was pleased *effectually* to call? yea, and when we were first called, were we not either *vainly, carnally, or wickedly* exercised? the examples of *Paul, Matthew, and others*, confirme the same. Oh then let us endeavour for *thankesfullnesse*, expressing the same by walking worthy of the *vocation* whereunto we are called; by living as it becommeth the called of God! Yea, let us finde in our selves those *graces* which accompany, and flow from our calling, such as, the *opening of the heare, knowledge, lively faith,*

Verse.3. The Elect partakers of grace and glory.

43

faith, incorporation into Christ, justification, peace of conscience, joy in the holy Ghost, hope of the glory to come, sanctification, repentance, the love of God, and our neighbour, patience, obedience, and the like. Thus of the first.

The second is this, that

Such as are effectually called, are here partakers of grace and vertue, and shall be hereafter of everlasting glory. They are I say partakers of grace and vertue here: of many instance we a few. They are partakers of faith. They are partakers of sanctification. They are partakers of love. They are partakers of hope. Not to instance more. Saint Paul thanketh God for the Romans, that their faith was spoken of throughout the whole world. For the Corinthians, that in every thing they were enriched by Iesus Christ, in all utterance, and in all knowledge. For the Ephesians, in that the LORD had blessed them with all spirituall blessings, in heavenly places, in CHRIST. For the Colossians, because of their faith in Christ Iesus, and love which they had unto all the Saints. For the Thessalonians, remembering without ceasing, their worke of faith, and labour of love, and patience of hope in our Lord Iesus Christ. Also, because their faith did grow exceedingly, and the charity of every one of them towards each other did abound; also for their patience and faith in all persecutions and tribulations, which they did endure. And that they shall be partakers of glory hereafter, is no lesse apparent. Whom he doth justifie (saith Saint Paul) he doth also glorifie; Receiving the end of your faith (saith this our Apostle) even the salvation of your soules.

The Reason is plaine, even because such are the true children of God, beloved and respected of him. None are effectually called, but the Elect; None are partakers of true grace; but such as are effectually called; None are, or shall be partakers of glorie, but such as have beene, or shall be partakers of grace: and None either have beene or shall be hereafter partakers of glory, of everlasting life, of the Kingdom of heaven.

Hence

D. Such as are effectually called are here partakers of grace, and all be hereafter of glory. A&C. 11. 20. Rom. 1. 7. Col. 1. 4. 1 Pet. 1. 3. Rom. 1. 8. 1 Cor. 1. 4. Eph. 1. 3.

Col. 1. 4.

1 Theff. 1. 3.

2 Theff. 1. 4.

Rom. 8. 30. 1 Pet. 1. 9.

Reason.

Uses.

1

Hence it followeth,

1 That by the gifts and graces of Gods Spirit within us, we may be assured, as well of our effectuall calling, as of our undoubted possession of heaven. Are we endued with the gifts and graces of Gods Spirit? Without doubt we are effectually called, without doubt we shall be perpetually glorified. Whereas by the contrary, are we not partakers of graces? neither are we effectually called, neither shall we without them be glorified.

2

2 That such doe in vaine boast of their effectuall calling, which still walke in their vaine conversation. Belongest thou unto God, and yet worshipping the Devill? Walkest thou in the way to heaven, and yet leavest no wickednesse unperformed? Dost thou thinke to be glorified in heaven, and yet dost the workes of the damned in Hell? Its impossible, thou deceivest thine owne soule: if thou wert effectually called, thou wouldst yet live the life of grace here, that thou mightest live the life of glory hereafter. Thus of the second.

The third is this, that

By faith in Iesus Christ, we attaine unto those things which may further us, both towards grace and vertue here, and glory hereafter. But as many as received him, to them gave hee power to become the Sonnes of God, even to them that beleeve on his Name. The life which I now live in the flesh (saith Saint Paul) I live by the faith of the Sonne of God. Hereby our hearts are purified. Hereby Christ dwelleth in our hearts, hereby we doe overcome the world; and whereby can we bee more furthered, either towards grace or glory, than by overcomming the same?

Hence it followeth,

Uses.

1

1 That such as want faith in Christ, and continue so, can never attaine, either unto grace here, or glory hereafter.

2

2 That we must therefore labour and endeavour for true faith in Christ Iesus, whereby applying his holinesse, righteousness and obedience unto our selves, we may be furthered by the same towards the obtaining of such graces, as may further

D. By faith in Christ we attaine such things as may further us towards grace and vertue here and glory hereafter.

Ioh. 1. 12.
Gal. 2. 20.
A. 2. 15. 9.
Eph. 3. 17.
I Ioh. 5. 4.

further us, unto holinesse here, and happinesse hereafter. Thus of the third.

The 6 circumstance, concerneth the effect of those benefits given unto us, we have by them most great and precious promises, which great and precious promises may be understood either as the instrumentall cause of our effectuall calling (faith and the study of holinesse being wrought in us by the promises of God, whilst they are out of the Word proclaimed unto us, and diligently considered by us;) or, as a prooffe and reason, that God through Christ doth bestow upon us all things which pertaine unto life and godlinesse, because most great and precious promises are given unto us. Or as the causes of all those benefits which we doe enjoy; or finally as the effect of the benefits which we receive of God, especially of our effectuall calling by Iesus Christ.

The observations arising from hence are foure.

The first is this, that

God doth bestow upon his owne children, many promises. We are (saith Saint Paul) after the manner of Isaac, children of the promise; And againe, Iesus Christ was a Minister of the Circumcision for the truth of God to confirme the promises made unto the Fathers. And againe, Wherein also after wee beleevved, wee were sealed with the holy Spirit of promise. So unto Timothy, Godlinesse hath the promise of this life, and that which is to come. This may be proved also by divers instances; God bestowed upon Abraham many promises; upon those mentioned, Heb. 11. many promises: 10 upon Iacob, upon Ioshua, upon David, upon the Apostle Paul, as he doth upon all his children. For the illustration of this Doctrine, these three points are to be considered, flowing from the same; namely, the giver, the gift, and the persons to whom this gift, those promises are bestowed.

For the 1, the Giver of those promises is God, which he had promised afore by his Prophets in the holy Scriptures, saith Saint Paul. And againe, Paul an Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus; that is, sent of God to preach that life, which

Whereby are given us to us exceeding great and precious promises.

D. God doth bestow upon his owne children many promises.
Gal. 2. 28.

Rom. 15. 8.

Eph. 1. 13.

1 Tim. 4. 8.

Gal. 3. 16.

Neb. 12. 13.

The Giver.
Rom. 1. 2.

1 Tim. 1. 1.
Tit. 1. 2.

Ysa.

1

2

3

Rom. 4. 11.
Heb. 10. 23.
2 Tim. 2. 13.
Tit. 1. 2.
2 Cor. 1. 20.
Heb. 10. 36.
Gods promises
diversly con-
firmed.
Phal. 19. 8.
Heb. 6. 17, 18.
Rom. 15. 8.
Tit. 1. 2.
Ioh. 6. 27.
Eph. 1. 13.

4

Gal. 3. 22.
Rom. 4. 21.
2 Pet. 3. 13.
The gift.

Quest.

Ans.

Differences
between the
promises of
men, and the
promises of
God.

he promised in Christ Iesus, So unto Titus, Unto the hope of eternall life, which God that cannot lie, hath promised before the world began.

Hence these comfortable conclusions may be gathered.

1 That these promises are profitable and needfull for us, to further us in the course of godlinesse. All his words are pondered, his workes done in judgement; no rash, vaine, or unadvised word doth proceed from him. 2 That those promises are undoubted signes and tokens of Gods love towards us. 3 That the promises of God are unchangeable, and shall be undoubtedly performed in their time, he which hath promised, is fully able to doe them; he that hath promised, is faithfull, he cannot deny himselfe; he which hath promised cannot lie, all his promises are in Christ Iesus, yea, and Amen. God is as well able to performe them all, as one of them, and therefore they are named sometime in the singular number, the promise; yea, to confirme us in the infallibilitie of Gods promises, we have the Word of God, which is true and righteous altogether. We have the oath of God, that the heires of promise might have abundant consolation. We have the Ministry of Christ confirming them unto us. We have them sealed unto us, both in the counsell of God, before the world was, and in the Sonne of God, and in the Spirit of God, called also the Spirit of promise. So also in the two Sacraments. 4 That no childe of God ought to doubt of Gods promises, but beleve them, rely upon them, and waite upon the same. Thus of the Giver,

For the 2, the gift, promises. Is this all, may some say, which God bestoweth on his owne children? I answer, they are more than we deserve, nay, they are so much, as Gods children need no more, they bringing with them all things needfull. There's a difference betweene the promises of man, and the promises of God; men may lie, men may repent, men are deceitfull, men are changeable, many make faire promises, but doe not performe them, their promises being but as wind and smoake; yea, and if they meane to performe their promises (as all just promises are to be kept) yet doe they so de-
lay

lay to performe them, that they doe not turne to the benefit of their neighbours; but God cannot lie, repent, change, deceive, he is not slacke in his promise. The promises of God are a rich Mine of spirituall and heavenly treasures; they are a garden of precious flowers, of medicinable hearbes, they are as the poole of Bethesda, fit for all diseases, for all persons, and at all times.

2 Pet. 3. 9.

Note.

Touching those promises, divers things may be considered, as namcly, the kinds of them; the differences betweene them; the use which may and ought to be made of them; by what meanes we may get assurance of them; and how God doth performe them unto us.

The diuers kinds of Gods promises.

Touching the kinds of them; They are either Legall, or Evangelicall; such as pertaine unto this life, or such as pertaine unto the life to come; promises absolute, and promises conditionall; promises principall, and promises lesse principall; promises generall, and promises particular; promises temporall, spirituall, and eternall, either of which distinctions doth comprehend all the rest. Gods legall promise is, when he passeth his word for the giving of eternall Lite, and other temporall good things, upon condition of fulfilling the Law: Evangelicall, when he passeth his word for the giving of Christ, and together with him, remission of sinnes, righteousness, and eternall life, as also the blessings of this life, upon condition of beleeving the Gospel, which therefore is called, the promise of grace, of the Spirit, of Faith, and of Christ. The promises pertaining unto this life, are either spirituall concerning the soule, such as the promises of Gods graces; or temporall concerning the body, such as health, wealth, and the like.

Lev. 18. 6.
Gal. 3. 12.

The promises appertaining unto the life to come, are eternall life, the crowne of glory, with those joyes, which God hath laid up for his owne children. Promises absolute, are such as concerne our spirituall and eternall estate; conditionall, our temporall. The promises principall, are righteousness, remission of sinnes, life everlasting, and the like; the lesse principall; deliverance in afflictions; safetie in dangers, health, wealth,

Differences
between Gods
promises, legall
and Evangelicall.

The comfort-
table use which
may and ought
to be made of
Gods promi-
ses.

In prosperity.

In adversitie.

In time of
temptation.

wealth, and the like. Promises generall, are those that belong unto all Gods children, particular unto this or that man or woman. Promises temporall, are such as concerne our bodies, spirituell our soules, both in this life : eternall, such as concerne both body and soule, in the life to come.

Touching the differences betweene Gods promises. The legall are made upon condition of fulfilling the Law, they are made and directed to the person of every man particularly : but the promises of the Gospell, are first directed and made to Christ, and then by consequent, to them that are by faith ingrafted into Christ. The legall also doe not proceed from Gods free mercy in Christ Iesus, which the Evangelicall doe; yea, and the promises of the Law, were ineffectuall, which the Evangelicall are not. Betweene Evangelicall promises, there is also a difference, the spirituell are absolute, the temporall shall be accomplished so farre forth as they serve for the glory of God, and the good of all them that beleve.

Touching the Use which may and ought to be made of Gods promises, it's exceeding great, in all places, at all times, upon every occasion, in prosperity, in adversitie, in temptation, at the houre of death. In prosperity, we are many times afraid of adversitie; we are many time entised by the pleasures of sinne, we grow often dull, and negligent in the performance of holy duties, we are often provoked by the company of wicked men to ungodly courses; but by the promises of God, we get freedom from them all. In adversitie, we are grieved, disquieted, cast downe, moved to distrust in Gods providence, we take on in sicknesse, in poverty, in famine, in the time of the Pestilence, at the death of friends; but by Gods promises, all are sweetned; whereby even all things work together for the best. In time of temptation, we are often allured to distrust of the promises of God, we are brought into feare of endlesse condemnation, the devill doth perswade that our finnes are past cure, that we cannot obtaine the favour of God, that we have no true and sound grace, that wee are fallen away from grace, that there is no reward for performing of Gods service, that we are already in his possession, and

and so tempted us unto all manner of finnes: but by the promises of God, we are upholden in al. To instance but one particular, whereas the Devill would perswade us, that there is no reward for such as endeavour to keepe the commandments of God, if we take but notice of the duties required in every Commandement, we shall finde dispersed here and there, throughout the Scriptures, most great and precious promises for every one of them. So also at the time of death, we are mightily assaulted, but by the promises of God, we receive consolation.

Touching the assurance of these promises, it is to be thus purchased: We must know them; we must beleieve them; we must apply them; we must hold our selves unto the same.

We may know them by the Word; we may beleieve them, if we consider of Gods love towards us, and power to bestow them upon us. we may apply them, by finding a true want of them, and we may hold our selves unto them, by considering the danger wherein we are, if we be without them.

Touching the manner how God performeth his promises unto us, it's not alwayes one and the selfe-same. Vnto some he performeth them really, as unto David, in delivering him from Saul; unto Jacob, in delivering him from Esau; unto Hezekiah in restoring him unto his health, and removing the hosts of the Assyrians which besieged Ierusalem. Vnto others againe, he doth not bestow the selfe-same thing, but a better, as unto Iesiah, not long life, as its in the 3 Commandement, but eternall life; unto others againe he giveth patience, by all which he doth still performe his promises, hee remaining faithfull which hath promised.

For the 3, the persons on whom God bestoweth his promises, they are the Elect, the regenerate: They onely are partakers of Gods absolute Evangelicall promises. The unregenerate which live in their finnes without repentance, they are strangers from the covenant of promise. Gods children, they are the heires of promise. The wicked I confesse may be said in some sort to be partakers of Gods promises, as when they heare the Word, receive the Sacraments, and the like; but they

In the houre of death, Meanes whereby to get assurance of Gods promises.

How God performeth his promises.

Heb. 10. 23.

The persons on whom God bestoweth his promises.

Eph. 2. 12.
Gal. 3. 22.

they are not intended for them, they are not profitable unto them, they turne unto their further condemnation. *Gods promises are the childrens bread, not to be cast unto dogges: they are precious pearles, not to be cast unto hogges.*

Hence we are taught,

770.

To *endeavor* for an assurance that we are the *children of God*, and having obtained this assurance, to comfort our selves in the meditation of *Gods promises*, walking worthy of the same.

Reasons why
God bestoweth
on his children
such promises

Thus having shewed you the *Giver*, the *gift*, and the *persons* upon whom *God* doth bestow his *promises*, take notice in a word or two of the *Reasons* why *God* bestoweth on his children, such *promises*, they are these.

1

1 The manifold dangers, troubles, and miseries, which we undergoe in this present world, in which his *promises* doe uphold us.

2

2 That when we have the thing promised, wee may not ascribe the same unto chance and fortune, but unto *Gods faithfulnessse*.

3

3 That wee may perceive the *great* benefits which wee have by *Christ*.

4

4 That we may still goe on in the performance of holy duties, in *faith, hope, charitie, prayer*, and the like. Seeing he is pleased to afford us so many *promises*.

Now in that *God* bestoweth upon us, so many *promises*, we are hereby taught,

Uses.

To be truly thankfull unto *God* for his *promises*, to acknowledge his *love* in giving *them* unto us, *endeavouring* to performe those duties which hee prescribeth unto us, in as much as he is *faithfull* who hath promised. Thus of the *first* observation.

Heb. 10. 23.

D. The promises which God bestoweth upon his owne children, are most great and precious. Reasons.

The *second* is this, that

The *promises* which *God* bestoweth upon his owne children, are most great and precious. So called, both in respect of the *Author* of them, *God*, who is the *King of Kings*, and *Lord of Lords*; the *ground* of them, *Iesus Christ*, for whose sake we obtaine them; the *manner* how they are given, *freely*; the *meanes* whereby they are apprehended, *faith*; the *graves* and

and inestimable profire flowing from them, and the end why they are bestowed upon us, that we may be partakers of the Divine Nature. Beside, they are of infallible truth; yea, the deeds and evidences of a Christian for his salvation, and for all other good things; for, what else have any of us to shew, whereby we may challenge heaven, remission of sinnes, and such like priviledges, but onely Gods promises entitling us thereunto? Whatsoever God bestoweth upon us is great, but his promises exceed both in greatnesse and worth, of more worth than thousands of gold and silver.

Hence we are taught

1 To perceivethe exceeding great love of God towards us in bestowing such, so great and precious promises upon us, a gift wherby appeareth the greatnesse and glory of the Giver.

2 To esteeme of the promises of God, as pearles of most great and precious value.

3 To accept with thankfulness Gods promises bestowed upon us, neither contemning nor abusing the same. Thus of the second observation.

The third is this, that

Gods children by those great and precious promises which God bestoweth upon them, are furthered in those things which pertain unto life and godlinesse. I prove it thus; They are furthered hereby in avoyding of sinne; in resisting temptations: in this growth and increase of grace: in depending and relying upon God, and the like.

Wherefore, let us endeavour by a particular application, to finde the vertue of Gods promises in our selves, whereby we may be furthered in those things which pertain unto life and godlinesse. Thus of the third.

The fourth is this, that

Those promises are bestowed upon us, in, and through the means of Iesus Christ our Redeemer, by whom we are effectually called, we attaine them in and through Christ, in whom all Gods promises are yea, and Amen. Yea, and without whom, we can obtaine no blessing at the hands of God, hee being unto us all in all things.

Uses.

1

2

3

D. Gods children are furthered thereby in those things which pertain unto life and godlinesse.

Reason.

Use.

Through the knowledge of him who hath called us to glory and righteousness, D. God bestoweth upon us his promises in and through the means of Christ.
2 Cor. 1.20.
Col. 3.11.

Vse.

That by these
you might be
partakers of
the Divine na-
ture, having ef-
fected the cor-
ruption that is
in the world
through lust.

Psal. 39. 5.

A twofold end
of our effect-
uall calling,
and of Gods
promises given
unto us,

I

a

Disclaime we therefore all *selfe-righteousnesse*, all our *seeming good workes*, all our *supposed merits*, and take we hold of *Christ* by a true and lively *faith*, for whose sake such excellent promises are bestowed upon us. Thus of the *fourth*.

The 7 circumstance, concerneth the end of the benefits bestowed upon us, of our effectuall calling, & of those most great and precious promises, which God hath given unto us, even that by them we may be partakers of the Divine Nature, and so escape the corruption that is in the world through lust, that is, that by them we may be regenerated and sanctified, by the power of Gods Spirit dwelling in us, whereby we may abstaine from worldly lusts, which is our mortification. This one place of Scripture (which is no where else to be found, either in the Old or New Testament) truly beleaved, and duly considered, may be a sufficient motive, to perswade us to forsake this world with the pleasures of the same, and to set our hearts on God and his Kingdome: pointing out unto vs the worth and excellencie of Gods promises, yea, shewing unto us, that Such as are not partakers of this divine nature, such as are not conformed to the will of God, having his image repaired within them, have no right or interest unto the promises of God. This is not a light or small matter that God should so respect us, wormes, dust and ashes, vile, wretched, miserable, and sinfull creatures, in our best estate altogether vanitie, as to communicate his owne nature unto us, so to become ours, that whatsoever he bath, may after a sort be said to be ours: and to give us such strength, as to be victorious over our corruption through lust, by whom so many have already beene foyled. The more hard and difficult this Scripture seemeth unto us, the more need have we to runne unto God by prayer, that he would be pleased to open our hearts, that we may both understand and beleave the same.

The last circumstance, I say, concerneth the end of our effectuall calling, & of Gods promises given unto us, which is twofold. 1 That we may be partakers of the Divine Nature. 2 That we may escape the corruption which is in the world

world through lust. Either of which doth afford unto us one profitable observation.

The former this; that

By the promises of God given and performed unto us, wee become partakers of the Divine Nature. A strange Doctrine may some say, whence these absurdities seeme to follow.

1 That we should be partakers of the Deitie. 2 That wee should be of the same essence with God. 3 That the nature of God, were subject unto vanitie and corruption, at least in us, who are so. I answer, that the Divine Nature may be taken two manner of wayes, either for the essence and substance of God, or for the qualities which are in him.

Touching the substance and essence of God, we cannot be said to be partakers of the same: for then all the former absurdities would follow.

Touching the qualities and properties of God, they are of two sorts.

1 Such as are incommunicable.

2 Such as are communicable.

Touching those which are incommunicable, they are of two sorts, either those which are here incommunicable, but shall be hereafter communicable; such as immutabilitie, eternitie, immortalitie, of those we are not here partakers, but hereafter shall: or those which are both here, and shall remaine hereafter incommunicable, such as omnipotency, immensitie, and the like; of those we neither are, nor shall be partakers. Such as are communicable, wee may partake of, as of power, wisdom, knowledge, goodnesse, mercie, righteousness, holinesse, and the like; which are put into our nature by Divine power, whereby we resemble God, as children doe their parents, bearing the Image of his wisdom and puritie. So then when I say, that by the promises of God given and performed unto us, we become partakers of the Divine nature, we must understand not the substance of the Deitie, but the partaking of those qualities, whereby Gods Image is restored unto us here, and we become glorified hereafter, immortal, holy, pure, righteous, and the like.

D. By the promises of God given and performed unto us, we become partakers of the Divine nature.

Ob.

Sol.

By the divine nature we are to understand the partaking of those qualities whereby Gods Image is restored unto us here, and we become glorified hereafter.

For the further understanding of this *Doctrine*, these *four* points are to be handled.

- 1 What the Image of God in man was.
- 2 How Man lost the Image of God.
- 3 How the promises of God repaire this Image in Man.
- 4 How the promises of God assure us of happinesse, glory, immortalitye, and everlasting life.

What the Image of God in man was.

For the 1 man might have beene called the *Image of God*, in a threefold respect. 1 In respect of the *substance* of his *soule*, whose nature is *spirituall, intelligible, incorporeall, immortal, invisable*, which being but *One* in man, endued with *memory, cogitation, and will*, doth in Saint *Augustines* judgement represent the *Unitie* of the *Godhead*, and the *Trinitie* of the *Persons*. 2 In respect of the excellent *gifts*, wherewith he was indued: his *minde* was replenished with such *heavenly wisdom*, that he had a perfect knowledge of *God*, of his *will*, of his *workes*, and of the nature and properties of all *creatures*. So that he could give apt and proper names unto the *creatures*, and knew whereof *Hevab* was made, and with such *free-will* and power to obey *God*, that if he would, he might have continued in that estate, and not have sinned; yea, he was created in *righteousnesse* and *holinesse*; altogether without *sinne*. 3 In respect of his *dignitie, dominion, and eminence*, above all other *creatures*, hee had such an *imperiall majestie*, that all inferiour *creatures* did reverence, and obey him as their *King* and *Master*; hee called the *creatures*, and they came unto him; herein did *Gods Image of man*, consist.

Gen. 2. 10.
Gen. 2. 13.

Eph. 4. 24.

Gen. 2. 19.

How man lost the Image of God.
Gen. 3. 17.

Gen. 3. 12, 13.

For the 2, Man lost this *Image of God* through *sinne*. *God* gave *Adam* and *Hevab* a *Commandement* to eate of all the *trees* of the *Garden*, the *tree of knowledge*, of good and evil excepted. The *Devill* envying the felicitie and happinesse of *Man*, entred into the *Serpent*, and seduced *Hevab*, by whom also her husband was seduced, whereby both did eate of the *forbidden fruit*, and thereby became deprived of *Gods Image*. Their *soule* became *stained* and *polluted* with *sinne*, their *mind* became *darkened* and *ignorant* of the *knowledge of God*, their

will became altogether perverse, and repugnant unto the will of God; yea, the very creatures made for their use, turned disobedient, and became their enemies.

For the 3, by the promises of God, this Image becometh after a sort, even in this world repaired in us. I prove it thus, God after the fall of Man, promised that the seed of the woman should treade downe the head of the Serpent; when the fulnesse of time came, according to his promise, Christ Iesus was borne, the expresse Image of the Father, in whom dwelleth all the fulnesse of the Godhead bodily: who of God is made unto us, wisdom and righteousness, and sanctification and redemption; who was made sinne for us, which knew no sinne, that we should be made the righteousness of God in him: by whom we which were in times past strangers and enemies, are now reconciled unto God, in that body of his flesh through death, that we might be holy and unblameable, and without fault in his sight. In and by whom we are sanctified, Saints by calling. For whose sake, we shall be confirmed unto the end, that we may be blamelesse in the day of our Lord Iesus Christ. Briefely, by the promises of God in Christ, given and performed unto us, we become holy, righteous, upright, wise, religious, pure, though not in absolutenesse and perfection, yet in truth and sincerity; and therefore have this Image of God through Christ repaired in us.

For the 4, the promises of God assure us of everlasting happiness, and glory in the kingdome of heaven: I know (saith Iob relying upon Gods promises) that my Redeemer liveth, and that hee shall stand at the latter day, upon the earth, and though after my skin, wormes destroy this body, yet in my flesh shall I see God; for our light affliction (saith Saint Paul) which is but for a moment, worketh for us, a farre more exceeding and eternall weight of glory, while we looke not on the things that are seene, but at the things which are not seene. And againe, for we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens. I prove it thus, God hath promised us, glory, immortalitie, and everlasting

How the promises of God repaire this image in man. Gen. 3.15.

Col. 1.9.

1 Cor. 1.31.

2 Cor. 5.21.

Col. 1.21, 22.

1 Cor. 1.2.

1 Cor. 1.8.

How the promises of God assure us of everlasting happiness. Iob. 19.25.

2 Cor. 4.25.

2 Cor. 5.1.

Acts 7. 5.

life; now the nature of God is immutable and unchangeable he cannot lie, so also his promises are most sure and constant, without any shadow of changing: our faith also doth apprehend and apply them, yea, and wee endeavour in our lives and conversations to walke worthy of them, comforting and encouraging our selves in the midst of troubles, crosses, and afflictions, by the remembrance of them. Therefore it followeth that they doe undoubtedly assure us of the same. The Remembrance of Gods promise unto Abraham touching the Land of Canaan, did assure him of the same, although he had not therein the breadth of a foot; yea, this same promise upheld, Isaac, Iacob, Ioseph, the Israelites (though they were often in great trouble and distresse) that at the length the promise should be accomplished: so also may the promises of God touching the glory to come, assure every one of us, of undoubted possession thereof, we by true faith apprehending the same. Thus having cleared the Doctrine, follow the Uses of the same, which are for Instruction, for Reprehension, for Consolation, and for Exhortation.

Uses of Instruction.

1

For Instruction, if by the promises of God, given and performed unto us, we become partakers of the Divine nature, as it's most certaine, then it followeth. 1 That, such as would be here partakers of grace, or hereafter partakers of glory, must know, beleeve, and apply unto themselves the promises of God. Hereby we become partakers of the Divine nature, both here and hereafter. 2 That Gods children exceed all others, in dignitie, nobilitie, and honour. Some boast of their riches, some of their places, some of their birth, some of their beauty, some of their strength, and the like: but is there any comparison betweene those and the Divine nature? Gods children, though they want these, yet have they that which exceedeth all those, they are partakers of the Divine nature. 3 That the love and goodnesse of God towards us in Christ, is exceeding great, repairing that in us through Christ, which we through our owne folly lost in Adam.

2

3

Uses of Reprehension.

1

For Reprehension, 1 Unto such as despise and contemne Gods promises, like unto the Israelites which had more mind

to

to the *fleſhy pots* of *Egypt*, than unto them; like unto *prophane Eſau*, which had more minde unto a *meaſe* of *poſſage*, than unto *them*. That which unto a *childe* of *God* is *balm* from *Gilead* to *reſreſh* them, a *precious treaſure* to *enrich* them, *sweeter* than the *hony* & the *hony combe*, more *reſpected* than *thouſands* of *Gold* and *ſilver*, that they *ſcorne* and *reſect*.

2 Vnto ſuch as *deſpiſe* the *Divine nature*, even the *gifts* and *graces* of *Gods Spirit* beſtowed upon his *owne children*, eſteeming *falsehood* more than *truth*, preferring *proſanenefſe* before *holineſſe*. 3 Vnto ſuch as ſet themſelves againſt the *children of God*, *reviling*, *backe-biting*, *belying*, *mocking*, *ſcorning*, *perſecuting*, and *baſely eſteeming* of them; how dar'ſt thou doe thus? doſt thou not beleeeve that it is a *ſearſull thing* to fall into the hands of the *living God*? doſt thou thinke that *God* will *ſalfifie his promiſe*? I tell thee, though thou wert as rich as the *rich man* in the *Goffel*, though thou hadſt as much ſubſtance as *Iob* had, though thou wentſt in *Purple* and *Scarlet* every day; yet a *poore ſervant* of *Chriſt* is more *reſpected* of *God* than thou art; yea, he will *avenge* whatſoever *wrongs* and *injuries* thou doeſt unto ſuch, they being *partakers* of his *owne*, of the *Divine nature*:

For *Conſolation*, hereby *Gods children* may be exceedingly encouraged, againſt all troubles & croſſes whatſoever, againſt the feare of the *Devill*, the *World*, and the *Fleſh*; againſt the feare of *falling away*, and *ſinall Apoſtaſie*; againſt the feare of the *want* of *grace*, and *daily encrease* in the ſame. I tell thee, thou art, thou ſhalt be *partaker* of the *Divine nature*, here of *grace*, hereafter of *glory*. Compare the eſtate wherein thou art, the eſtate wherein thou ſhalt be with the eſtate wherein thou waſt, both *originally* in *Adam*, and *actually* before thy *conversion*, and then tell me, whether thou haſt not *great cauſe* to *rejoyce*? Thou waſt a *firebrand* of *Hell*, a *ſlave* unto *ſinne*, a *captiue* of the *Devill*, a *ſtranger* from the *life* of *God*; now thou haſt *Gods Spirit* dwelling within thee, thou art a *child* of *God*, *ingrafted* in *Chriſt Ieſus*, one which *partakeſt* of the *Divine nature*, haſt thou not then *great cauſe* of *joy*? yea, how canſt thou be *diſcouraged*, having ſuch *cauſe* of *encouragement*? For

Exod. 16. 3.
Gen. 25. 34.

2

3

Heb. 10. 31.

Matt. 19. 21.
Iob 1. 3.

Uſe of Conſolation.

Vlt of Exhortation.

1

2

3

4

D. By the promise of God we escape the corruption that is in the world through lust.

Gen. 6. 11.

For Exhortation, 1 Let us endeavour and labour by a particular faith in Christ, and application of Gods promises, to finde our selves partakers of the *Divine Nature*. 2 Let us esteeme, reverence, and respect the children of God which partake of the same. 3 Let us bee thankfull unto God, for this happy and glorious estate wherein we are. 4 Let us provoke and stirre up others, now following their drunkenness, covetousnesse, whoredome, profanenesse, malice, and the like abominations, whereby they are partakers of the *Devils nature*; to forsake those, that they may be partakers of the *Divine Nature*. Thus of the former.

The latter this, that

By the promise of God, we escape the corruption that is in the world through lust; that is, the wicked lusts which wee carry about us, or the corrupt dealings in the world, proceeding from lust, Great is our corruption, great is the pravitie of our nature, proceeding either from the world, which doth by bad examples corrupt many, withdrawing them from God, leading them into destruction, and withholding them from returning; or our owne concupiscence, our inbred lust unto that which is evil, which so enclineth the will, that it provoketh us to consent, whence follow the acts of sinne, which are evident testimonies of corruption. There be also in the world great corruptions, as have beene from time to time in all sorts of men. So that what was said of the old world may be said of this: The earth was corrupt before God, and the earth was filled with violence. Magistrates, Ministers, Tradesmen, all of all sorts, daily bewraying the same; being fruits and effects of their originall sinne. By the promises of God, I say, we are delivered from this our corruption, a fore-runner of destruction, even from that vicious and naughty quality of sinne, spiritually wasting the soule, being contrary unto the soundnesse and integrity, wherein we were created, proceeding from the world and our lusts. I prove it thus, By nature there is no difference betweene the *Elect* and the *Reprobate*, both follow their corruption, both are in the way leading to destruction. It is the promise of God in Christ.

effe.

effectually to call all ſuch whom he hath elected; this promiſe being performed, they which but a little before followed their corruption, were in danger of deſtruction, are now delivered from both. Again, the Eleſt being effectually called, are no more able of themſelves to abſtaine from ſinne, and to reſiſt their corruptions, than the unregenerate, as the examples of Peter, Noah, David, left unto themſelves but for a ſhort time, doe witneſſe: what doth then uphold them, by what meanes are they delivered, reſtrained? why doe they not conſent unto ſinne, as well as others doe? why doth not the world and their owne luſts, prevaile over them in their corruption, as they doe over others? even the promiſes of God, whom he loveth once, he loveth alwayes unto the end, he doth uphold them, hee doth reſtaine them, hee giveth them faith to overcome the world, he giveth them ſtrength to mortifie the luſts of their owne nature, So that by his promiſes we eſcape the corruption that is in the world through luſt.

Iohn 13.1.

I Iohn 5.4.

Hence we are taught

1 To lay hold on the ſweet promiſes of God, whereby we may eſcape the corruption that is the world through luſt. Naturally we are prone and bent unto corruptions, they may be ſhunned and eſcaped as this Scripture ſheweth. Be we careful therefore in the uſe of the meanes, not to give way unto the ſame. Hereby God is diſhonoured and grieved, our profeſſion ſcandalized, our ſoules wounded, others incited unto evil, yea, if there were no other motive to enforce this carefulneſſe, this one, Gods owne Commandement, enjoyning us to ſie and ſhunne evil, is ſufficient.

Uſes.

I.

Rom. 34.14.

2.

2 The difference betweene the godly and the wicked, both have inbred luſts, both are ſtirred up to ſinne againſt God by their luſt: the world provoketh both, onely the wicked yeeld, the promiſes of God upholding his owne children. It is not of themſelves, either by their owne ſtrength and power, God who never faileth ſuch as relye upon him, letteth them from falling.

3 That our wicked luſts, our concupiſcence, original ſinne, is the fountain both of our naturall corruption, and alſo

ever.

Iam. I. 14.

everlasting destruction. It seemeth our friend, but it is our greatest enemy, even the cause of all these innumerable corruptions, which are in the world; which therefore should be carefully and seriously resisted, especially, seeing wicked men likewise take part therewith to withhold us under sinne, withdraw us from grace. Thus of the latter, and so of the second part of this chapter.

Vers.

5 And besides this, giving all diligence, add to your faith vertue, and to vertue knowledge.

6 And to knowledge, temperance; and to temperance, patience, and to patience godlinesse.

7 And to godlinesse brotherly kindnesse; and to brotherly kindnesse, charitie.

Two particulars observed in the third part of this Chapter.

I

2

A twofold exhortation laid downe in these verses.

The former, And besides it, giving all diligence, or therefore give even all diligence thereunto.

These with the ensuing verses, unto the sixteenth, containe the third part of this chapter, wherein is laide downe, an exhortation unto the study of faith and other Christian graces, together with divers Reasons to enforce the same: the exhortation in these three verses; the Reasons in the verses following.

The exhortation is two-fold; the former in these words, and besides this, giving all diligence, or (as they are rendred in the Geneva Bibles.) Therefore give even all diligence thereunto. The latter in the words following, add to your faith vertue, and to your vertue knowledge, &c.

Touching the former, beside this, giving all diligence, or therefore give even all diligence thereunto; It may be considered either as it doth cohere with the former verses, or with the following words. It cohereth with the former verses two manner of wayes, either generally, with both third and fourth verses, or particularly with the last part of the fourth verse.

In generall it cohereth with both verses thus; God in them telleth

telleth us, what he hath done, and doth for us; In this hee sheweth us what he would have us to doe for our selves. His doings towards us are admirable, his love unspeakable, his bounty exceeding great, he doth of his free grace, and love in Christ, bestow upon us, all things which pertaine unto life & godlinesse; grace here, and glory hereafter; he doth effectually call us in his Sonne Christ Iesus, by the effectuall preaching of his holy and heavenly word, he doth bestow upon us most great and precious promises, that by them we may be partakers of the Divine nature, that by them we may be delivered both from our owne corruption, and everlasting destruction, the fruits and effects of the deceitfull world, of our owne fleshy lusts; our part is to give all diligence hereunto, to strive and endeavour by a particular application and apprehension to finde the benefit, the fruits, the effects of those gifts of God in our selves.

Whence foure things may be noted.

1 That, seeing God doth freely bestow upon his owne children, those excellent blessings, that therefore wee should labour, to apprehend the same, to have a speciall sense and feeling, that God is our God, Christ our Saviour, for whose sake God bestoweth the same upon us.

2 That, by our diligent care, study, and endeavour, in holy duties, we further our owne salvation. Although man cannot be properly said to be a cause of his owne salvation, (it being the onely worke of God, flowing from his mercie, not our merits) yet he may be said to be a worker together with God in the same, namely by apprehending and applying the grace of God, offered unto him, as a sicke man by taking wholesome Physicke recovereth health.

3 That God doth for this cause manifest the riches of his bounty and mercies towards us, that we may endeavour to apprehend, apply, and become partakers of the same.

4 That God doth by degrees perfect his worke of grace in his owne children, having elected them before time, hee doth effectually call them in time, he bestoweth upon them such things as pertaine unto life and godlinesse, hee maketh them

Foure things noted from the coherence of this first Exhortation with the third and fourth verses.

D. We must endeavour to apprehend the blessing of God.

D. By our endeavour in holily duties we further our owne salvation.

Simil.

D. God bestoweth his blessings upon us, that we may apprehend them, and partake of them.

4 D. God doth by degrees perfect his worke of grace in his owne children.

parta-

partakers of the *Divine nature*, and that they may minde the same especially, he stirreth them up, by shewing them their dutie, about their diligence in the use, and application of the same. Thus it cohereth in generall with the 3 and 4 verses. In particular it cohereth with the last words of the former verses, which as by some they are translated, *having escaped the corruption that is in the world through lust*; so they are as well rendred by others, in that ye flee or renounce, or abstaine from the corruption which is in the world through lust. It may be thus laid downe, as if our *Apostle* had said. It becometh all you which are the children of God, earnestly to study, and diligently to endeavour for true sanctification, to flee, renounce, and abstaine from worldly lusts, that so ye may be more and more partakers of the *Divine nature*. Whence two things may be noted.

Two things
observed from
its coherence
with the last
part of the
fourth verse.

I
D. Without
mortification
no assurance
of our accep-
tance with
God,
Mat. 15. 19.

Iob 31. 2. 2.

Mal. 3. 7.

1 Cor. 6. 9.

2
The worke of
mortification,
hard, laborious
and difficult.

1 That, *unlesse we be carefull to flee from the corruptions of our nature, endeavouring and striving every day more and more to mortifie our sinfull lusts, we shall never have any assurance of our acceptance with God.* Most needfull is this duty of mortification, whereby we become victorious over the fruites of our corrupted nature, even our sinnes, our sinnes I say, whereby we are defiled, and become loathsome both before God and man; whereby we become free from those strange punishments, which are for the workers of iniquitie. Oh how fearefull is their estate and condition, which lie still in their sinnes, which doe not mortifie the lusts of their flesh, but give way unto their corruption! a presage of their destruction; what portion can they have of God from above, and what inheritance from the Almighty, from on high? Shall not Christ be a swift witness against all fearelesse and carelesse men, which being guiltie of vices, make not speed to breake them off by repentance? Such shall not enter into the Kingdome of God.

2 That the worke of mortification is hard, laborious, and difficult, it requireth a great deale of paine and labour, we must not goe about it coldly and slowly, but must doe it diligently, with our whole endeavour; sinne hath a strong heart,

it

it is not soone killed: It hath great forces, many adherents, many helpes, and therefore we must give even *all diligence* thereunto, that we may weaken it more and more, till it die, till the body of sinne be destroyed. The *Philistims* encouraged one another to play the men, that they might vanquish the *Israelites*: encourage we our selves, encourage we one another to play the men in our mortification and vanquishing of sinne. Thus as it cohereth in particular with the former verse.

It cohereth also with the following words, according to our new Translation, and besides this giving all diligence, adds to your faith, vertue, &c. implying diuers things.

1 That it is not enough to flee and abstaine from our fleshly lusts, and so performe the duty of mortification, vntlesse also we add vnto the same, faith, vertue, knowledge, temperance, and the like Christian graces. It is not enough to performe one duty, leaving the rest undone. King Agrippa was almost perswaded to become a Christian, the rich man that came vnto Christ, had many commendable things in him. Demas went a great way with Paul, but because they went no further in the way of Christianity, that which they did was nothing.

2 That naturally we are sluggish, sloathfull, and dull in the performance of holy duties, and therefore have need to be often roused up, exhorted, perswaded, admonished, and warned to performe our duty with all diligence. In temporall things we are for the most part too too carefull, we can sit up late, and rise early, but in spiritmall things (being sluggish) we have need to be awaked. 3 That we cannot attaine vnto any of the graces of Gods Spirit without diligence, painefull labour and trauaile. The Husbandman, the Gardener, the Mariner, the Souldier, they must take paines before they obtaine the end of their desires, a good crop, store of fruit: a prosperous voyage, and an happy victory. So if thou wouldst haue faith, vertue, knowledge, and the like Christian graces, thou must give all diligence to obtaine the same.

4 That the gifts and graces of Gods Spirit are worth the paines taking, worthy I say, both in regard of their nature, and

1 Sam. 4. 9.

Divers things needd from its coherence with the following words.

1 D. Vnto the dutie of mortification, other graces must be added.

AA. 26. 28.
Mar. 10. 21.
Col. 4. 11.

2 D. By nature we are slothfull in the performance of holy duties.

3 D. We cannot obtaine the graces of Gods Spirit without diligence.
Simil.

4 D. The gifts and graces of Gods Spirit, are worthy of our best endeours and greatest diligence.

1 Tim. 4. 8.

1 Pet. 3. 9.

5

D. As we are not at all to seeke after the unlawfull pleasures of this world: so must we not with all diligence seeke after the lawfull pleasures of the same.

D. The diligence which God requireth of us, must be both inward and outward.

and in regard of the recompence which we receive by them. In their nature they are *spirituall*, they proceed from God, they are the ornament of a Christian, they are *unchangeable* and *immutable*, they are most excellent and precious, farre exceeding all those things which are in most esteeme amongst men: even the least measure of faith, love, patience, and the like, being worth a whole world. The recompence also which we receive by them, is exceeding great, godlinesse being great gaine, having the promises both of this life, and that which is to come. The reward of faith is the salvation of our soules. that is, the end of the same; so of love, of holinesse, and of all other spirituall graces.

5 That neither the unlawfull pleasures of this world, are to be sought at all with any diligence, or the lawfull pleasures and profits thereof with all diligence. It is lawfull to use moderately, both worldly pleasures and profits, such as to *eate*, *drinke*, and the like, but to give all diligence thereunto, is altogether unlawfull. It is lawfull to *worke*, but to *eate the bread of carefultnesse*, unlawfull; onely spirituall, heavenly things are to be sought for, with all diligence. But now by the contrary, men bestow all their diligence, either upon the profits or false pleasures of this world, drunkennesse, whoredome, usury, extortion, covetousnesse, and the like, wholly carelesse of heavenly spirituall things. How many are slow in comming to Gods house? How many doe come, which are not swift to heare? how many heare, which are carelesse in obeying? how many doe outwardly obey, but in hypocrisie, in mere formalisty, in lukewarmnesse, or for some by-resselt? how few doe imploy themselves with diligence about those things which require all diligence?

6 That this diligence which is required, must be *total*, both inward and outward, outward, in every member of the body; inward in every faculty of the soule, as we are to pray with our mouthes, so must we with our hearts. So heare the Word, so give almes, so performe all other duties.

Before I leave this point, it shall be needfull to resolve this one question; namely, why God doth require of us this great diligence.

Verse 5. Why God requires diligence in our mortification. 65

diligence, either in the apprehension and application of his benefits, in the mortification of our lusts, or in the increase of spirituall graces?

To the first I answer; that God doth require this great diligence in the apprehension and application of his benefits.

1 Because of the worth and excellency of his benefits. 2 Because of their inefficacie unto us, if not apprehended and applied by us. 3 Because of the great profite which we shall reape thereby, being by us rightly apprehended, and with all diligence applied. 4 Because of the great diligence, which Satan and his adherents the World and the Flesh doe use to deprive us of the same. 5 Because the worke is great, wee unweeldy, our time both short and uncertaine, yea, and not being diligently apprehended, as they are diligently offered, they are not afterward so easily attained.

To the second, that God doth require this great diligence in the mortification of our lusts. 1 Because wee shall meet with great opposition, with many lets and impediments.

2 Because, when this duty is slackely and drowily performed, it is so farre from beating downe sinne, and killing it quite, that it doth rather encrease the same; for when a man or woman, beginneth to forsake their sinnes but slackly and drowily, they meet with divers lets, which they considering, and fearing to lose their worldly profits, or carnall pleasures, with the dogge, Returne unto their vomit, and with the Sow that was washen, to their wallowing in the mire; all which those that with all diligence, set themselves to this duty of mortification in short time, passe over. 3 Because the more diligently we mortifie our lusts, and set our selves against our vices, the more easily we shall overcome them, the more hardly shall we at any time thereafter be oppressed with the like. 4 Because the sooner we are mortified, and sinne dead in us, the sooner we shall be quickned, and Gods graces live in us. 5 Because if we doe not thus strive against our owne corruptions, and with our whole might and strength beat downe our manifold vices, they will in the end draw Gods judgements on us here, and everlasting torments

Why God requireth such great diligence in the apprehension and application of his benefits.

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Why God requireth such great diligence in the mortification of our lusts.

Prov. 28. 11.

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Why God requireth such diligence in the encrease of spirituall graces.

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Vse.

The latter, add to your faith, &c.

The graces commanded,

ments hereafter. If we kill not sinne, it will surely kill us, if we doe not vanquish it, it will surely vanquish us, and make us bondslaves. 6 Because this duty of mortification is not either easily attained, or soone performed, it being a long time before men can be perswaded to part with their sinnes, and a long time before they can utterly hate, and wholly abandon the same.

To the third, that God doth also require this diligence in the encrease of spirituall graces. 1 That we may hereby testify our love and liking unto them. 2 Because he doth not alwayes continue the meanes whereby to obtaine them. 3 Because hereby Gods children are discerned and knowne from wicked men, they onely having faith, vertue, knowledge, and the like graces. 4 Because the more we grow and encrease in spirituall graces, the more we may glorifie God, the more we may edifie others, the more wee may benefit our owne soules, the more we are respected of God, the more commended by him. 5 Because the more diligently we set our selves about the encrease in spirituall graces, the more shall we be free from sinne, the more able to encounter all our spirituall enemies.

Be we careful then to give care unto the admissions of Gods Word, to employ our selves with all diligence, in the apprehension and application of his benefits, in the mortification of our lusts, and in the encrease of spirituall graces. Thus of the former exhortation, or if you will, the manner how the exhortation next following is to be performed, together with its coherence, both with the preceding and ensuing verses.

Touching the latter, add unto your faith, vertue; unto your vertue, knowledge, &c. Three things are to be considered in generall. 1 The graces which are commanded. 2 The order of their placing. 3 Their connexion and coupling together.

For the 1. The graces which are commanded, are eight, faith, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charitie; which may be reduced into these three,

Vorse 5. *A precious chaine of Christian graces.*

67

three, mentioned by Saint Paul, godlinesse, righteousness, and temperance. Godlinesse comprehending faith and patience; Righteousnesse, comprehending verine, knowledge, brotherly kindnesse and charitie; Temperance, being the same grace here mentioned. Those are so many steps to heaven, as there were eight steps up to the Temple; so needfull that a Christian cannot be without them: for if we looke up unto God, how can we serve him, without faith and godlinesse; if we consider our neighbours, how can we rightly performe our dutie towards them, without brotherly kindnesse and charitie, and if we looke unto our selves, how can we doe things without prudence or knowledge, how can wee use things without temperance, or how can we suffer affliction, but by patience? Briefly, they are a compend of Gods Law, informing us of our dutie towards God, towards our selves, and towards our neighbours.

For the 2. The order observed is this. faith hath the precdency, as the chiefeft, as the Lady and Mistresse: the others follow as handmaidens, waiting and attending upon her. It is the roote, the ground, the foundation, the mother of all graces, without which they have no beeing, and from which they flow, as streames from their fountaine.

Whence we are taught,

- 1 To conceive of faith, as of the most needfull, most worthy and most excellent grace.
- 2 To strive and endeavour for faith, that we may partake of the other graces.
- 3 To assure our selves by our faith, of the entcrease of other graces.

For the 2. All those graces are conjoynd and coupled together, either particularly one with another; faith must be accompanied with vertue, knowledge, temperance, &c. Because else it were no true but a dead faith. Again, faith, must have vertue, even an honest and good life accompanying the same, without which faith could not else be manifested: and because a man cannot doe well without discretion, vertue must therefore have knowledge, and because knowledge

Tit. 2. 12.

Ezek. 40. 31.

The order observed in placing those graces, of all which faith hath the precdency.

Use.

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Gods graces (as a golden chain) are coupled and linked together.

availeth not without abstinence from evill, it must therefore be accompanied with temperance, and that temperance may the better endure all opposition and miseries of the world, it must have patience adjoynd; and because patience cannot be without godlinesse, that's annexed to it, and because godlinesse is principally manifested towards those that are in misery, he addeth brotherly kindnesse, which excludeth that seeming Piety towards the miserable done out of feare, or some other respect: and because brotherly kindnesse ought to be founded in love, he addeth, as the end and conclusion of all, *Charitie*. Those are a golden chaine so coupled and linked together, that the one cannot be without the other. No true faith without vertue; no true vertue without knowledge; no true knowledge without temperance; no true temperance without patience; no true patience, without godlinesse; no true godlinesse, without brotherly kindnesse; no true brotherly kindnesse without charity.

Uses.

1

1 Not to disjoyne what God hath conjoynd; as faith, from vertue; vertue, from knowledge; knowledge from temperance, &c.

2

2 To try our faith by our vertue; our vertue by our knowledge; our knowledge by our temperance, by our patience &c.

3

3 To endeavour that faith and vertue; vertue and knowledge, knowledge and temperance, temperance and patience, patience and godlinesse, godlinesse and brotherly kindnesse, brotherly kindnesse and charity, may still accompany one another. Thus in generall.

Add to your
faith vertue,
&c.

Come we now to speake of this Exhortation in particular, adde to your faith, vertue, and to vertue knowledge, &c. Wherein our Apostle requireth of us, the increase of spirituall graces, to joyne one with another; to adde one unto another; to minister, supply, and sufficiently furnish our faith with the others: yea, to aide and support it with the same, for all those wayes the originall word may be used, whence divers things may be noted.

D. True faith
cannot stand
alone.

1 That true faith cannot stand alone; faith without works,
(faith

(faith Saint James) is dead; that faith which is not accompanied with *vertue, knowledge, temperance, and the like graces*, is but an idle, an empty, an unprofitable faith; vainly do they boast of faith, which cannot manifeſt the ſame, by other *Chriſtian graces*; In vaine doe the wicked both of faith, wanting *vertue*; in vaine doe the ignorant boast of faith, wanting *knowledge*; in vaine doe drunkards and gluttons boast of faith, wanting *temperance*; in vaine doe the ungodly boast of faith, wanting *godlineſſe*; in vaine doe the impatient boast of faith, wanting *patience*; in vaine doe the malicious and envious, boast of faith, wanting *brotherly kindneſſe and charitie*. Where true faith is, theſe cannot be wanting, wanting theſe, thou lackeſt faith, having theſe thou haſt it.

Iam. 2. 20.

2 That no child of God can attaine unto ſuch a meaſure of faith in this life, but he hath ſtill need to adde thereunto. Faith in every childe of God in this life is imperfect, though not in regard of the ſubſtance and qualitie, yet in regard of the meaſure and quantitie. No faith ſo great, but hath need to be greater: no faith ſo ſtrong, but hath need to be ſtronger: wee muſt therefore not reſt contented with any meaſure of faith, but ſtill preaſe forward, with Saint Paul, forgetting thoſe things which are behinde, reaching forth to thoſe things which are before.

D. Gods children have ſtill need to adde unto their faith,

Phil. 3. 13.

3 That when God hath by his Word wrought faith in our hearts, then he looketh that we ſhould grow and increaſe in the ſame. God dealeth with us as the husbandman doth with his ground; he prepares it, he plowes it, he ſowes it, he harrowes it, then he looketh for increaſe; we muſt be fruitful, not fruitleſſe ground. Faith is our talent, we muſt ſo employ it, as that we may gaine five talents more.

D. God would have us to grow in faith,

Simil.

4 That the more we attaine unto vertue, knowledge, temperance, patience, godlineſſe, brotherly kindneſſe and charitie, the more our faith is ſtrengthened, furthered, confirmed and increaſed.

D. The more grace we have, the more is our faith ſtrengthened and encreaſed.

5 That ſo ſoone as faith is wrought in our hearts by the preaching of Gods Word, the Devill doth endeavour to deprive us of it, by aſſaulting it, and going about to quench the ſame.

D. The Divell labours by all meanes to deprive us of faith,

D. Christians
must labour
for every grace.
1 Cor. 1. 7.
Isa. 11. 2.
D. Vertue,
knowledge,
&c. are hand-
maids of faith.

D. Such as due-
ly labour for
grace, shall ob-
taine it.
1 Iohn 5. 3.

Note.

D. Those gra-
ces here menti-
oned are most
excellent and
necessary.

Judge 12. 6.
1 Sam. 10. 23.
Gen. 37. 3.

and therefore are we willed to endeavour for other *Christian graces*, to support and aide the same.

6 That a *Christian* must not content himselfe with one good gift of the Spirit, but must labour for many gifts, like unto the *Corinthians*, who came behinde in no good gift, and *Christ* himselfe who abounded with severall gifts.

7 That vertue, knowledge, temperance, with the other graces here mentioned, are handmaids waiting upon faith, which must be employed for the use and furtherance thereof. They proceed from faith, and therefore are to give their attendance upon faith.

8 That such as endeavour for vertue, knowledge, temperance, and the like, shall undoubtedly attaine the same. The Commandments of God are not grievous. God doth assist the diligent, he bleieth their labours and endeavours. This we may finde by experience, in some who having but small store of learning, yet walking conscionably before God, begging knowledge by prayer; in their practise, walking according to their knowledge, its wonderfull in how short a time, what a great measure of sanctification, they have had.

9. That faith, vertue, knowledge, with the other graces here mentioned, are so excellent, as that we ought to endeavour for them: so needfull as without which we cannot enter into the Kingdome of heaven. Dost thou respect worth? they are more worthy than all the world; dost thou respect necessitie? without them thou canst not see the face of God. They are the *Christians* wedding garment, they are the ornaments, badge, and cognizance of Gods children. The *Ephraimites* were discerned from the *Gileadites* by their *Sibboleth*; *Saul* was knowne amongst all the people by his high stature, as *Ioseph* differed from his brethren by his particoloured coat: So doe Gods children by those graces, differ from all other sorts of people: wouldst thou know whether either thou thy selfe or others are regenerate? thou maist discern the same by this rule, which will not faile thee: hast thou faith? have they faith, with the other graces here mentioned? thou art, they are regenerate; otherwise not. Thus of the *dutie* or *acti.*

Verse 5. Faith the first linke of this golden chaine.

71

action, adde: follow the graces to be added, unto faith, ver-
sue; unto versue, knowledge; unto knowledge, tempe-
rance, &c.

Touching the particular graces here required, 4 things are
to be considered, 1 *What they are*, 2 the *Reasons* which
may move us to labour for them, 3 the *meanes* whereby to
obtaine them, 4 the *signes* whereby to discern them, and
first of faith.

Faith, Not to insist either upon the different *acceptation*
of this word *faith* in the *Scriptures*, or the divers *sorts* and
kindes of *faith*, in this place it signifieth a *saving faith*, *com-*
mon unto all Gods children, usually called and knowne by the
name of *justifying faith*. This is a *firm* and *constant* *appre-*
hension of *Christ* and all his *merits*, as they are *promised* and
offered in the *Word* and *Sacraments*. This is a *certaine* *con-*
fidence wrought in our hearts by the *holy Ghost*, through the
preaching of the *Gospel*, whereby we rest upon God, certainly
persuading our selves, that not onely unto others, but unto
us in particular, remission of sinnes, and eternall life is given
freely, by the *mercy* of God, through the *merits* of *Iesue*
Christ. This is a *true persuasion* of the heart, grounded upon
the *promises* of God, that whatsoever *Christ* hath wrought
for the *salvation* of man, he hath done it as well for me, as for
any other. This is a *wonderfull grace* of God, whereby a man
doth apprehend and apply *Christ*, and all his *benefits* unto him-
selfe.

Vnto your
faith.

What justify-
ing faith is.

Whence may be gathered,

1 That Gods Spirit is the worker of faith in the hearts of
his owne children, according to that of our Saviour, This is
the worke of God, that yee beleve in him, whom hee hath sent.

Confess.

I
Iohn 6. 29.

2 That the faith which Gods Spirit worketh in us, doth
apprehend and apply the merits and righteousness of Iesue
Christ.

2

3 That there doth proceed from this apprehension and ap-
plication, a full assurance of the verue of these merits which
we doe apply.

3

Reasons inci-
ting to an en-
deavour after
faith.

Reasons to enforce this duty are diuers, of which I have

F 4

spoken

1
 Heb 11.6.
 2
 Rom. 14. 23.
 3
 Rom. 3. 28.
 Ioh. 1. 12.
 Meanes wherby
 to obtaine
 faith,
 Outward,
 Rom. 10. 17.
 Inward.

The signes
 wherby to
 discern faith,

Vertue.

What vertue is.

Phil. 4. 8.
 Ruth. 3. 11.
 Pro. 1. 29.
 Reasons to en-
 force it.

spoken in the first verse; for the present take we notice of these three. 1 Because without faith it is impossible to please God. 2. Because whatsoever is not of faith, is sinne. 3 Because hereby we are justified in the sight of God, and become his children.

The meanes whereby to obtaine faith, are either outward or inward; outward, the preaching of Gods Word, for faith cometh by hearing, and hearing by the Word of God; inward, Gods Spirit, going along with his owne ordinance, without whose blessing the outward are wholly unprofitable, and ineffectuall. This also being wrought in the heart, is daily increased by administration of the Sacraments and Prayer.

The signes wherby to discern it, are both by the properties thereof, and the effects proceeding from the same. It's undoubted and certaine, it's constant and abiding, it's fruitfull and effectuall; yea, feeling our consciences assured by the Spirit of God, that the punishment of our sinne, is fully in Christ discharged; and that whatsoever he hath done for man, appertaineth not onely unto others, but even unto us also, it's an evident signe and demonstration of faith. Thus of faith.

Vertue; Adds unto your faith, vertue.

Vertue is attributed, either unto God, and so it is either personall, as 1 Cor. 1. 24. or operative, as Mat. 22. 29. or unto Angels, Rom. 8. 38. or unto the Heavens, Mat. 24. 29. or unto men: and so it is taken, either for God himselfe, who is the strength of the faithfull, Psal. 26. 1. or for miracles, Mat. 7. 22, or for strength, Psal. 17. 33. or for an honest and well ordered life, as in this place, in which sense also the Word is used. Phil. 4. 8. This is that, whereby we live unrebukeable, and are justified before men. This comprehendeth all kindes of good workes, meekenesse, affabilitie, uprightness, and the like. By this is understood an honest and good life, or an universall practise of all those graces which God hath put in us, whereunto Saint Paul doth exhort us, wherewith Ruth was endued, and the good woman in the Proverbs.

Reasons to enforce this duty, are these; 1 because it is a
 proove

prooſe of our *faith*. 2 Becauſe *hereby* wee abſtaine from uncomely, bale, and vile things. 3 Becauſe *hereby* wee draw unto our ſelves the love of others. 4 Becauſe *hereby* God is glorified. 5 Becauſe where *this* is not, eſpecially in ſuch as are *Profeſſors*, Religion becommeth ſcandalized, for *ver- tue* is the power of *profeſſion*, which being wanting in *Pro- feſſors*, their *profeſſion* is of no *validitie*, of no force, yea, is indeed, *meere hypocriſie*, a *ſtumbling-blocke* unto the *ungod- ly*; whereas by the contrary, nothing will ſooner convince the *wicked*, than for us to be *vertuous*; yet *ſome which will not be wonne by the Word*, will be convinced by a good converſation.

The *meanes* whereby to obtaine the ſame, are theſe. 1 By conſidering out of Gods Word our duty to our neighbours. 2 By conſidering the neceſſitie of the performance of *this duty*. 3 By imitating thoſe which have in this kinde, gone before us.

The *ſignes* hereof are apparant: who ſo is truly *vertu- ous*, hath both the approbation of God, witneſſed unto his *conſcience*, the approbation of his *conſcience*, of good peo- ple, yea, and often of the very *wicked* themſelves; *Whatſo- ever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are lovely, whatſoever things are of good report, on thoſe they thinke, thoſe they doe.* Thus of *Vertue*.

Knowledge; And to *vertue knowledge*;

This doth moderate and guide our *vertuous actions*, and therefore is joyned therunto. There is a *knowledge of God*, and a *knowledge of a mans ſelfe*; and a *knowledge of prudence* in a mans outward carriage towards others. This laſt is that which is here eſpecially to be underſtood. It is that *grace*, whereby we doe circumspectly, and to good purpoſe, with judg- ment, diſpoſe our ſelves, and our affaires.

Reaſons to enforce this duty, are theſe. 1 Becauſe by it, our *vertue* is guided and directed. 2 Becauſe without it, we could not but faile, in our outward carriages towards our neighbours. 3 Becauſe by it, all that we doe, may tend unto the good of our neighbours.

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Ioh. 15. 8.

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2 Tim. 3. 5.

1 Pet. 3. 10

Meanes where
by to obtaine
it.

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Signes where
by to diſcerne
it.

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Phil. 4. 8.
And to vertue
knowledge.
What know-
ledge is.

Reaſons to en-
force it.

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The

Meanes
whereby to at-
taine it,

- 1
- 2
- 3
- 4
- 2 Tim. 3. 13.
- 5
- Pro. 2. 4.
- 6
- Psal. 25. 9.
- 7
- Psal. 25. 12.
- 8
- Pro. 2. 3.
- Iam. 1. 5.

A signe to dis-
cerne it.

And to know
ledge temper-
ance.
What temper-
ance is.

Reasons to en-
force it.

- 1
- 2
- 3

The meanes whereby to attaine it are diuerse; 1 Wee must get the true knowledge of God, whence this floweth, as from its fountaine. 2 We must ponder and weigh the cariages of others. 3 We must converse with the wise and men of knowledge. 4 We must ponder and weigh all our actions by the rule of Gods Word, even the holy Scriptures, which are able to make us wise to salvation. 5 We must get a love of it, diligently searching after the same. 6 Wee must labour for humilitie, being fooles in our own opinion, for the Lord teacheth the humble his way. 7 We must endeavour for Gods feare, to which God hath made the promise of the Revelation of his secrets, and to teach such the way that they should choose. Lastly, we must call upon God by prayer for the same, crying after knowledge, and lifting up our voyce for understanding: observing that precept of the holy Ghost, If any of you lacke wisdom, let him aske of God, that giveth to all men liberally, and upbraideth not, and it shall bee given him.

This is easily discerned, the signes thereof are apparent, a man of knowledge, doth all things with judgement, not rashly, inconsiderately, indiscreetly, but still in all his actions, holdeth himselfe by the rule of Gods Word.

Temperance; And to knowledge Temperance.

This is a moderation of the minde in the use of outward blessings, whereby wee doe according to our knowledge; whereby we abstaine from lust and wantonnesse, from adultery and whoredome, from gluttony and drunkennesse, from excessse in apparrell, and the like; whereby we strive against the false pleasures and provocations of this world, whereby wee doe constantly follow that which by our knowledge we judge to be best, yea, hereby our knowledge is bettered, lest otherwise it might somewhat savour of the flesh.

Reasons to enforce this, are these. 1 Because it furthereth us in the right use of our knowledge, without which a mans knowledge would be but to his further condemnation. 2 Because by this, we become victorious over the Diuell, the World, and our owne lusts. 3 In regard of the excellency thereof,

thereof, as it hath relation both unto our selves and others, whereby both receive no small benefit. 4 In regard of the evils of intemperancy, incident both to soule and body.

The means whereby this may be wrought are these. 1 By obedience unto Gods Word, enjoying it. 2 By imitation of Gods Children practising it. 3 By a diligent observation and consideration as well of the temperance of the heaven, as of the very brute beasts.

This may be discerned, by our words by our workes, by our walking, by our apparell, by our outward behaviour; in all which intemperancy sheweth it selfe, he that is temperate is sober and discreet in his words, in his actions, in his walking, in his apparell, in his outward behaviour. Thus of temperance.

Patience; And to temperance, patience.

Patience is two-fold, one towards God, the other towards men, both to be added unto temperance. Patience towards God, is nothing else, but an humble, meeke, and quiet submitting our selves to Gods correction, in what kinde soever he shall thinke fit to chastise us. Of which Solomon, My sonne despise not the chastening of the Lord, neither be weary of his correction. Patience towards men, is that grace, whereby we moderate our anger, constantly continue in that which Christian patience doth perswade, cheerefully enduring adversity, trouble, griefe, persecution at the hands of men, for the cause of Christ.

Reasons to enforce both kindes are these. 1 In regard of the manifold crosses and troubles whereunto we are subject, which hereby become light and easie. 2 In regard of the great profit and benefit which we reape by these crosses, acknowledged by David, and others of Gods children. 3 In regard of the honour which we doe give hereby unto God, in divers of his attributes, Will, justice, Power, Wisedome and goodnesse. Of his Will, both commanding and approving it. Of his Justice, as acknowledging really, that all the afflictions which we suffer, are lesse without comparison, than our sinnes deserve. Of his Power, both over us, with which

4

Meanes to attaine it.

1

2

3

Signes to discern it.

And to temperance, patience. What patience is.

Pro. 3. 11.

Reasons to enforce it.

1

2

Psal. 119. 71.

3

Rev. 2. 19.

we

Neb. 12. 7.

4

Rom. 8. 17.

5

Iam. 5. 10.

Meanes where-
by to obtaine
it.

Signes to dis-
cerne it.

I

Psal. 39. 9.

Ila. 53. 7.

2

Mat. 26. 39.

3

Iob 1. 21.

4

And to pati-
ence godli-
nesse.
What godli-
nesse it.

we struggle not, but quietly beare what he layes upon us, and in us, so sustaining us, that we faint not under our burthen. Of his *wisedome*, in effectually *acknowledgement*, that he hath his good and holy ends of his so dealing with us, though oftentimes not so particularly made knowne unto us. Of his *goodnesse*, in dealing with us in our chastisements, as with *sonnes for our profit*, that we may be partakers of his holinesse.

4 Because it is the *patience of Christ*, he himselfe commanding it, being the author of it, being a partner with us in all our afflictions. 5 Because in the end *all things shall tend to our good*; and of *Patience*, we have no small store of *examples* in the booke of *God*, as of *Iob, David, Paul, &c.*

The *meanes* whereby this may be obtained, are the consideration of the *necessitie*, *conueniencie*, and *utilitie* of the *same*. How comely, and commendable it is, yea, that our sinnes deserve the inflicting of greater crosses, than as yet *God* hath laid upon us.

This may be *discerned* by these *signes*. 1 By not murmuring in the time of affliction, whereof we have *David*, yea, *Christ* himselfe our *patternes*. 2 By submitting our wils to the will of *God* in the very greatest *extremities* of trouble, as did *Christ* our *Saviour*, in that his *agony* in the *Garden*. 3 By blessing *God* in the very fire of affliction, as *Iob* did. 4 By making an holy and *Christian* use of all those crosses which are laid upon us, whether proceeding immediately from *God*, or (through his *providence* and *permission*) from *men*, even by the *same*, drawing nigher unto *him*, beseeching *him* that those afflictions which he layeth upon us, may tend to our good, yea, that *God* would (if in his *wisedome* he see it fit) continue his *hand* upon us, till we be as *tryed gold out of the furnace*. Thus of *Patience*.

Godlinesse; And to patience godlinesse.

This is the *scope* both of our *patience*, and of our other *workes*: namely, the *worship* and *glory* of *God*. This is an earnest love of *God* out of a pure heart, a good conscience, and faith unfained, stirring us up to glorify *God*, and to do good unto his people. This comprehendeth *adoration*, *confidence*, *invo-*
cation

cation and thanksgiving. This is a sincere desire and conscionable endeavour, after an universall conformitie to Gods revealed will,

Reasons to enforce it, are these. 1 Because of its gaine, godlinesse being great gaine. 2 Because without it we cannot performe other duties aright, godlinesse being profitable for all things. 3. Because by it we doe not ascribe unto our selves, the glory, and praise of any action, but yeeld all unto the Lord. 4 Because true godlinesse is a sure marke of Election, and hath beene the practise of all Gods children from time to time.

The meanes whereby to obtaine it, are by the conscionable hearing, and carefull reading of the Word of God, by the imitation of Gods children in their godly courses, by daily mortification and putting away of sinne, by being carefull in keeping of Gods Sabbath, by accompanying with Gods children, by daily and earnest prayer unto God.

The most evident signe whereby it may be discerned, is this, if in every thing we doe endeavour to glorifie God. Thus of godlinesse.

Brotherly kindnesse; And to godlinesse brotherly kindnesse.

This is that inward affection of love, whereby wee embrace the Christian brethren more neerely than we doe all others. Love reacheth to all men, to whom it may doe good, but brotherly kindnesse onely to Christian brethren, unto whom of all other men, our love and best affections are due. Love is as the Hall, whereinto all comers are received, but brotherly kindnesse is as the Parlour, whereinto more neere friends, and such as are of most speciall acquaintance are admitted. This comprehendeth that service which we owe one towards another, that care which we ought to have one of another.

Reasons to enforce this duty, are these. 1 Because wee are brethren, even the adopted Sannes of God through Christ, new borne of one and the same mother; brought up in the same familie, partakers of the same inheritance. 2 Because its

Reasons to enforce it,

I
1 Tim. 6. 6.

2
1 Tim. 4. 8.

3
4

Psal. 4. 3.
Meanes whereby to obtaine it,

I

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6

One signe to discern it.

And to godlinesse brotherly kindnesse

What brotherly kindnesse is,

Simi!

Reasons to enforce it,

I

Fphei. 1. 5.

Gal. 4. 26.

Eph. 2. 19.

2
Rom. 8. 17.

Gen. 13. 8.

Aa. 7. 26.

3

4

1 Ioh. 3. 14.

1 Ioh. 4. 7.

1 Ioh. 3. 19.

1 Ioh. 4. 16.

5

1 Ioh. 4. 20.
Meanes wher-
by to obtaine
it.

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2

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Signes to dis-
cerne it.

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3

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And to bro-
therly kind-
nesse charitie.
What charity
is.

Iude 22.

Mat 9 36.

Ier. 13. 17.

Gen. 11. 19.

Mat. 18. 13.

Lev. 18. 17.

Rom. 10. 1.

its unseemely for brethren not to be kinde one towards another; for which cause Abraham said unto Lot, Let there be no variance betweene us for we are brethren; which selfe same reason Moses used when he would have pacified the two Israelites which strove together. 3 Because the want of this is offensive, both unto God and good men, greatly hindering the progresse of the Gospel. 4 Because this is a signe that we are translated from death unto life, that we are borne of God, that we are of the truth, that God dwelleth in us, yea, because hereby we testifie our love and affection unto God himselfe.

The meanes whereby to obtaine it, are by considering the necessitie and equitie of the same, with the benefits reaped thereby.

The signes whereby to discerne it, are these. 1 When wee doe not murmure, grudge, or repine at Gods blessings bestowed upon them, whether spirituall or temporall. 2 When we doe patiently beare, and freely forgive mutuall injuries and wrongs. 3 When we rejoyce at the prosperitie, and in the societie of the godly. 4 If we love all the Saints, as well poore as rich, being constant in our love towards them. Thus of brotherly kindnesse.

Charitie 3e And to brotherly kindnesse, charitie.

As brotherly kindnesse is to be referred to the inward affection, so this to the outward practise, and expression of brotherly love: exceedingly pressed by Saint Paul, 1 Cor. 13. 1, 2, 3. yea, hereby we may understand that very love which wee ought to beare towards our enemies, so much pressed, and so often required by our Saviour. This is twofold, one which hath relation unto their soules, another which hath relation unto their bodies. The former is scene in these particulars. In pittying their spirituall estate, seeing them out of the way, or destitute of the meanes of salvation, or obstinate and proud: in instructing them being ignorant, as Abraham his familie, in forgiving them when they have offended us, in reproving and admonishing such as are out of the way, endeavouring for their reformation; Finally, in praying for the salvation of others.

others. Charitie towards their bodies, is manifested in theſe, in commiserating their eſtate, grieving for their afflictions, as we reade of Saint Paul; in viſiting them in their diſtreſſe, in feeding the hungry, cloathing the naked, lending to the needy, and the like.

Reasons to enforce this dutie, may be theſe. 1 Gods owne commandement, as alſo our Saviours, againe and againe reiterated. 2 The miſerable eſtate of ſuch as live in hatred and malice. 3 The unfruitfulneſſe of the Word and Sacraments unto ſuch. 4 Becauſe love is a marke of our profeſſion, whereby we may be knowne to be Chriſts Diſciples.

Meanes to obtaine it may be the ſame with the former.

The ſignes are apparent, forgiveness of injuries, forgetfulneſſe of wrongs, prayer unto God for others, outward affabilitie, and the like. Thus of Charitie.

The Lord in mercie plant thoſe graces in our hearts, beſtowing upon us grace, whereby we give all diligence to adde thereunto, daily to grow and encrease in the ſame, manifeſting the fruits and effects thereof in our lives and converſation. Thus of the Exhortation.

Verſe 8. For if theſe things be in you, and abound, they make you that yee ſhall neither be barren, nor unfruitfull in the knowledge of our Lord Ieſus Chriſt.

Followeth to handle the Reasons enforcing the former exhortations. They are of two ſorts, the former being drawne from the matter, to which; the latter from the Perſon by whom they were exhorted. Of the former there are five in number, laide downe in the 8, 9, 10, and 11 verſes; of the latter, foure laide downe in the 12, 13, 14, and 15 verſes, as (God willing) yee ſhall heare.

Theſe words containe the firſt reaſon, taken from the effect of thoſe graces whereunto he did exhort them, from the gracious uſe and fruit which they obtained thereby. If theſe things be in you, (or preſent with you) and abound (or ſuperabound)

2 Cor. 11. 29.
Lam. 1. 27.

Reasons to enforce it.

Dent. 6. 5.

Ioh. 13. 34.

2

1 Ioh. 3. 15.

3

4

Ioh. 13. 35.

Meanes to obtaine it.

The ſignes whereby to diſcerne it.

Two ſorts of Reasons enforcing the former Exhortation.

The firſt of the former ſort.

abound) they make you, that yee shall neither be barren (or idle) nor unfruitfull in the knowledge of our Lord Iesus Christ, that is, by those graces your knowledge of Christ shall be furthered, shall be manifested unto others, to be sincere and true, which otherwise would appeare to be but idle, vaine, empty, barren, and unfruitfull. As those graces doe spring from the true knowledge of Christ; so in like sort by them, the knowledge of Christ, aboundeth and encreaseth more and more, even by them daily growing, encreasing and abounding.

The Reason may be thus framed, If yee ought to be fruitfull and diligent in the knowledge of our Lord Iesus Christ, then yee ought to labour that those graces may be in you, and abound. But yee ought to be fruitfull and diligent in the knowledge of our Lord Iesus Christ. Therefore ought yee to labour, that those graces may be in you and abound.

The Assumption is laid downe in the last part of the verse. The Proposition in the whole verse, the reason of which is this, because where those graces are, they make fruitfulness in the knowledge of Christ; this, being an effect of those, or thus;

If by those graces, being in you and abounding, yee are made fruitfull in the knowledge of our Lord Iesus Christ, then yee ought to labour for them.

But by those graces, being in you and abounding, yee are made fruitfull in the knowledge of our Lord Iesus Christ. Therefore ye ought to labour for the same.

This Reason consisteth of two parts. 1 A duty. 2 The meanes whereby to performe this dutie. The duty, We must neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ. The meanes whereby to performe this dutie, if these things be in us and abound, they will make us, that we shall neither be barren nor unfruitfull in the same. Or, we have a duty in the former part, get those graces in you, abounding in the same, with the fruites and effect of the same; in the latter, they make you that yee shall neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ. But (as I take it) the former is to be preferred.

Two parts of
this reason.

That ye shall
neither be bar-
ren nor un-
fruitfull.

For

Verse 8.

in the knowledge of Christ.

81

For the 1, The duty prescribed. It affordeth us this observation; that Christians must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ. They must not barely or nakedly make a profession of their knowledge of Christ, and faith in him, but must shew forth the same by their good workes. The metaphor is borrowed from trees; as they being fruitfull, are pleasant and profitable unto men; So we, growing and encreasing in the gifts and graces of God, daily abounding in good workes, as fruits proceeding from our faith, become pleasing and acceptable in Gods sight. Hence John Baptist, faith, Bring forth fruits meete for repentance, and our Saviour, A good tree cannot bring forth evill fruit. Or, from the ground, in which is required fruitfulness, of which our Saviour, The good ground bringeth forth fruit. To this end he prayeth unto his Father, Sanctifie them through thy truth, thy Word is truth, requiring that they might attaine, not an idle knowledge of the truth, but a sanctified knowledge of the same. To this end also David, Teach me thy way. O Lord, I will walke in thy truth, unite my heart to feare thy Name. He desireth such a knowledge of God, that hee might feare his Name. To this end Saint Paul faith, Wherefore my brethren, yee also are become dead to the Law, by the body of Christ, that yee should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God: And againe, That ye might walke worke, and encreasing in the knowledge of God. Abraham had a knowledge of Christ, he saw his day and rejoyced, but it was not barren, idle, or unfruitfull in him; hee taught and instructed his familie. David had this knowledge, hee employed it, in teaching transgressors the wayes of God, that they might be converted unto him. Philip had a knowledge of Christ, he employed it, in teaching the ignorant Ethiopian. By all which it will follow, that we must neither be barren or unfruitfull in the knowledge of our Lord Iesus Christ.

The Reasons hereof are these. I In regard of the nature
G of

D. Christians must neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ,

Mat. 3. 8.

Mat. 8. 18.

Mat. 13. 8.

Iohn 17. 17.

Psal. 86. 11.

Rom. 7. 4.

Col. 1. 10.

Ioh. 8. 56.

Gen. 18. 19.

Psal. 51. 13.

Acts 8. 35.

Reasons 2

I

Mat. 1. 24.

Rom. 1. 21.

Phil. 3. 8.

John 1. 7. 3.

2.

Eph. 4. 22.

3.

4.

Luc. 12. 47.

The manner
or how we
ought to
know.

of this knowledge, where it is, it is operative and fruitfull, else is it not the knowledge of Christ, but a *vaine and empty knowledge*, like that of the *uncleane spirit*, I know thee who thou art, the holy One of God; like that of the *Gentiles*, when they knew God, they glorified him not as God, neither were thankfull. Besides, the knowledge of Christ is so excellent, that Paul counteth all things dorgne in comparison of it, yea, our Saviour Christ saith, *This is life eternall*, that they might know thee, the only true God, and Iesus Christ whom thou hast sent; yea, without this, we can not resist the assaults of *Sathan*, we can have no comfort against the accusations of our troubled consciences, neither can shelter our selves from the violent storme of Gods terrible anger: all which by the sanctified knowledge of Christ, become easie. 2 In regard of the end why God bestoweth upon us the knowledge of his Sonne; namely, that we may forsake that which is evil, and chase that which is good: putting off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts; being renued in the spirit of our mindes, putting on that new man which after God is created in righteousness, and true holinesse. 3 In regard of the effects which this knowledge of Christ worketh; namely, a knowledge of our duty towards God, towards our selves, and towards our neighbours: without which we could not performe the same. 4 In regard of the danger, if either we know not at all, or be barren, idle, and unfruitfull in our knowledge. If we know not at all, we are even a ready prey unto the Devill: if we be unfruitfull in our knowledge, we shall be beaten with many stripes, even that which we seeme to have shall be taken from us, our talent, bestowed upon another; yea, if we be not fruitfull herein, we shall be cut off from CHRIST, and utterly for ever remaine frustrate of all his merits and vertue.

For the illustration of this point, note we two things. 1 The manner, or how wee ought to know. 2 The matter, or what we ought to know.

Touching the former, it must not be idely or unfruitfully, but

but to good purpose, our knowledge must not lie obscured, but further both our selves and others. It must be fruitfull, yea, the more knowledge God bestoweth on us, the greater fruit he expecteth from us.

Touching the latter, the matter which we ought to know, is our Lord Iesus, this knowledge of him, comprehending those other duties of faith, hope, love, obedience, confidence, joy, thankfulness, and the like, which we owe unto him. We must so know him, that we may finde and feele our selves to stand in need of him. We must so know him, that wee may apprehend him, and all his merits; wee must so know him, that we may imitate him in his meeknesse, patience, humilitie, speeches, actions, and the like; We must know him to be our wisdom, righteousness, sanctification, and redemption; we must know him to be the second person of the Trinitie, equall unto the Father, conceived by the holy Ghost, very God, and very man in one person. To hold my selfe to the words of my Text, we must know him a Lord, by donation, creation, redemption; Iesus a Saviour, saving his people from their sinnes; Christ, Anointed, King, Priest, and Prophet, this last a Greeke word, as the former an Hebrue word, implying, that he is the onely Saviour, both of Iewes and Gentiles, yea, and in all these, Ours, our Lord, our Saviour, our Christ, King, Priest, and Prophet.

The uses of this point are threefold;

For Instruction, 1 It is not enough to know Christ, unlesse we be fruitfull in the knowledge of him; unlesse wee joyne practise with our profession. 2 That that knowledge of Christ which is barren and unfruitfull, which hath no practise going along therewith, which doth not particularly apprehend and apply Christ, is no true and saving knowledge of Christ.

For Reprehension, 1 Vnto such as defend ignorance, as if it were the mother of devotion. 2 Vnto such as affect ignorance. 3 Vnto such as strive for the knowledge of every thing but of Christ, though Paul himselfe desired to know nothing but Iesus Christ and him crucified. 4 Vnto such as loath the meanes of knowledge, 5 Vnto such that thinke

The matter, or what wee ought to know.]

1. Cor. 1. 30.

Vses of Instruction.

1
2

Vses of Reprehension,

1
2
3

1 Cor. 2. 2.

4
5

6

Vies of Exhortation.

I

2

John 5.19.

3.

An infallible signe of saving knowledge.

1 John 2.3

4

John 15.8.

John 15.16.

Mat. 7.23.

1 Cor. 2.8.

that a general knowledge of Christ, is sufficient unto salvation. 6 Unto such as being indeed ignorant, or at the most knowing but a little, are yet notwithstanding to *put up*, as if their knowledge were such, whereunto nothing needed to be added, as if they knew so much already, that they need not to seek for any more knowledge.

For Exhortation, 1 Get a love and liking of the knowledge of Christ, that thou maist not be unfruitfull therein; considering the necessity, the excellency, and the utilitie of the same, the happiness of such as have it, the misery of such as want it. 2 Labour and endeavour for the same, in the use of the means, which are the word read preached or expounded, catechising, conference, with such as have knowledge, prayer unto God, and the like. 3 Examine and try your selves, whether as yet you have attained unto this knowledge. I will give you but one signe, which is infallible, if you doe keepe the commandments of God, then have you attained unto this knowledge. Saint Iohn sheweth it. Hereby we are sure wee know him, if we keepe his commandments. 4 If thou findest that thou hast in some measure this knowledge of Christ, then do I desire thee to manifest the same. by thy fruitfulness therein. Fruitfulness; whereby thou maist manifest thy selfe, to be a Disciple of Christ, whereby thou maist speed, when thou hast any sute unto God. Let us not satisfie our selves with any measure of knowledge, the greatest, being little enough. We have the means of knowledge. Let us in time make use of the same. As our Saviour shall say, unto many verely I know you not, so I feare, it may be truly said unto many of you, verily yee know him not, my reason is like unto that of the Apostle speaking of the Jews. If they had knowne, they would not have crucified the Lord of glory. So if ye did truly know Christ, ye would not live in sin, follow the lusts of your own heart: ye would not entertaine malice, affect drunkennes, & follow prophaneenes, exercise ungodlines, love covetousnes, & the like: your practise being such it argueth directly, that you have not the knowledge of Christ. Thus of duty prescribed.

For the 2, the means whereby to performe this duty, even

to be fruitfull in the knowledge of our Lord Iesus Christ; are by getting faith, vertue, knowledge, and the rest of the fore-mentioned graces, to be in us, and to abound; for if these things be in you, and abound; they make you that yee shall neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ. Whence this observation arileth, that such as would be fruitfull in the knowledge of our Lord Iesus Christ, they must be endued with faith, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse and love: abounding, yea, (as the Word properly signifieth) superabounding therein, not that there is any degree of grace, which is indeed more than needs, but this word being used in respect of the wicked, which esteeme strictnesse of Religion, meere curiositie.

1 I say, such as would be fruitfull in the knowledge of our Lord Iesus Christ, they must get the fore-mentioned graces to be in them, they must get an assured possession of the same, they must haue them alwayes present with them, alwayes in a readinesse.

The Reasons hereof are these. 1 Because where those are, they provoke and stirre up to well-doing: either of them performing their severall offices, according to their nature. 2 Because having those, we may ever find new matter, to learne touching Christ, to set on worke our vertue, knowledge, temperance, and the like.

2 I say, we must not onely have those graces in us, but abound, yea, (as I said) superabound in the same. And this I pray (saith Saint Paul) that your love may abound yet more and more in knowledge, and in all judgement. And againe, as yee have therefore received Christ Iesus the Lord, so walke yee in him; rooted and built up in him, stablished in the faith, as yee have bene taught, abounding therein with thanksgiving. Howsoever prophane persons, may esteeme such a degree of strictnesse, curiositie, yet must not that dant us, from our abounding and encreasing therein.

Hence we are taught,

1 To endeavour by all meanes to get those graces, sower and

For if these things be in you & abound they will make, &c.

D. Such as would bee fruitfull in the knowledge of our Lord Iesus Christ, must be endued with faith, vertue, knowledge, &c, abounding therein,

Reasons.

1

2

Phil. 1.9.

Col. 2.5.

Use.

1

and planted in our hearts, that so we may be fruitfull in the knowledge of Christ; for this cante we must abound in the use of the meanes, and imploy those talents well, which we have received.

2 Not to content our selves with a bare shew of those graces, thinking it sufficient to talke of them, or commend them, and the like; but to have true and real possession of the same.

3 That seeing we are to abound in those graces every day, its therefore needfull for us, betimes to get hold of the same. but alas, how many preferre their profits and pleasures before these? how many despise them? how many put off the seeking after them, from day to day? Doe not wee thus delay but betimes get a particular assurance of the possession of these, that daily abounding in the same, we may not be barren in the knowledge of Christ. Thus of the 1 reason.

Verse 9. But he that lacketh these things, is blinde, and cannot see a farre off, and hath forgotten that he was purged from his old sinne.

The second
and third Reason.

These words containe the second and third Reason, whereof the former is laid downe in these words, he that lacketh these things is blinde, and cannot see a farre off; the latter, in these, and hath forgotten that he was purged from his old sins: both being taken from the dangerous and miserable condition of those which want the forementioned graces. They may be thus framed.

The former,

If such as want these graces be blinde, and cannot see a farre off, yee ought to labour and endeavour for the same.

But such as want those graces are blinde, and cannot see farre off, Therefore yee ought to labour, and endeavour for the same.

The latter,

He that nameth himselfe a Christian, and yet is not endued with these Christian vertues, is forgetfull of the great benefit recei-

received, to wit, that hee was purged from his old finnes.

But yee ought not to be forgetfull of this great benefit.

Therefore ought ye to labour that yee may be endued with them.

These reasons conjoynd unto the former afford us this Observation, that God doth allure us unto the study and practise of those Christian graces, not onely by the profite ensuing unto such as have them, but also by the danger befalling unto such as lacke them. As he that hath them gaineth exceedingly by them, so he that lacketh them, loseth exceedingly through his want of them. Those two are the maine motives which incite men unto the performance of this or that worke, hope of gaine, and feare of losse. Propound we them unto our selves in our study after those graces, gaine, if these things be in us, and abound, they make us, that we shall neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ; losse, if we want those things, we are blinde, and cannot see farre off, and have forgotten that we were purged from our old finnes: that so by one of them, or both of them wee may endeavour for the same. But leaving this, handle we the reasons themselves contained in this verse, as they lie in order.

Touching the former, it's laide downe in these words, He that lacketh these things is blinde, and cannot see farre off. The meaning whereof is this, that, such as are not endued with the gifts and graces of Gods Spirit here required, are ignorant, lacking heavenly knowledge which is the eye of the minde, uncapable of heavenly things, having their hearts and minde set upon the things of this world, which they perceive too well.

For the understanding of which, two things are to be considered. 1 That our Apostle compareth knowledge unto seeing, or light. 2 That he compareth ignorance unto blindness.

1 I say he compareth knowledge unto seeing or light, Hee that lacketh, saith he, these things, is blinde, that is, is destitute of true and saving knowledge. 1 Because as light is

An observation of the coherence of those with the preceding reason, viz. That, not onely the profite ensuing unto such as have the forementioned graces, but also the danger befalling such as lacke them, incite us unto the study thereof.

Vse.

The second Reason.

But he that lacketh these things is blind, and cannot see farre off.

Why our As-
postle com-
pareth know-
ledge unto
seeing or light.

1

2

3

4

5

Why he com-
pareth igno-
rance unto
blindnesse.

1

2

3

4

5

2 King. 6. 20.

Two observa-
tions arising
from this tes-
cond reason

1. Such as
want the gifts

necessary for the direction of our outward actions, so is know-
ledge for our direction in the wayes of God. 2 Because as
the light is beautifull, giving a certaine beauty and splendor
unto other things, and the sight is no small ornament unto
men and women, as blindnesse no small deformitie; so is true
knowledge, not onely beautifull in it selfe, but beautifying
all such as are endued therewith. 3 As the sight or light
is exceeding comfortable: So is saving knowledge unto eve-
ry childe of God. 4 As by the light, obscure and hid things
are made manifest: So also by this saving knowledge. 5 As
by the light men are hindered from the commission of those
evils, whereof they are not ashamed or affraid in darknesse,
so also by this saving knowledge.

2. He compareth ignorance unto blindnesse. 1 Because
as they which are blinde, cannot guide themselves, but are
apt to stray out of the way, judging themselves notwithstanding
to be in the way, so also the ignorant. 2 Because as
blinde men have neede to be guided and directed by others, so
also the ignorant. 3 Because as blinde men are deprived of
the comfortable sight of the Sunne, and light: So the igno-
rant, of Christ the Sunne of righteousness, the light of the
world. 4 Because as the blinde may be easily wronged in
their meats, taking that to be wholesome, which is unwhole-
some. So the ignorant in his spirituall diet, taking that to bee
wholesome, which is unsound doctrine. 5 Because as the
blinde walks on and see no danger, but thinke themselves
safe, untill they drop into a pit. So the ignorant, they goe on
in their wicked course, untill they suddenly drop into
hell.

This Reason affordeth us these two Observations.

1 That such as want the gifts and graces of Gods Spirit,
are ignorant in matters of salvation, uncapable and unable to
perceive and apprehend heavenly things.

2 That such have their hearts and minds together upon
the profits and pleasures of this world.

For the 1, such as want the gifts and graces of Gods Spirit,
are ignorant in matters of salvation, uncapable and unable to
perceive

perceive and apprehend heavenly things. It is given (saith our Saviour) unto you to know the mysteries of the kingdom of heaven, but to them it is not given; but the naturall man (saith Saint Paul) perceiveth not the things of the Spirit of God. And againe, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. Thus were those wise men mentioned by Saint Paul. Thus was Festus, who hearing Paul speake of the things of God, said, hee was madde. Thus was Nicodemus before his conversion.

The Reasons hereof are these: 1 Because they are blinde, destitute of knowledge, yea, wilfully blinde and ignorant, closing their eyes, least at any time they should see with their eyes; loving darknesse more than light. 2 Because heavenly things are hid from them; hearing (saith the holy Ghost) yee shall heare, and shall not understand, and seeing yee shall see, and not perceive. 3 Because they are spirituallly discerned. 4 Because they doe not receive the witness of God. 5 Because they are foolishnesse to them. 6 Because they neither do nor will heare the Word of God, Why doe yee not understand my speech? (saith our Saviour) even because yee cannot heare my Word. Some of man (saith the Lord unto Ezekiel) thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have eares to heare, and heare not, for they are a rebellious house.

Hence we are taught,

1 To bewaile the wofull estate and miserable condition of thousands in these our dayes, in regard of spirituall matters, as blinde as Beetles.

2 That the speciall cause why so few know the things of God, is, their want of faith, vertue, and such Christian graces.

3 That carnall men are unfit Judges in matters of Religion, in matters appertaining unto Gods Kingdome, a blinde man cannot judge of colours, neither they of the Word of God.

For the 2 such as want the gifts and graces of Gods Spirit, have

and graces of Gods Spirit, are ignorant in matters of salvation.
Mat. 13. 11.
1 Cor. 2. 14.
Eph. 4. 18.
Rom. 1. 21.
Acts 26. 24.
Ioh. 3. 4.

The Reasons,

1
Mat. 13. 45.
Iohn 3. 19.

2
Isa. 6. 9.

3
1 Cor. 2. 14.

4
Iohn 3. 11.

5
1 Cor. 2. 14.

6
Iohn 8. 43.
Ezek. 12. 2.

Vse.

1

2

3

D. Such as want the gifts

and graces of
Gods Spirit
have their
hearts & minds
wholly set up
on the profits
and pleasures
of the world.
Phil. 3. 19.
Iam 3. 15.

Reasons.

- 1
- 2
- 3

Hab. 11. 25.

Use.

Ezek. 33. 31.

Luke 10. 42.

Mat. 5. 26.

have their hearts and mindes wholly set upon the profits and pleasures of this world: their not seeing farre off, that is, heavenly things, argueth their seeing nigh at hand, that is, the things of this world, as the Mole seeth under the ground, not above, so they, earthly, not heavenly things, They mind earthly things. Their wisdom is earthly sensuall, and devilish; Such a one was Nabal, the rich glutton, the rich man that came unto Christ, Demas, with many others.

The Reasons hereof are these. 1 Because they are wholly carnall and naturall. 2 Because they beleve that true happinesse consisteth in these earthly things. 3 Because they onely which are endued with Gods graces, have overcome the world, and know the vanitie of the same. As Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sinne for a season, esteeming the reproach of Christ, greater riches than the treasures in Egypt.

Hence we are taught,

To labour and endeavour for the gifts and graces of Gods Spirit, without which we cannot withdraw our hearts from this false world, from the hurtfull profits, and vaine pleasures of the same; without those thou canst not forsake thy drunkenness: thou canst not cease to be covetous, thou canst not perceive the folly of those things wherein thou dost chiefly delight: Yea, without those thou canst not receive any profit by the Ordinances of God. The Israelites heard the words of the Prophets, but wanting those, they would not doe them, though with their mouthes they shewed much love, yet their heart went after their covetousnesse. Labour then I say, for the graces of Gods Spirit, be more painfull in seeking after those, (those being that one thing that is needfull) bee lesse carefull in seeking these earthly things, they being uncertaine, and often exceeding hurtfull: are we not strangers and Pilgrims in this world? why then should we set our hearts upon the things of this world? What will it advantage us, though we should gaine the whole world, if we lose our owne soules? even the whole world, is not a worthy and fit object of our desires. If we have those graces, we are alwayes happy.

pie, but when we die most happy; whereas being glued unto this world, we are at all times in a miserable condition, but at death, (which undoubtedly will come, yea, happily when we are least aware of it) most unhappy, The portion of worldlings being hell, their reward everlasting condemnation. Thus of the former, and so of the second reason.

Touching the latter, or third reason, it's laid downe in these words, *And hath forgotten that he was purged from his old finnes*, for the understanding of which, three things are to be considered. 1 The persons whom God doth purge from their old finnes, 2 The time when he doth purge them. 3 The manner how he doth purge them.

For the 1, the persons whom God doth purge, are of two sorts, the godly, and the ungodly, according to that of Saint Paul, *Who gave himselfe for us, that he might redeem us from all iniquitie, and purge us to be a peculiar people unto himselfe, zealous of good workes*: the ungodly, according to that of this our Apostle, *for if they, after they have escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them, than the beginning, and such our Apostle here mentioneth*.

For the 2, the time when they are purged, it's bid and secret. The godly they are purged, sometimes before their baptism, (as Jeremiah and Iohn Baptist were sanctified from the wombe) sometimes no doubt at their baptism, Gods Spirit inwardly accompanying his owne ordinance, the outward signe of regeneration; but most times after their baptism, when he doth effectually call them by the preaching of the Word. The ungodly they are purged, when at their baptism they give up their names unto Christ, and afterward by the preaching of the Word, abstaine from some finnes, though it be but for a season.

For the 3, the manner how they are purged. The godly they are purged both externally and internally. The ungodly onely externally, when by the preaching of the Word inciting them unto holinesse, they doe in some measure forsake their finnes,

The third reason.
And hath forgotten that hee was purged from his old finnes.

The persons whom God purgeth, of two sorts.
Tit 2. 14.

2 Pet. 2. 20.

The time when they are purged.
Ier. 1. 5.
Luc. 1. 41.

The manner how they are purged.

sinnes, wherein they did formerly walke, but yet neither wholly, truly, nor constantly, who are therefore said here to be purged from their old sinnes, that is, to be justified by Christ, not because they were effectually justified. For if so, then withall they should have beene sanctified; but because justification is freely offered unto them, & because they make account, that they haue as good part in it, as any other. Hence may we conceive our Apostles meaning to be this, as if hee had said, *He that nameth himselfe a Christian, and yet is destitute of the forementioned graces, is altogether forgetfull and unmindfull of his promise and vow, which he made unto God at the time of his Baptisme, when he was externally purged from his sinnes, yea, is altogether unthankfull unto God, who by his Word moved him to cease from those his sinnes, wherein formerly he had continued.*

This Reason affordeth us foure profitable Observations.

The first is this, that

Naturally we are all polluted, and defiled with sinne; with sinne I say, both Originall, confessed by Iob, Who can bring a cleane thing out of filthinesse? there is not one; by Eliphaz the Temanite, What is man, that he should be cleane, and bee that is borne of a woman that he should be just? By David, Behold, I was borne in iniquitie, and in sinne hath my mother conceived me. Actually, acknowledged by the same Eliphaz, How much more is man abominable and filthy, which drinketh iniquitie like water? By Saint Paul, Among whom we also had our conversation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath as well as others. By David, Wash me thoroughly from mine iniquitie, and cleanse me from my sinne. By Isaiah, But we have all become as an unclean thing, and all our righteousness is as filthy clouts. Hence are these pathetical speeches. Purge me with hyssope and I shall be cleane, wash me and shall be whiter than the snow. Wash you and make you cleane. O Ierusalem, wash thine heart from wickednesse that thou mayst be saved. In that day there shall be a fountaine opened to the house of

David

Naturally we are all polluted and defiled with sinne.

Iob 14.4.

Iob 15.14.

Psal 51.5.

Iob 15.16.

Eph 2.2.

Psal 51.2.

Isa. 64.6.

Psal 51.7. 10.

Isa. 1.16.

Ier. 4.14.

Zach. 13.1.

David, and to the Inhabitants of Ierusalem, for sinne, and for uncleannesse. This is excellently typified unto us, *Exek.* 16. 3. 4. &c.

That we are thus naturally polluted and defiled with sinne, may be further confirmed by these Reasons.

Reasons.

1

1 Because naturally we have a love unto sinne, we affect it, wee seeke it, we delight in it, the drunkard loveth drunkennesse, the envious man maliciousnesse, the worldly-minded man, covetousnesse, &c. And therefore are defiled therewith. That we doe so affect sinne; may be proved by our diligence in committing the same, wee watch for iniquitie: we drinke in iniquitie like water, we turne unto sinne, as an horse rusheth into the battell, yea, our heart is desperately wicked; Finally, set to doe evill; yea, if we would but take notice of our thoughts, words and workes, we might finde that for the most part they are sinfull.

Isa. 29. 20.
Iob 15. 16.
Ier. 8. 6.
Ier. 17. 9.
Ecclef. 8. 11.

2

2 Because naturally we are enemies unto goodnesse, wee are weary of well-doing, we thinke any time, any thing, which we spend in the service of God, to be too long, too much; we thinke lesse preaching, lesse praying, lesse devotion might well enough serve the turne; and thus with *Elimas the Sorcerer*, wee are enemies of all righteousness.

Act. 13. 10.

3

3 Because naturally we are children of wrath, and is there any thing I pray you, which maketh us offensive unto God, but onely sinne: even sinne, which is enmitie against God, which provoketh the Lord unto anger, which separateth betweene us and our God, making him hide his face from us, that he will not heare.

Fphet. 2. 3.
Rom. 8. 7.
Neh. 9. 26.
Psalm. 78. 40.
Isa 59. 2.

For the illustration of this point, two things are to be considered.

1 That this our naturall contagion and uncleannesse is universall.

2 That it can no otherwise be done away but by the blood of Christ.

1 I say, that this our naturall contagion and uncleannesse is universall, both in regard of all men, and in regard of whole man: of all men, testified by Saint Paul, wherefore as

Obf. Our naturall uncleannesse is universall.

by

6

Vtes of Exhortation.

I

2

John 5. 19.

3.

An infallible
signe of saving
knowledge.

1 John 2. 3

4

John 15. 3.

John 15. 16.

Mat. 7. 23.

1 Cor. 2. 8.

that a generall knowledge of Christ, is sufficient unto salvation. 6. Vnto such as being indeed ignorant, or at the most knowing but a little, are yet notwithstanding so puffed up, as if their knowledge were such, whereunto nothing needed to be added, as if they knew so much already, that they need not to seeke for any more knowledge.

For Exhortation, 1 Get a love and liking of the knowledge of Christ, that thou maist not be unfruitfull therein; considering the necessity, the excellency, and the utilitie of the same, the happinesse of such as have it, the misery of such as want it. 2 Labour and endeavour for the same, in the use of the meanes, which are the word read preached or expounded, catechising, conference, with such as have knowledge, prayer unto God, and the like. 3 Examine and try your selves, whether as yet you have attained unto this knowledge. I will give you but one signe, which is infallible, if you doe keepe the commandments of God, then have you attained unto this knowledge. Saint Iohn sheweth it. Hereby we are sure wee know him, if we keepe his commandments. 4 If thou findest that thou hast in some measure this knowledge of Christ, then do I desire thee to manifest the same. by thy fruitfulness therein. Fruitfulness; whereby thou maist manifest thy selfe, to be a Disciple of Christ, whereby thou maist speed, when thou hast any sure unto God. Let us not satisfie our selves with any measure of knowledge, the greatest, being little enough. We have the meanes of knowledge. Let us in time make use of the same. As our Saviour shall say, unto many verely I know you not, so I feare, it may be truly said unto many of you, verely ye know him not, my reason is like unto that of the Apostle speaking of the Iewes. If they had knowne, they would not have crucified the Lord of glory. So if ye did truly know Christ, ye would not live in sin, follow the lusts of your own heart: ye would not entertaine malice, envie & drunkenness, & follow prophanenes, exercise ungodlines, love covetousnes, & the like: your practise being such, it argueth directly, that you have not the knowledge of Christ. Thus of duty prescribed.

For the 2. the meanes whereby to performe this duty, even

holy commandment given unto them, according unto the Proverbe, the Dogge is returned to his owne vomite, and the Sow that was washed, to the wallowing in the mire: yea, after they have escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome: Thus were Simon Magnus, Hymenaus and Alexander, with others. Not all upon whom afflictions and crosses doe outwardly worke to thereformation of their lives, are inwardly and effectually clenfed from sinne; then would it follow, that Pharaoh had bene thus clenfed. Not every one whom the outward preaching of the Word moveth, to abstaine from some sinnes, doe unfainedly abstaine from the same, for then would they not againe retorne unto them, continuing in the same, as too too many doe. Yea, are there not many even living in the Church, professing with us one and the selfe-same God, and Religion, outwardly submitting themselves unto the Ordinances of God: abstaining from publicke grosse sinnes, which yet notwithstanding are enemies unto God, unto righteousness, unto sinceritie, dissembling hypocrites? Of whom Ezekiel speaketh, *For they come unto thee as the people useth to come, and my people sit before thee, and heare thy words, but they will not doe them, for with their mouthes they make jests, and their heart goeth after their covetousnesse; their bodies were in the Temple, their hearts, serving the Divill, of this number were both Judas and Demas.*

2 Pet. 2. 20.

Ezek. 33. 31.

He is externally purged from his sinnes, which is baptized, which doth in some measure abstaine from them, and of this sort there are many; but onely those are inwardly clenfed, w^{ch} find the power of Christ, working in them to the mortification and abolishing of sinne, w^{ch} do from the very bottome of their hearts abhor sin, w^{ch} doe with all their endeavours set themselves against sin; which do truly and unfainedly grieve, when they doe sinne, in whom sinne, hath not the dominion, doth not rule and raigne; in whom sinne doth daily more and more decrease, waxeth every day more & more weake, those onely I say, are effectually clenfed from their sinnes.

H

This

Reasons.

1

This may be further confirmed by these *Reasons*.

1 Because if all such as are *externally* purged from their *sinnes*, were *inwardly* cleansed from the *same*, then would it follow that it were superfluous to looke for the *inward washing*; but after *this* we are in speciall to labour, the *other* without *this*, being insufficient.

2

2 Because it would follow, that all such which are *externally* purged were *saved*; which is *absurd*.

3

3 Because, we may observe by daily experience, that many *externally* purged, doe againe *returne* to their *sinnes*, and continue therein.

Use.

1

Hence we are taught,

1 That it is not sufficient unto *salvation*, to be *outwardly* washed, unlesse we be *inwardly* cleansed from our *sinnes*: not sufficient in *baptisme* to be washed with water, unlesse our *soules* be sprinkled and washed from *sinne*, by the blood of *Christ*, either must the *inward* accompany the *outward*, or else the *outward* is but further unto our *condemnation*.

2

2 That therefore we must not content our selves with the *externall*, unlesse we do also find the *internall*, we must not attribute that unto the *outward*, which is proper, peculiar, and essentiall unto the *inward*: as too-too many attribute unto the *Sacraments*, the power of conferring *grace*, of *justifying*, *remitting sinne*, *sanctifying* and *saving*; yea, are so superstitious, as that they thinke their *children* damned, if they should die without *Baptisme*. Let us endeavour to feele the veruue and efficacie of the *inward*, whereby wee may truly hate and abhorre *sinne*, so that we would not (*though it were for a whole world*) willingly and wilfully commit the *same*: being carefull and watchfull, not to sinne against the blood of *Christ*, but to esteeme and respect it, as the *precious price* of our *redemption*. Thus of the *second*.

Now defective
Sacraments,
sed contemptus
damnat.

D. Such as doe
not lead their
lives in holi-
nesse shew
themselves
forgetfull of
Gods mercies.

The *third* is this, that

Such as doe not leade their lives answerable unto that *promise* and *vow*, which they made in their *Baptisme*, and according to the light of Gods Word inciting them unto holinesse, shew themselves forgetfull of Gods mercies, and have forgotten

ten that he was purged from his old finnes. It is a great mercy of God, that by Baptisme he doth receive us as members of his stocke, that he doth externally ingraft us into the mysticall body of his Sonne Iesus Christ, that he promiseth to be our God, our Father and preserver. It is a great mercy, when he bestoweth upon us, any knowledge of his word, a great mercie, when wee doe abstaine from any sinne. Now when we doe not lead our lives according to those mercies, but breake both that vow which we made unto God in Baptisme, and likewise returne unto our old finnes, from which by the preaching of Gods Word, we did in some measure abstaine, wee become forgetfull of the mercies of God. When Ioseph had expounded the Butlers dreame, he required of him that hee would remember him being restored unto his place, even sollicite for his deliverance: he being restored did not sollicite Pharaoh for Iosephs deliverance, and so is said not to have remembered him. God hath bestowed mercies vpon us, requiring of us to remember him, to be mindful of those mercies, we have vowed to performe this dutie, when therefore wee doe not performe our vow and promise, doe we not forget both him and his mercies? We doe, not esteeming and considering of them as we ought, not performing the condition required of us in regard of those mercies, not making that use of them for which they were bestowed upon us, not returning praises and thanksgiving unto God for the same.

Gen. 40. 23.

Be we carefull therefore to live holily, and unrebukeably, to performe our vows unto God, lest we draw upon our selves, the heavy judgements of God. We have beene Baptised in the Name of Christ, been partakers of the preaching of the Word, God in both manifesting his mercies towards us: live we not then otherwise, than it becometh Christians, lest wee become forgetfull of Gods mercies. Thus of the third.

Use.

The fourth is this, that

The forgetfulnesse of Gods blessings and benefits is an heavy and great sinne. This is the summe and substance of the Reason, namely, that we ought to labour and endeavour for those

D. The forgetfulnesse of Gods benefits, an heavy and great sinne.

Psal. 78. 11.
Psal. 106. 13.
Ver. 21.

Ier. 2. 32.

Ier. 3. 21.

Deut. 6. 12,
and 8. 11.
Deut. 8. 19.

Reasons.

1

2

3

Vse.

1

Eccle. 12. 1.

2

graces, lest we be forgetfull of the mercies of God. For this sinne the Lord doth often taxe the Israelites. They forgate (saith the Psalmist) his acts and his wonderfull workes that he had shewed them. They soone forgate his workes: they waited not for his counsell. And againe, They forgat God their Saviour, which had done great things in Egypt. So by Jeremiah, Can a maide forget her ornament, or a Bride her attire? Yet my people have forgotten me, dayes without number. And againe, A voyce was heard upon the high places, weeping and supplications of the children of Israel, for they have perverted their way, and forgotten the Lord their God. Hereof the Lord did often warne his people, lest they should forget him, threatening heavy judgements against them, if they did forget him.

The Reasons hercof are these. 1 Because it doth highly offend God. 2 Because we become hereby unthankfull for former mercies. 3 Because wee doe hereby deprive our selves of future blessings, as being unthankfull for the former.

Hence then learne we

1 To keepe a catalogue of Gods mercies, whereby wee may daily be the more mindefull of them, and so performe that dutie of remembrance which God requireth of us: how else can we perceive Gods love towards us, how else can wee be withdrawne from sinne?

2 To be mindfull of Gods mercies towards us, which are both many and great, mercies in Baptisme, in the Lords Supper, in the Word, with varietie of others, striving to be truly thankfull for the same, lest God complaine of us; and of our grosse unthankfulness, as it's here in my Text, as being forgetfull that we were purged from our old finnes. Thus of the seventh, and so of the third Reason.

Verf. 10 Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if yee doe these things, yee shall never fall.

11 For so an entrance shall be ministred unto you aboun-

Verse 10. *The fourth reason of the former Exhortation.* 101

abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ.

The fourth and
fift Reason.

These verses containe the fourth and fift Reason of the former Exhortation, both arising from the great profit which wercape by those graces. The former, laid downe in these words, *Wherefore the rather give diligence, to make your calling and election sure; which may be thus concluded. If yee ought to labour and endeavour to make your calling and election sure, then yee ought to labour and endeavour for the fore-mentioned graces. But yee ought to labour and endeavour to make your calling and election sure. Therefore yee ought to labour for the fore-mentioned graces.*

The consequence of the proposition is laide downe in the very first word, therefore, implying, *that the graces whereunto he doth exhort us, are the proper effects and fruits of our election and vocation, yea, sure and certaine signes, whereby to discern the same: the finding and feeling of Gods gifts and graces within us, being the ready meanes, whereby to be assured of our election and vocation; for as there hath not beene any elected and effectually called, which hath not also beene sanctified, so there was never any truly sanctified, which was not also elected and effectually called.*

The latter, laid downe in these words, *For if yee doe these things ye shall never fall, for so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ. It may bee thus concluded.*

If by those graces wherunto I doe exhort you, you may continue and goe on in that way, which at the length will bring you into the Kingdome of heaven, even that eternall Kingdome of our Lord Iesus Christ, then yee ought to labour and endeavour for those graces.

But by those graces wherunto I doe exhort you, yee may continue and goe on in that way, which at the length will bring you into the Kingdome of heaven, even that eternall Kingdome of our Lord Iesus Christ.

The fourth reason, wherefore the rather brethren give diligence to make your calling and election sure.

Therefore yee ought to labour and endeavour for the same. Touching the former of those two reasons, Wherefore, the rather brethren, give diligence to make your calling and election sure: It consisteth of these three parts. 1 An exhortation to make our calling and election sure; in these words, Give diligence to make your calling and election sure. 2 The meanes whereby to come to this assurance, laid downe in the word wherefore, namely, by attaining the graces before mentioned, faith, vertue, knowledge, &c. 3 A two-fold motive to enforce this exhortation, the former laid downe in the word rather, the latter, in the word brethren, of these in order.

Touching the exhortation, two things are to be considered. 1 A duty to be performed, Make your calling and election sure. 2 The manner how it is to be performed, with great industrie, carefully, laboriously, Giving diligence to make your calling and election sure.

Concerning the duty to be performed, it is to make our calling and election sure, for the understanding of which three things are to be considered. 1 What our Apostle meaneth by calling and election. 2 What it is to make our calling and election sure. 3 For whose cause we are to make our calling and election sure.

What we are to understand by calling and election.

Rom. 8. 30.

For the 1, by calling, we are to understand that worke of God, severing us from the world of unbelievers, to become members of Christ; by faith, translating us out of the kingdome of darkenesse, even of sinne and ignorance, into the kingdome of Christ, that is, of faith and holinesse, singling and drawing us out from among Reprobates, whereby we become, that which we were not, even true beleovers, members of Christ, Saints, Sonnes, and Heires of God. This as a fruit and effect doth flow from and follow our election. For whom hee hath predestinate, them he hath also called. By election two things may be understood, either that which is before time; even Gods eternall decree freely chusing as some Angels: So also a certaine number out of lost mankind to obtaine salvation by faith in Christ Iesus, unto the praise of his glorious grace; or that

that, which is in time, even that worke which our effectuall calling doth produce in us, whereby we doe separate our selves from the practises of others, abstaining from their sinnes, and conforming our selves to the will of God.

For the 2, to make our calling and election sure, is to confirme that decree of our election (which is firmly purposed on Gods part) to our owne hearts ; manifesting both it , and our effectuall calling unto our selves and others, by the gifts and graces of Gods Spirit in us ; which shew our faith and justification, as justification manifesteth our vocation, and it, our election.

For the 3, we are to make our calling and election sure, not in regard of God, for with him, both it, and all other things are unchangeable, according to that of the Apostle : The foundation of God remaineth sure, and hath this scale, The Lord knoweth who are his, and let every one that calleth on the Name of the Lord depart from iniquitie; but partly in regard of our selves, and partly in regard of others. In regard of our selves, that our mindes and consciences may be confirmed in the undoubted truth of our salvation. In regard of others, that by our good workes wee may testifie unto others that we belong unto God, and are of the number of his children. For as the tree is knowne by the fruit, so are men by their workes. Thus of the duty.

Concerning the manner how it is to be performed, it is by giving diligence thereunto. The word in the originall, signifieth a speedy and quicke diligence, a laborious endeavour, importing, both that we ought timely and speedily to make our calling and election sure. And likewise that in performing the same, we must not be sluggish, lazie, drowsie, negligent, but bestow travaile, paines, labour, fervency; yea, and our best endeavour about the same.

From both, this one Observation may be gathered, that Christians ought earnestly to endeavour for a particular assurance of their owne salvation, and by their good workes to manifest the same, both unto themselves and others. This one point comprehendeth both the duty to be performed, the

H 4

manner

What it is to make our calling and election sure.

For whose cause we are to make our calling and election sure, 2 Tim. 3. 19.

After what manner we are to make our calling and election sure.

D. Christians ought earnestly to endeavour for a particular assurance of their owne salvation, and by their good

works to manifest the same both unto themselves and others.

2 Cor. 1. 7.

1 Thess. 1. 3, 4.

Iob 19. 25.

2 Cor. 5. 1.

2 Tim. 4. 7.

Reasons.

I

2 Cor. 13. 5.

2

Rom. 8. 16.

1 Ioh. 3. 2.

3

Simil.

4

manner how it is to be performed, and the end why wee ought to performe the same. And our hope of you (saith Saint Paul, writing unto the Corinthians) is stedfast, Knowing that as you are partakers of the sufferings, so shall yee be also of the consolation. The Corinthians as they had this assurance in themselves, so by their patient suffering of affliction, they did manifest the same unto others. So also the Thessalonians, Remembring without ceasing your worke of faith, and labour of love, and patience of hope in our Lord Iesus Christ, in the sight of God, and our Father, knowing brethren beloved your election of God. By this endeavour, Iob attained unto assurance. So also Saint Paul, For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall, in the heavens. And againe, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crowne of righteousness, which the Lord the righteous judge will give me at that day.

That we ought thus to endeavour for this assurance, may be proved by these Reasons. 1 From the commandment of God, Examine your selves, whether you be in the faith: prove your own selves: know ye not your owne selves, how that Iesus Christ is in you, except yee be Reprobates. 2 From the possibilitie of obtaining this assurance, whereof these Scriptures are undoubted proofes. And the Spirit of God (saith Saint Paul) testifieth together with our spirits, that we are the Sonnes of God. Beloved (saith Saint Iohn) now are we the Sonnes of God, and we know (that is, are undoubtedly perswaded by faith) that when Christ shall appeare in glory, we shall be like unto him, for we shall see him as he is; So also the whole fifteenth Psalm. 3 From our owne careful endeavour about the things of this life; if we give diligence to make them sure, (as they doe which buy houses or land, which take Leases, put out money, or the like) then much more ought we to give diligence about this assurance, as being infinitely of more worth than the other. 4 From the inconveniences which accompany the want of this assurance.

rance, where it is, there can be no use made of the promises of God, in the time of affliction and persecution. Where it is, there can be no assurance of the favour of God: where it is, there can be no true thankfulness unto God: yea, where it is, there can be no progresse in the course of godlinesse.

5 From the commodities and benefits which flow from this assurance, unto all such as have it. They are upholden in the time of affliction, I should have fainted (saith David) unlesse I had beleev'd to see the goodnesse of the Lord in the land of the living, They can with confidence and faith in Christ Iesus, resist the temptations of the Devill. They strive to walke worthy of this assurance. They overcome the world, and vilifie the things of this life.

The Uses heretofore are fourefold.

For Instruction, It's not enough for us to have the name of Christians, and a generall knowledge of redemption by Christ Iesus, unlesse we finde a particular assurance of our election and vocation. But how may we attaine unto this, may some say? I answer. 1 That we may be assured of the truth of our vocation or effectually calling, by these tokens; namely, if it be of God, if wee yeeld unto it, if we abhorre and abstaine from sinne and wickednesse, if we practise holinesse and righteousness, if by the voyce of God, we are still changed from one degree of grace to another. Finally, if by the same we are made fruitfull in good workes. 2 That wee may be assured of our election, by these, namely, if we finde that the Word of God hath come in power unto us, if we finde that we have faith to beleieve Gods Word savingly, if we finde that we are truly and effectually called, if wee finde our selves endued with the gifts and graces of Gods Spirit.

For Reprehension, 1 unto such as thinke it impossible to be assured of ones salvation, contrary to Iobs, I know, and Saint Pauls, we know. 2 Vnto such as thinke that it's sufficient to hope well, and not trouble ones selfe further. 3 Vnto such as doe not endeavour at all for this assurance. 4 Vnto such as thinke that it's a great fault to make question of this assurance, or at any time to doubt of the same. 5 Vnto such as

doe

5

Psal 27.13.

Use of Instruction.

How to be assured of our effectually calling.

How to be assured of our election.

Use of Reprehension.

1

Iob 19.25.

2 Cor. 5.1.

2

3

4

5

Iohn 16.2.
6

Use of Confes-
sion.

I

2

Use of Exhorta-
tion.

D. Christians
by the gifts and
graces of Gods
Spirit assure
themselves of
their election
and vocation.

2 Tim. 4. 7.
1 Theff. 1. 3, 4.

Reasons.

I

Iohn 6. 47.

Iohn 17. 3.

Rom 2. 7.

doe rather by their *evill workes* than their *good*, assure themselves *heresf*, whereof our *Saviour* advertised his *Disciples*, saying, *The time shall come, that whosoever killeth you, will thinke that he doth God service.* 6 Vnto such as are too *curious* about the *election* of others, being in the meane time *carelesse* of their owne, though they are willed in particular to make their owne calling and election sure.

For *Consolation*, unto such as doe either endeavour for this assurance, or have already obtained the same, what can bee more comfortable, than to have it? and by what meanes can we be more encouraged to get it, than by a diligent endeavouring of the same?

For *Exhortation*, let us imploy our selves diligently about the same, assuring our selves both of the possibility thereof, and that without the same, we can have no true comfort in thinking of heaven, in meditating of the life to come. Thus of the *Exhortation*.

Touching the meanes whereby to come to this assurance, they are laid downe in the word wherefore, namely, by attaining the forementioned graces. Whence this *Observation* ariseth, that

Christians, by the gifts and graces of Gods Spirit planted in their hearts, may assuredly perswade themselves that they are in the state of grace, both elected, and effectually called. Hereby did the *Apostle Paul*, both discern of his owne estate, and of the condition of others.

By the gifts and graces of Gods Spirit in himselfe, he was assured of his owne salvation; by the gifts and graces of Gods Spirit in others, he was assured of theirs.

The *Reasons* hercof are these. 1 In regard of the promises of God annexed unto those graces; being most certaine, infallible; as unto faith, *Verely, verely, I say unto you, hee that believeth on me hath everlasting life.* Vnto knowledge, *And this is life eternall* (or the meanes whereby to obtaine life eternall) *to know thee the onely true God, and Iesus Christ whom thou hast sent.* Vnto *Patience*, *To them who by patient continuance in well-doing, seeke for glory, and honour, and immortalitye.*

mortality, eternall life. Vnto godlinesse, Godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come. Vnto Brotherly kindnesse, And whosoever shall give to drinke unto one of these little ones, a cup of cold water onely, in the name of a Disciple, verely I say unto you, he shall in no wise lose his reward. Vnto Love, If we love one another, God dwelleth in us, and his love is perfected in us. 2 In regard that no wicked person ordained unto destruction, can attaine unto any one of those graces. 3 In regard of the testimony of Gods Spirit, witnessing unto such as have those graces, that they are the Sonnes of God.

Q. But how shall I know, whether this testimony doth proceed from the holy Ghost? Seeing even the Divill can transforme himselte into an Angel of light.

A. We may know it. 1 By the perswasion, Gods Spirit doth not simply say, that we are the children of God, but doth perswade us unto the same, resolving all objections which we being scrupulous, or doubting can alledge. 2 By the manner of this perswasion, which is not drawne from our owne workes or worthinesse, (as in the Devils suggestions) but from the alone love of God in Christ Iesus. Whereunto wee may adde the effects of this perswasion, wee rely upon God, calling upon him, as adopted children, Abba Father. Wee hate sinne, wee endeavour to performe Gods will, wee labour to goe on in Godlinesse. 4 In regard that such as have those graces, are ingrafted into Christ, are made members of him. 5 In regard of the necessary dependance, betwixt those graces and election, as the linkes of a chaine, tyed and coupled together: Whom he did predestinate (saith Saint Paul) them hee also called: and whom he called, them he also justified; and whom he justified, them he also glorified. Sanctification followeth justification, as it doth vocation, and vocation election.

Hence it followeth

1 That we ought highly to prize and esteeme of those graces, as being our surest evidence that we belong unto God, and that Christ is our Redemer. Such as despise and contemne them

1 Tim. 4. 8.

Mat. 10. 41.

1 Iohn 4. 12.

2

3

Rom 8 16.

Quest.

Ans.

4

5

Rom. 8. 30.

Use.

1

them (as hogges doe most precious pearles) deprive themselves of this Evidence, and yet alas, such are not ashamed to say, that they shall be saved as well as the best, presuming on Gods mercies, on their owne supposed worthinesse.

2 That we ought to make a speciall use of them in the time of Sathans temptations, when suggesting and alledging that we are Reprobates, he would drive us into the Gulfe of desperation. Thus resisting him by shewing the truth of those graces within us, he will flee from us.

3 That we ought by all means to labour and endeavour for the same, abounding daily therein, growing and encreasing in them more and more, that thus we may make our calling and election sure, even have a particular assurance of the certainty of our owne salvation.

Touching the motives enforcing this Exhortation to give diligence to make our calling and election sure, they are two, the former, laide downe in the word Brethren; the latter in the word rather.

For the 1, there are three sorts of brethren; brethren by race, as were Esau and Jacob, brethren by place, as were the Israelites. And brethren by grace, as are all Gods children, which last is here meant. This word our Apostle useth to insinuate himselfe into their respects, thereby manifesting both his humilitie, his mildnesse, and his affection, as most forcible perswasions and motives to incite them unto the performance of this Exhortation, whence appeareth his great wisdom and discretion, in using such gentle means to gaine their affections.

The maine thing to be observed, is this, that

There is a spirituall kinred and brotherhood among Christians. I will declare thy name among my brethren, said David. The brethren which are with me, unto the Churches of Galatia, said Paul. One is your Master, even Christ, and all ye are brethren, saith our Saviour.

The Reasons hereof are these. 1 Because we have one Father, which is God: 2 One Mother, which is the Church.

3 Are begotten with one seed, even the immortall seed of the Word

Motives enforcing the former exhortation.

1 Brethren.
Three sorts of Brethren.
Gen. 25. 25.
Deut. 23. 20.

D. There's a spirituall brotherhood and kindred amongst Christians.

Psal. 21. 22.

Gal. 1. 2.

Mat. 23. 8.

Reasons.

1

2

3

Word. 4 Have one kinde of spirituell foode, the Body and Blood of Christ. 5 Have one Mediatour, Christ. 6 Have one inherisance, the kingdome of heaven.

Hence it followeth,

1 That this name is not to be disdained, and had in such contempt amongst Christians, as it is in these dayes.

2 That every childe of God hath abundance of kinred.

3 That there ought to be no strife and contention amongst Christians, as being brethren, we must love one another, live together in unity and amity; we must take one anothers part; rejoyce at one anothers welfare; grieving at one anothers griefe, with Ioseph, with Moses, with Nehemiah, and Saint Paul. Oh that we could performe those mutuall duties which our spirituell alliance requireth!

For the 2. It's laide downe in these words, *the rather*, which may bee diversly understoode, either thus, Seeing without these graces, wee cannot make our calling and election sure, which thing is most needfull, we must therefore the rather by them give diligence, to get this assurance, or thus, seeing the assurance of our election and vocation is so comfortable, so excellent a benefit, therefore the rather wee must give diligence about the same: Or thus, Seeing so many are deceived about their election and vocation, therefore must we the rather give diligence to make the same sure; or thus, referring the words unto the latter part of this tenth verse where it is said, for if ye doe these things yee shall never fall, because this diligence in making our calling and election sure, is a meanes to prevent falling away; we must therefore the rather endeavour about the same. Thus of the former, or fourth Reason.

Touching the latter, or fift and last Reason, it's laide down in these words, for if ye doe these things yee shall never fall; for so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ.

For the understanding of which Reason, wee are to take notice of the metaphor here used by our Apostle, taken from
such

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6
Use.
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1 Theff. 2. 19.
20.
2 Cor. 11. 18.
19.
2 Motive, the rather.

The fift Reason.

1 Cor. 9. 24.

1am. 3. 2.

Two parts of
the reason,

The first part.

For if ye doe
these things yee
shall never fall.
D. such as are
endued with

such as walking or running, doe by one or other accident, catch a fall, whereby they are letted and hindred in their course. The life of a Christian is a race, a great prize is set before us, even the celestially Ierusalem, the kingdome of heaven, the throne and pallace of the great king. We must runne, else shall we not obtaine; yea, we must so runne that we may obtaine: many blockes and rockes lie in the way, by those gifts and graces of Gods Spirit, we doe at the length attaine the end of our desires, hereby an entrance being ministred unto us, into this kingdome. Though at some time we may receive a fall or bruise, whereby we may be in some sort letted in our course, yet doe we not fall away totally and finally. But as they which being letted in their course by a fall, therefore make the more speed, redeeming the time formerly lost: Even so, though at some times we fall through our sinnes, (Saint James testifying the same, in many things we offend all, using the same word which is here set downe) yet doe we not lye still, but hereafter (this same working together for the best unto us) use greater circumspection and more diligence in the course of godlinesse, than formerly wee did. Whence we may thus conceive of our Apostles meaning, as if he had said. By those gifts and graces of Gods Spirit, yee shall be preserved from totall and finall falling away, if at any time yee doe fall, by them yee shall be raised up againe, and so at the length obtaine the kingdome of heaven.

This Reason consisteth of two parts. The former concerneth the estate of Gods children in this life, they doe not fall away. The latter, their estate in the life to come, they obtaine the kingdome of heaven, and both those, by doing of these things, even adding unto their faith, vertue, &c.

Concerning the 1, their estate in this life, they shall never fall, that is, totally and finally, for in part, and for a time they often doe.

Whence this Observation may be gathered, that

Such as are endued with the gifts and graces of Gods Spirit, shall never fall away, totally and finally, Neither in their Doctrine, by believing and maintaining hereticall opinions, which

Ver. 10. The certainty of the Saints perpetuity.

111

which are contrary unto the Word of God, or in their life and conversation, leading the same otherwise than becommeth the Gospel. There may be, I confesse, even in the best of Gods children, a partiall and temporary defection, both from some part of Doctrine, and some part of Obedience, as the examples of Noah, Lot, David, Solomon, Peter, with others, doe witnesse; but this their defection and falling away, is neither totall nor finall.

They may (as one saith,) bee in a dead sleepe, yet live: faint, yet not faile; be sicke, yet not unto death; weather-beaten, yet not wracked; languish, yet not perish; In them the fruit of saving faith, may be for a time suppressed, yet the roote not supplanted. The act of it may be suspended, yet the habite not lost, it may be ecclipsed to our sense: yet his light not lessened, or his course staide. Faith in them may at some times be said to be diminished, in regard of the act, operation, externall fruits, sense and apprehension of it, but not in regard of the habite and substance of the same. The Elect thus cannot possibly fall away. This truth may be confirmed by diverse testimonies of Scripture. He that doth these things (saith David) shall never be moved, that is; he that performeth the forementioned duties shall never perish, but undoubtedly bee saved. Whosoever is borne of God, (saith S. Iohn) doth not commit sinne, for his seed remaineth in him, and he cannot sinne, (that is, unto death by falling away totally and finally from God) because he is borne of God. And againe; They went out from us, but they were not of us; for if they had beene of us, they would no doubt have continued with us, but they went out, that they might be manifest, that they were not all of us. There shall arise false Christs, and false Prophets, saith our Saviour, and shall shew great signes and wonders: in so much that if it were possible (note, if it were possible) they shall deceive the very Elect. Whence may be concluded that its impossible that the Elect should perish, that their happinesse should be lost, that they should fall away totally and finally.

The Reasons of this Doctrine are of divers sorts. The 1 may be taken from God. The 2 from Christ. The 3 from the

the gifts and graces of Gods Spirit shall never fall away totally and finally.

Psal. 15. 5.

1 Ioh 3. 9.

1 Ioh 2. 19.

Mat. 24. 24.

Divers sorts of reasons proving the former Doctrine.

The first bran-
ched into di-
vers particu-
lars.

1
Rom. 8. 30.

John 15. 16.

2
2 Tim. 2. 19.

3
Jer. 31. 3.

Rom. 8. 39.

4
1 Pet. 1. 5.

John 10. 28.

the Holy Ghost. The 4, from the Word of God. The 5 and last from the children of God. Others might be produced and mentioned, but let those suffice.

The first Reason is taken from God, concerning whom divers things are to be considered, all confirming this point; namely, 1 His decree, 2 His knowledge; 3 His love; 4 His power. 5 His will. 6 His promises. 7 His Protection. 8 His Covenant. 9 The gifts which he bestoweth on his owne children.

For the 1, the decree of God, its mentioned by Saint Paul, whom hee did predestinate, them he also called, and whom hee called, them also he justified, and whom hee justified, them he also glorified. Now, the decree of God is unchangeable, immutable. Therefore whosoever are elected, shall also be glorified, they shall not everlastingly perish. And this our Saviour confirmeth. Yee have not chosen me, but I have chosen you, and ordained you, that you should goe, and bring forth fruit, and that your fruit should remaine.

For the 2, the knowledge of God, mentioned also by Saint Paul. The foundation of God standeth sure, having this seale, the Lord knoweth them that are his. Whence we may thus Reason; If the Elect may perish and fall away, then may God erre in his knowledge, be deceived in his judgement, but that's impossible, therefore shall not the Elect perish, and fall away.

For the 3, the love of God, mentioned by the Prophet Jeremiah, I have loved thee with an everlasting love, therefore with loving kindnesse have I drawne thee. If Gods love towards his owne children, be an everlasting love, then is it impossible that his children should fall away totally and finally: even such as are endued with saving graces: but the former is most certaine, (which Saint Paul likewise confirmeth.) Therefore also the latter.

For the 4: the power of God mentioned by this our Apostle, We are kept through the power of God, by faith, unto salvation, which our Saviour likewise confirmeth, No man is able to plucke them out of my Fathers hand.

For

Verſe 10. The certainty of the Saints perpetuity.

113

For the 5, the will of God mentioned by our Saviour Chriſt, This is the Fathers will which hath ſent me, that of all, which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day; and this is the will of him that ſent me, that every one that ſeeth the Sonne, and beleeveth on him, ſhould have everlaſting life, and I will raiſe him up at the laſt day. Now this being the will of God, who is able to reſiſt the ſame?

5
Iohn 6.39.

For the 6, His promiſes, mentioned by Ieremiah; I will put my ſpirit into their hearts, ſo that they ſhall not depart from me. Now, Gods promiſes are in Chriſt Jeſus, yea, and Amen, even infallible and undoubted, he himſelfe being faithfull which hath promiſed.

6
Ier. 32.40.
2 Cor. 1.20.
Hob. 10.23.

For the 7, His protection and preſervation, mentioned by Saint Paul, Who ſhall alſo confirme you unto the end, that yee may be blameleſſe in the day of our Lord Jeſus Chriſt: whereunto agreeth that of the Pſalmiſt, though he fall, hee ſhall not be utterly caſt downe, for the Lord upholdeth him with his hand. And againe, The Lord upholdeth all them that love him.

7
1 Cor. 1.8.
Pſal. 37.24.
Pſal. 145.20.

For the 8, The covenant of God, made with his owne children, mentioned by Ieremiah, I will give them one heart; and one way, that they may feare me for ever; and I will make an everlaſting covenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

8
Ier. 32.39,40.

For the 9, The gifts which he beſtoweth on his owne children, mentioned by Saint Paul, The gifts and calling of God are without repentance, having given them, he doth not take them away. By all which it followeth, that the Eleſt, that they which are endued with the forementioned graces, cannot fall away totally and finally, cannot periſh everlaſtingly. Thus of the ſiſt Reaſon.

9
Rom. 11.29.

The ſecond Reaſon, may be taken from Chriſt, concerning whom divers things likewise may be conſidered, confirming this point. 1 The end of his coming into the world. 2 The end and merite of his death. 3 His love unto the Eleſt.

The ſecond
branched into
ſix particulars.

I

4 The

4 The inseparable union betweene him and them. 5 His care and watchfulnesse over the Elect. 6 His effectuall prayer for them.

1
Job. 3. 26.
1 Ioh. 4. 9.
1 Tim. 1. 15.

For the 1, The end of his coming into the world, it's set forth by himselfe, that whosoever beleeveth in him should not perish, but have everlasting life, and by his beloved Disciple, that we might live through him: confirmed also by Saint Paul, Christ Iesus came into the world to save sinners. Therefore whosoever beleeveth in him shall not fall away totally & finally.

2
Col. 1. 21.

For the 2, The end and merite of his death, set forth by Saint Paul: And you that were sometimes alienated, and enemies in your minds by wicked workes, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreprouable in his sight. This being the end and merite of his death, it's impossible that those whom he hath reconciled unto God, presented holy and unblameable, and unreprouable in his sight, should fall away totally & finally.

3
Iohn 13. 1.

For the 3, The love of Christ unto his Elect, mentioned by Saint Iohn, Having loved his owne which were in the world, he loved them unto the end. Now if the love wherewith he loveth his Elect be an eternall and everlasting love, how is it possible that they should everlastingly perish?

4
Iohn 17. 10.

For the 4, The inseparable union betweene Christ and his Elect; of which our Saviour speaketh. I pray not for these alone, but for them also which shall beleve in me, through their words, that they may all be one, as thou Father art in me, and I in thee, that they also may be one in me, and that glory which thou given me, I have given them, that they may be one, even as we are one, I in thee, and thou in me, that they may be made perfect in one. Such being the union of the Elect with him, they being branches of this Vine, members of this Body, stones built upon this foundation, it's impossible that they can fall away totally and finally.

5.
Iohn 10. 28.
Mat. 16. 18.

For the 5, His care and watchfulnesse over the Elect whereof he himselfe speake h: And I give unto them eternall life, and they shall never perish, neither shall any man plucke them out of my hand. And againe, Upon this Rocke (that is, faith.

faith, or Christ apprehended by faith) will I build my Church, and the Gates of Hell shall not prevaile against it. True is he, yea, truth it selfe that speaketh this.

For the 6, His effectuall prayer for the Elect mentioned, John 17. 20. 21. and so to the end of the Chapter. Whence this reason may be collected, For whom Christ doth pray that they may not fall away, they undoubtedly shall not fall away: but Christ prayeth for the Elect, that they may not fall away, to wit, totally and finally. The consequence of the proposition is, evident, because the Father will not deny the Sonne any thing. By all which it followeth that the Elect cannot fall away totally and finally, shall not perishe everlastingly. Thus of the second Reason.

The third Reason may be taken from the holy Ghost, concerning whom three things are to be considered confirming this point. 1 His perpetuall mansion, and cohabitation with the faithfull. 2 His operation and worke in the faithfull. 3 The testimony and witness which hee giveth unto them, in whom he dwelleth.

For the 1, his perpetuall mansion and cohabitation in the faithfull, mentioned by Saint Iohn. But the anointing which yee have received of him, abideth in you, and yee need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, yee shall abide in him. And againe, His seed remaineth in him, and he cannot sinne (that is, unto death) because he is borne of God. Whereunto Saint Paul agreeth. Know ye not that yee are the Temple of God, and that the Spirit of God dwelleth in you. Now, the holy Spirit perpetually dwelling in the faithfull, it's impossible they should everlastingly perishe.

For the 2, The operations of Gods Spirit in the faithfull. They are divers: he doth regenerate us. So is every one that is borne of the Spirit, hee doth wash, sanctifie, and justifie us. But yee are washed, but yee are sanctified, but yee are justified in the Name of the Lord Iesus, and by the Spirit of God, yea, he doth leade us into all truth, and assist us in the performance.

6
Iohn 17. 20.

The third
branched into
three particu-
lars.

1
I Iohn 2. 27.

I Iohn 3. 9.

I Cor. 3. 16.

2
Iohn 3. 8.

I Cor. 6. 11.

Iohn 16. 13.

3.
Rom. 8. 16.

The fourth.
1 Pet. 1. 23.

The fifth bran-
ched into five
particulars.

1 Cor. 15. 19.

2.

mance of holy duties. Therefore cannot the faithfull fall away.

For the 3, *The testimony and witness which the Spirit giveth unto us*, it's mentioned by Saint Paul. *The Spirit is selfe beareth witness with our spirits, that we are the children of God.* By all which it followeth, that the Elect cannot fall away totally and finally. Thus of the third Reason.

The fourth Reason is taken from the Word of God, laide downe by this our Apostle: *Being borne againe, not of corruptible seede, but of incorruptible, by the Word of God which liveth and abideth for ever.* Now the Word of God, being thus permanent, and incorruptible, it's impossible that they which are begotten thereby, should fall away totally and finally. Thus of the fourth Reason.

The fifth and last reason, may be taken from the children of God, concerning whom five things are to be considered. 1 *Their miserable and wretched estate*, if they could fall away totally and finally. 2 *The assurance and perswasion which they have of their owne salvation.* 3 *The certainty which they have of the gifts and graces of Gods Spirit within them.* 4 *Their victorie over the Divell, the world, and their owne corruption.* 5 *Their daily and earnest prayer unto God*; all which serve for the confirmation of this point.

For the 1, *their miserable and wretched estate if they could fall away totally and finally.* For here they are most subject unto crosses and troubles, they are most exercised with affliction and persecution. Now as Saint Paul saith in another matter, *if in this life onely we have hope in Christ, we are of all men most miserable.* So say I, the Elect being here continually in a manner under the crosse, if it were possible that they should fall away totally and finally, were they not of all others the most miserable?

For the 2, *The assurance which they have of their owne salvation:* If upon good ground and evidence, they are able to demonstrate this assurance, as in the former part of the verse they are enjoyed thereunto, then followeth it, that they can-

not totally and finally fall away, else were their assurance, no assurance, neither Gods graces, any true ground for this assurance.

For the 3, The certainty which they have of the gifts and graces of God. The reason is set downe in the very Doctrine of the Text, if ye doe these things, yee shall never fall, and may be thus framed, Such as have the gifts of Gods Spirit within them shall never fall: but the Elect have the gifts and graces of Gods Spirit within them, therefore they shall never fall. Or thus, Such as are truly sanctified cannot fall away. Such as have the gifts and graces of Gods Spirit are truly sanctified. Therefore they cannot fall away.

For the 4, Their victory over the Divell, the World, and their owne corruption. If they are victorious over those, then is it impossible that they should fall away, those being the onely inciters unto totall and finall Apostasia. But they become victorious over those, over the Divill; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Over the world, This is the victory that overcommeth the world, even our faith. Over the flesh, This I say then, Walke in the Spirit, and ye shall not fulfil the lusts of the flesh, Therefore they cannot fall away totally & finally.

For the 5, Their daily and earnest prayer unto God, from which we may thus reason. Whatsoever we aske of God in the Name of Christ, according to his will, it shall be given. But to pray that we may not be led into temptation, that we may not fall away totally & finally, is agreeable unto Gods will; therefore praying thus in the name of Christ, we shall obtain our desire.

By all which it followeth, That the Elect, even the children of God elected before all worlds, redeemed with the blood of Christ, truly and effectually called, and sanctified by the gifts and graces of Gods Spirit, cannot totally and finally fall away, from their election, redemption, vocation, and sanctification, and so become reprobate and damned.

Before I come to the Uses of this point, it shall be needfull to remove some stumbling blocks out of the way, to answer some objections which are alledged against this Doctrine.

3

4

Eph. 6. 16.

1 Ioh. 5. 4.

Gal. 5. 15.

5

Iohn 16. 23.

Mat. 6. 13.

118 Objections against Saints perpetuity answered. Chap. 1.

Object.	<i>Ob. 1.</i> But may some say, if the Elect could not possibly fall away, then why are there so many admonitions and exhortations to such as stand, to take heed lest they fall, and why are there so grievous comminations threatned against such as doe fall away?
Solut.	<i>Ans.</i> 1. Because the Elect may fall, though their falls be not totall, or finall. 2 To paint out the fearefull state of incurable hypocrites, for whom sinning wilfully, there remaineth no more sacrifice for sinne. 3 To awaken the secure and carelesse, that they may take heed unto themselves. 4 Because Gods children the more they take heed unto themselves, the more they make their calling and election sure.
Object.	<i>Ob. 2.</i> But we reade of divers, which being great professors did totally and finally fall away, denying the Lord that bought them, as dogges, returning unto their vomit, such as Demas, Hymeneus, Alexander, with others.
Solut.	<i>Ans.</i> The gifts and graces which they seemed to have, were not true, but onely in shew. They were never truly and effectually sanctified, but onely in their owne, and in the opinion of others.
Object.	<i>Ob. 3.</i> But did not David and Peter totally fall away, in so much that if their repentance had been prevented by death, they should have perished everlastingly.
Solut.	<i>Ans.</i> Both of them did fearefully fall, were grievously wounded, yet neither was their fall finall nor totall. The seed cast into the ground, lies there hid for a time, is it therefore dead? the Sunne eclipsed,, will it not therefore shine? the ship covered with waves, is it therefore perished? the fire covered with ashes, is it therefore extinguished? a man in a deepe sleepe, is he therefore dead? Thus was their faith at this time.
Simil.	
Object.	<i>Ob. 4.</i> But doth not this Doctrine open a doore to carnall presumption and securitie, yea, libertie, as it were unto men to commit the like sinne?
Solut.	<i>Ans.</i> It doth not, it maketh altogether against presumption, securitie, or desperation, yea, is the chiefeft stop hindring men from committing of sinne.

The Uses of this point are fourefold.

For Instruction, 1 we may note from hence, a maine difference between the *Elect* and the *Reprobate*, the children of God, and wicked men, and that, both in regard of grace, and the continuing in grace. They differ in regard of grace, because the wicked have no true grace, which the godly have; what wicked men have, it is but in hypocrisie, not in sincerity; it is but seeming and counterfeite, not substantiall and real; being clouded without water, trees without fruits: but what the godly have, it is really, it is in sincerity. Though grace in many of them may be small, and faith weake, yet its true, it is in sinceritie. They differ also in their continuance and perseverance in grace. The wicked doe not continue, even in their seeming graces, whereas the godly, they continue and persevere. The wicked upon the least occasion, change their faith into infidelity, their love, into hatred; their patience, into impatience; thus shewing themselves to be built on a sandy foundation. But the godly doe ever in the very time of danger and extremitie, abide in the truth, thus shewing themselves to be built upon the Rock. As Eutychus by his fall for the time lay starke dead, and Eli irrecoverably broke his neck, so the wicked fall away totally and finally. But the godly, (as Mephibosheth by his fall became lame) through their falls, may become lame for a time, and halt, but not to their ruine. The wicked they may fall away totally and finally at all times: the godly at no time. The wicked they may quite be deprived of the favour of God, but the godly, they cannot lose the same. The wicked, they are in continuall danger of destruction, ready preyes unto the Devill, but the Lord upholdeth his owne children. 2 That such as would be kept from final Apostasie, and falling away, must get Gods graces planted in their hearts, must get a particular assurance of their sanctification, justification, vocation, and election, for having those, they shall never fall away.

For Reprehension, 1 Vnto such as thinke it possible for the *Elect* to fall away totally and finally, whose folly, vanitie, and blasphemy, the former Reasons doe plainly manifest. 2 Vn-

Uses of Instruction.

I

Iude ver. 12.

1 & 20.9.

1 Sam. 4. 18.

2 Sam. 4. 4.

2

Uses of Reprehension

I

2

3

The use of
consolation.

to such, as alledging that they are certaine of their salvation; gather the ground of their certainty from their owne merits and deserts, and not from the gifts and graces of Gods Spirit within them. 3 Vnto such as being doubtfull of their salvation, in danger of falling away, doe notwithstanding goe on in their euill courses, not labouring and endeavouring for the gifts and graces of Gods Spirit, by doing of which, they shall neuer fall.

For Consolation unto all Gods children, assaulted by the temptations of the Devill, terrified by the prickles of their consciences, cast downe through the consicration of their manifold sinnes, being endued with the forementioned graces, they shall neuer fall. Thy sinnes indeed deserve that God should humble and terrise thee much more, yea, torment thee in the fire of Hell with the Devill and his Angels; but he is faithfull which hath promised, thou shalt neuer fall. What can be more comfortable to a Malefactor, than a Pardon of his offence? What more welcome unto a Marriner in a tempestuous storme, than faire weather? What more desired of one dangerously sicke, than health? or of one led into prison for debts, which he is unable to pay, than a release? and what more comfortable, or welcome unto thee, than this sweet and melodious speech, Thou shalt neuer fall away.

Uses of exhortation.

1

For Exhortation, 1 Vnto examination. I have even now laide open and explained unto you, one of the sweetest comforts that is in Gods Booke, looke yee to it, consider well thereof, whether or not it belongeth unto you: sure I am, it pertaineth not unto the blasphemers of Gods Name, the prophaners of Gods Sabbath, the murderers, thiefe, adulterers, enuious person, yea, unto none that doth not truely repent him of his sins; being of this number, certainly this comfort doth not belong unto you, but having the least measure of saving grace, it doth. 2 Vnto humiliation for our manifold fals from time to time, labouring and endeavouring to reforme whatsoever is amisse, and to conforme our selves altogether to the will of God. 3 Vnto a serious labour, and diligent endeavour for the

3

gifts

gifts and graces of Gods Spirit, whereby we may assure our selves of our perseverance in well-doing unto the end; yea, unto the daily practise of those graces, behaving our selves as temples of the holy Ghost, as members of Christ, as the children of God, even as such, which are upholden by the Spirit of God, undoubted heires of the kingdome of heaven. 4 Vnto thankfulnessse for that estate whereunto the Lord hath called us, that being now sanctified by Gods Spirit, endued with true saving grace, we can never totally and finally fall away. Thus of the former part of the reason, even that which concerneth the estate of Gods children in this life, they shall never fall away; followeth to speake of the latter, their estate in the life to come, they obtaine the kingdome of heaven.

4

Concerning the 2. then, their estate in the life to come, they obtaine the kingdome of heaven, even that everlasting kingdome of our Lord and Saviour Iesus Christ, as it's laid downe in the 11 verse, in these words, For so an entrance shall bee ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ.

The second
part of the
reason.

In the fift verse, God doth require of us, to adde unto our faith, vertue, unto our vertue, knowledge, &c. to minister, supply, and furnish our faith, with those other graces: yea, to aide and support it with the same; (as the word in the originall doth also signifie) exhorting us withall to give all diligence, to set our whole endeavours, to strive with might and maine to the performance hereof, that both we may obtaine them, and they abound in us. Now in this verse hee promisseth us, that if wee doe thus labour and endeavour, to adde, furnish, minister, and supply, aide and support our faith with those graces, doing what in us lyeth to obtaine the same, he will blesse, helpe, and further our labours and endeavours by bestowing upon us, his Spirit, by adding unto our faith, those graces which he requireth to be in us, by ministering, furnishing, and supplying them unto us, yea, by ayding and supporting us continually and plentifully, against the Devil, the World, and the Flesh: which abundantly labour to keepe us from getting them, and deprive us of them, when we

Mat. 19. 24.

we have got them, whereby at the length, wee being here members of the Church militant, of the kingdome of grace, may hereafter be members of the Church triumphant, of the kingdome of glory, even that everlasting kingdome of Christ Iesus, purchased unto us by him, bestowed upon us for his sake, who is both our Lord and Saviour. Though of our selves we be weake, might quickly fall away, and so be deprived of the kingdome of heaven, yet our God is strong, hee is pittisfull, he will furnish us with grace, whereby wee may walke in that way that leadeth thereunto, and thereafter obtaine the same. A sentence most comfortable, a motive most forcible to perswade unto holy duties. The chiefeft reason which men and women alleadge against the performance of them, is the difficultie and impossibility to performe them. Thus doth the covetous alleadge, *It is hard for a rich man to enter into the kingdome of God. It is now too late for mee, to withdraw mine affections from the things of this world, my heart is so glued unto it, that it will be impossible for me to withdraw it, and therefore it is but vaine and lost-labour for me to set about it.* This the drunkard doth alleadge. *It is impossible for a Blacke-More to change his colour, or a Leopard his spotted, impossible for a Dogge not to retorne unto his vomit, or a Sow not to wallow in the myre. I have followed this course, the most part of my time, my naturall desires are bent unto it, my fellow-companions neither will forsake me, neither can I ever forsake them, and therefore it will be but in vaine for mee to thinke of sobrietie.* This doth the prophaner of Gods Sabbath alleadge, both for going about his worldly busineses, and his pastimes on that day, *I have done thus alwayes, I shall hardly spare any time upon the weeke dayes, and therefore it will be but in vaine for me to thinke of the striit observation of the Sabbath.* This doth the malicious and envious person alleadge why he should not love his neighbour, *There hath bene contention betweene us, these many weekes or yeeres, he hath done me so many and so great wrongs, that I shall not possiblie love him, and therefore it will be but in vaine for me to thinke that I can love him.* This doth the Adulterer, this doth the Thiefe,

Thiese, this doth the Swearer, this doth the Idolater, this doth the Ignorant, this doth the Impatient, this doth the Impenitent, this doth every Sinner alleadge to keepe himselfe from yeelding obedience unto God, (I appeale unto your owne consciences, whether you have not thus many a time soothed up your selves, lulling your selves asleepe in the bed of security.) There's an answer unto every of your objections, (which is the generall observation arising from the words) that God will abundantly further such in the performance of holy duties, which with all diligence, set themselves about the same. No man can set himselfe about the performance of holy duties, but he shall meet with many and great impediments, the Devill, the World, his owne corruptions, outward crosses, inward troubles, and the like, neither is any man of himselfe able to encounter the least of those, what then shall we doe? Shall we not set our selves about the performance of them at all, because wee shall meet with such lettes and oppositions, which we are not able to resist? farre be it from us: Our helpe standeth in the Name of the Lord, he will undoubtedly further us in the performance of them, if with all diligence, we set our selves about the same. Likewise the Spirit also (saith Saint Paul) helpeth our infirmities, for we know not what we should pray for as we ought. It is God which worketh in us, both to will and to doe, of his good pleasure. And I will give them one heart, and one way (saith the Lord by his Propbet) that they may feare mee for ever, for the good of them, and of their children after them. For this cause, the father of the possessed childe said, Lord I beleeve, helpe thou my unbeliefe. For this cause the Apostle Paul writeth unto the Corinthians, that God would also confirme them unto the end, that they might be blamelesse in the day of our Lord Iesus Christ; and to the Philippians, Being confident of this very thing, that he which hath begun a good worke in you, will performe it, untill the day of Iesus Christ; and to Timothy, Consider what I say, and the Lord give thee understanding in all things. Thus did the Lord further Lydia in faith, The Lord opened her heart, that shee attended unto the

For so an entrance, &c.
D. God will abundantly further such in the performance of holy duties, which with all diligence, set themselves about the same.

Psal. 124. 8.

Rom. 8. 26.

Phil. 2. 13.

Ier. 32. 39.

Mar. 9. 24.

1 Cor. 1. 8.

Phil. 1. 6.

2 Tim. 2. 7.

Act. 16. 14.

Dan. 6. 4. the things that were spoken of Paul. Thus did he further Daniel in his vertuous life and conversation, he did so wisely and faithfully carry himselfe in his place, that although the Presidents and the Princes, sought to finde occasion against Daniel concerning the kingdome, yet they could finde no occasion or fault, for as much as he was faithfull, neither was there any errorr or fault found in him. Thus did hee further

Psal. 119. 99. David in knowledge, both towards God, I have more understanding, than all my teachers, for thy testimonies are my meditation, and towards his neighbour, by behaving himselfe more wisely, than all the servants of Saul, so that his name was much set by. Thus did he further the Ethiopian Eunuch in knowledge.

Gen. 39. 8. Thus Ioseph in temperance, by abstaining from adulterie, *I Sam. 25. 32.* David by abstaining from the murdering of Nabal and Saul; and in withdrawing himselfe from the company of vaine persons. Thus did he further Iob in patience, notwithstanding of all his crosses and losses: Thus Abraham, Lot, and Lydia in brotherly kindnesse, that by forcible perswasions, they drew guests unto them. Thus finally did he further Stephen in love, that whilst his enemies were stoning of him, hee kneeled downe, and cryed with a loude voyce, Lord lay not this sinne to their charge. And as in these, so I might instance about prayer, hearing of the Word, receiving of the Sacraments, Thankesgiving unto God, and the like, that if wee doe diligently set our selves about them, God will undoubtedly further us, in the performance of the same.

Reasons. The Reasons hereof are these. 1 In regard of Gods nature, mercifull, and pittifull towards his owne children; ready and willing to helpe them at all times. 2 In regard of Gods promise, aske and you shall have, seeke, and you shall finde, knocke, and it shall be opened unto you. 3 Because if God did not further us, it were impossible for us to be saved, having so many enemies, so many lets, the least of which of our selves we are not able to vanquish.

Use. Hence we are informed.

1 How injurious these are unto God, which complaine of

of his hard dealing towards them, in prescribing his Law. What doth he require of thee, wherein he himselfe is not both ready and willing to helpe thee? Pharaoh dealt otherwise with the Israelites, over whom he set Task-masters: churlish masters deale otherwise with their servants, exacting more of them than they are able to doe, but God requireth no more of thee, than wherein he himselfe will helpe thee, rather than thou shalt perish, God will uphold thee; rather than thou shalt leave good duties undone, the Lord will helpe thee in doing of them; rather than we shall not pray, he will teach us how to pray, as our Saviour taught his Disciples; rather than Paul shall be discouraged in regard of those that forsooke him, G O D will assist, and strengthen him.

Exod. 5. 18.

Luc. 11. 1.

2 Tim. 4. 17.

2 How wretched and miserable these are which will have none of Gods helpe. God calleth upon them, but they will not heare, he offereth to helpe them, but they will have none of his assistance, they choose rather to continue in their ungodly and evil courses, than to yeeld unto the voyce of Gods Word, calling upon them. It's to be feared that such (and if there be any such among you, take notice of it) shall be given over unto a reprobate minde, unto an hard heart, whereby they shall everlastingly perish.

2

3 That, whereas, we have heretofore omitted that which is good, committed that which is evil, now we should endeavour to performe that which is good, omit that which is evil, assuring our selves of Gods assistance in both. Thus of the words in generall as being a reason of the preceding Exhortation. Come we now to speake of the same in particular. In them two things are to be considered. 1 The reward which God bestoweth on his owne children. 2 The meanes whereby they obtaine the same.

3

Touching the former, the reward, which God bestoweth on his owne children, it's a kingdome, even the everlasting kingdome of our Lord and Saviour Iesus Christ; Feare not little flocks; (saith our Saviour) For it is your Fathers pleasure to give you the kingdome; a kingdome, not terrestriall, but

The reward which God bestoweth upon his children. Luc. 12. 32.

Heaven how obtained.

126

Mat. 5. 19.

Rom. 14. 17.

Psal. 2. 6.

Rom. 14. 1.

1 Pet. 3. 22.

Luk. 1. 33.

Psal. 45. 6. 1

The meanes
whereby to
obtaine the
reward, twofold.

2 Cor. 3. 5.

Luc. 13. 24.

but celestiall, called therefore elsewhere often, the *kingdome of heaven*, a *kingdome* not momentarie or temporarie, but everlasting and perpetuall, which endureth for ever, a *kingdome*, not purchased by men, but by our Lord and Saviour Iesus Christ. This *kingdome* is here amplified, both by the nature of it, an everlasting *kingdome*, and the owner or purchaser of it, our Lord and Saviour Iesus Christ; who as hee hath here a *kingdome of grace*, which is exercised in the hearts of men, in righteousness and peace, and joy in the holy Ghost, the Lawes thereof being the Word of God, which is the word of the *kingdome*; the Subjects, all the Elect which are effectually called, and regenerate: So hath he in Heaven, a *kingdome of glory*, whose subjects are not onely the Saints, but also the very Angels; himselfe (howsoever despised by the men of this world) a renowned and glorious king, whose *kingdome* is not for some short time, but for ever; whereof there shall be no end, whose throne is for ever and ever.

Touching the latter, the meanes whereby to obtaine this reward, or this everlasting *kingdome*, they are two-fold, the one principall, the other lesse principall; the former on Gods part, the latter on ours. Ours is laid downe in the word So, which implyeth our labour and endeavour to performe holy duties; Gods, in the following words, An entrance shall be ministred unto you abundantly; yet have not we Ours of our selves, but of God, (being of our selves unable to thinke one good thought, much lesse to grow in grace) by whose goodnesse we endeavour for grace, he of his goodnesse ministering and supplying the same unto us; So that if wee endeavour and labour to minister unto our selves, God will minister unto us, as our Apostle doth intimate by using one and the selfe-same word both in this, and the fift verse, as it's in the originall.

Though the entrance into this *kingdome of Christ* be uncasie, as the gate is strait; there being so much opposition to keepe us from entering in, yet shall an entrance be ministred unto us abundantly through the power of God, being endued with the fore-named graces, nothing shall be able to let us from

from *entring in*; yea, by the growth in those graces an *abundant entrance* is more and more supplied.

Thus by *knowledge* are we entred into the *light of Christs kingdome*, and by *encrease in knowledge* are we led into *greater light*. Thus by *faith* are we brought to the *presence and fellowship of Christ*, and as our *faith groweth*, we *encrease in that fellowship*. Thus by *godlinesse* are we brought to the *subjection and obedience which is in Christs kingdome*: and the more we *abound in godlinesse*, the further we *make entrance into his kingdome*. Thus by *brotherly love*, and *temperance and patience*, are we entred into the *border of Christs kingdome*, and the *sweet affections that are exercised therein*; and the more that we *encrease in these blessed graces*, the further we *enter into the kingdome*.

Thus by *charitie*, that is, by *works of mercy*, are we brought into the *Precincts of the kingdome*, and the more that we *grow in these works*, the further we *enter into the kingdome*; the like may be said of *virtue*.

From those two particulars, thus explained unto you, this generall observation may be gathered, that,

The consideration of that great and glorious reward, which God hath prepared for his owne children, should incite and provoke us, to labour and endeavour for the gifts and graces of Gods Spirit, whereby we may be partakers of the same glorious reward. Wherefore we (saith the Apostle) receiving a kingdome which cannot be moved, let us have grace, whereby wee may serve God acceptably, with reverence and godly feare. And againe. We charged every one of you, that ye would walke worthy of God, who hath called you unto his kingdome. Thus our Saviour doth reason: But love yee your enemies, and do good, and lend, hoping for nothing againe, and your reward shall be great, and yee shall be the children of the Highest. And againe, Whosoever shall give to drinke unto one of these little ones, a cup of cold water onely, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward. Thus Saint Iohn his beloved Disciple; Looke to your selves, that we lose not those things which we have wrought, but that wee receive

For so an entrance shall bee ministred, &c. D. The reward which God hath prepared for his owne children should intite us into an endeavour after grace, that wee may partake of the same.

Hcb. 12. 28.

1 Theff. 2. 12.

Luc. 6. 35.

Mat. 10. 42.

2 Iohn 8.

1 Pet. 5. 2. 4.

Heb. 11. 24.

Reasons.

I

1 Jam. 2. 5.

2

1 Pet. 1. 9.

3

receive a full reward. Thus also our *Apostle*, Feed the flocke of God which is among you, and when the chiefe shepheard shall appeare, yee shall receive a crowne of glory, that fadeth not away. Hence we reade of *Moses*, that by faith, when hee was come to yeeres, he refused to be called the sonne of *Pharaohs* daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season, esteeming the reproach of *Christ*, greater riches, than the riches in *Egypt*, for he had respect unto the recompence of the reward; and thus our *Apostle* here from the consideration of this reward, doth enforce the performance of holy duties.

The Reasons hereof are these, 1 In regard of the necessity of this reward, without which we cannot be happy, though we had store of riches, honours, and pleasures on earth. This *Saint James* sheweth: *Hearken my beloved Brethren*, hath not God chosen the poore of this world, rich in faith, and heires of the kingdome, which he hath promised unto them that love him? Implying, that even the poore, having faith, and so certaine of this reward, are in a more happy state and condition, than the rich in this world, to whom (wanting grace) it doth not belong. 2 In regard of it's utilitie, who so getteth this reward, findeth plenty of every good thing, he shall not Sinne any more, hunger or thirst any more, be grieved any more, take thought any more, but receive the end of his faith, even the salvation of his soule, what can be more beneficiall? what can be more profitable? Nay, the very remembrance, confidence, and assured perswasion which we have of it, even here in this life, is an excellent furtherance to helpe us towards the performance of holy duties; yea, and upholdeth us in the midst both of temptations and tribulations. 3 In regard of the excellency hereof, which will appeare, if either we consider it, as it is in it selfe, or as it is in comparison with other things: as it is in it selfe, it appeareth to be excellent, from the Author of it *God*; the instrument wherby obtained, faith in *Christ*; the persons to whom it belongeth, the children of *God*; the names whereby it is expressed, life everlasting: the bosome of *Abraham*: the celestiall *Paradise*: the *Fathers* house.

house: the fulnesse of joy: the joy of the Lord: the new, holy, and firme Citie of Iernusalem: the glory of Gods children: rest: refreshing: peace: happinesse: the crowne of glory, and the like. Finally, from the properties, and qualities of the same, glorious, powerfull, pure, happy, permanent; patent for all Gods children, an everlasting kingdome, even the kingdome of Christ Iesus. As it is in comparison with others, it excelleth; compare the rewards which kings give unto their Courtiers, herewith, though it were all that they have, reserving onely unto themselves hope, as we reade of Alexander the Great: compare it with the rewards which Masters give unto their Servants, Parents unto their children, with the gifts which one friend bestoweth upon another, gold, silver, precious stones, and the like, they are in comparison of it, as those Cities in Galilee, which King Solomon gave unto the King of Tyrus, were in his sight, Cabul, dirtie, not worthy to be compared herewith. 4 In regard of the meanes whereby we obtaine it. Which are the gifts and graces of Gods Spirit, according to that of our Saviour Christ, Verily, verily, I say unto thee, except a man be borne againe, he cannot see the kingdome of God, whereas without those there is no entrance into Gods kingdome, as Saint Paul sheweth at large. Therefore the consideration of this so needfull, so profitable, so excellent a reward, which otherwise cannot be obtained, should stirre us up to endeavour for the gifts and graces of Gods Spirit, whereby we also may be partakers of the same.

Hence it followeth

1 That, not in vaine doth God here make knowne unto us, what our estate shall be hereafter, if we be in the number of his children; for hereby he doth but the more inflame and stirre us up to an endeavour after Grace, to the performance of holy duties, to walke worthy of the same. In temporall things, there is not a more forcible argument, than hope of great gaine, whereby the souldier is provoked to fight, the Marriner to undergoe many tempestuous stormes, the Husbandman to endure the heat of the Summer, and the colde of

K

Winter,

Psal. 16. 11.
Mat 25. 11.
Heb. 13. 4. 14.
1 Cor 2. 7.
2 Thess. 1. 7.
A& 3. 17.
Luc. 13. 29.
Psal. 31. 20.
1 Pet. 5. 4.

1 King. 9. 13.

4

Iohn 3. 3.

1 Cor. 6. 9, 10

Vse.

1

the Winter, so in heavenly things, there is not a more forcible motive to enforce Christian duties, than the consideration of that great, glorious, excellent, everlasting, and unspeakable reward which God hath laide up for those that love him.

- 2 That as we desire to be partakers of Gods kingdome, wee must endeavour for the gifts and graces of Gods Spirit, and as we doe desire to be endued with grace, so in particular to be diligent in meditating of Gods kingdome. Oh how much blame-worthy are we for our not meditating of the same! Oh how foolish are they, which preferre sinne before grace, and so by continuing in sinne, and despising grace, doe deprive themselves of Gods kingdome! This meditation, (if we would be diligent therein) would comfort us in the midst of Poverty, sicknesse, temptations, afflictions, dangers, troubles, persecutions, tribulations, and the like trials; even, that, notwithstanding of them all, we shall inherit Gods kingdome. Thus of the first sort of reasons drawne from the matter whereunto he doth exhort them.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though yee know them, and bee established in the present truth.

The second sort of reasons proving the former Exhortation.

- 1
- 2
- 3
- 4

The first reason.

Followeth the second sort of reasons, taken from the person of him which doth exhort them, being in number foure. The 1 taken from his resolution, verse 12. The 2 from his office and judgement, verse 13. The 3 from the shortnesse of time wherein he was to live, verse 14. The 4 that after his decease they might have the summe of Christian doctrine comprised by him, or have in remembrance those things whereunto hee did exhort them, verse 15.

The first of these Reasons is laid downe in this twelfth verse, taken from our Apostles resolution, to admonish and put them in remembrance of the same graces whereunto he had formerly exhorted them.

It

It may be thus concluded.

If after a serious consideration of the necessitie and utilitie of these graces, I have fully resolved with all diligence, alwayes to put you in minde of the same, then ought yee diligently to endeavour for them.

But after a serious consideration of the necessity, and utility of these graces, I have fully resolved with all diligence, alwayes to put you in minde of the same.

Therefore ye ought diligently to endeavour for them.

That he did seriously consider of the necessitie and utilitie of those graces, appeareth from the very first word, *Wherefore*, which having relation unto the former, cleerely importeth the same. That he did fully resolve with all diligence to put them alwayes in minde of the same, is no lesse apparant from the following words, *I will not be negligent to put you alwayes in remembrance of these things*, and therefore it followeth, as well from his serious consideration of the necessitie and utilitie of these graces, as his resolution alwayes to put them in minde of the same, that it was their part and duty with all diligence to endeavour for them.

Now lest they might have objected that they had knowledge and were already stablished and confirmed in the present truth, and therefore had not need of such superfluous admonitions, he answereth that although they were thus grounded and settled, yet he would not be negligent to put them alwayes in remembrance of these things.

So then, the words containe a reason, of the former exhortation including also the prevention of an objection about the same. The reason in these words, *Wherefore I will not be negligent to put you alwayes in remembrance of these things*. The prevention of the objection, in these, *Though yee know them, and be stablished in the present truth*.

Touching the Reason, two things are to bee considered.

1 The ground of it. 2 The matter of it. The ground of it is laid downe in the word *wherefore*; namely, the benefit and utility which he knew would redound unto them by those graces. The matter of it, being our Apostles full, abstinence, and deter-

Two things
considered in
the reason.

1

2

The utility of holy duties,

Chap. 1.

Winter, so in heavenly things, there is not a more forcible motive to enforce Christian duties, than the consideration of that great, glorious, excellent, everlasting, and unspeakable reward which God hath laide up for those that love him.

2 That as we desire to be partakers of Gods kingdom, we must endeavour for the gifts and graces of Gods Spirit, and as we doe desire to be endued with grace, so in particular to be diligent in meditating of Gods kingdom. Oh how much blame-worthy are we for our not meditating of the same and so by continuing in sinne, which preferre sinne before gracie, sicknesse, temptations, afflictions, dangers, troubles, persecutions, tribulations, and the like trials; even, that notwithstanding of them all, we shall inherit Gods kingdom. The first sort of reasons drawne from the matter where he doth exhort them.

12 Wherefore I will not be negligent to put
Verf. wayes in remembrance of these things, that
know them, and bee established in the
truth.

Followeth the second sort of reasons, taken from
of him which doth exhort them, being in number
1 taken from his resolution, verse 12. The 2 from
and judgement, verse 13. The 3 from the sorrow
wherein he was to live, verse 14. The 4 that as
he should have the summe of Christian duties

he should
sort of reasons
proving the
former exhortation.

The ground
of it.
Wherefore.

D. There is not
a more forcible
argument to
persuade unto
holy duties,
tha to pro-
pound the pro-
fit arising from
the same.
Pro 7.2.
Pro 8.33.

Deut. 28. 1, 2,
&c.

Psal 15. 5.

1 Cor. 9. 14.
Iohn 8. 33.

Gen. 4. 7.

Reasons.

1

2

determinate resolution, not to be negligent, to put them al-
wayes in remembrance of these things. It's in effect, as if he had
said; Seeing those graces, wherunto I have already exhorted you
are so profitable and needfull for you, as I have already shewen,
I will by the assistance & help of God, daily endeavor, alwayes to
put you in mind of them, that so growing, encreasing and conti-
nuing in them, ye may in particular be partakers of the great
profite and benefit which doth redound from them. From the
ground of this reason laide downe in the word wherefore,
noting (as I told you) the benefit and utilitie which our A-
postle had found to be in those graces, whereunto he doth ex-
hort them.

This observation may be gathered, that

There is not a more forcible argument to persuade unto the
performance of holy duties, than to propound the utilitie and
profit proceeding from the same. This made him so diligent in
exhorting them herunto; and hereby likewise did he persuade
them unto a diligent performance of the same. Thus Solomon,
Keepe my commandments and live. Heare instruction and
be wise, Blessed is the man that heareth me, watching daily
at my gates, waiting at the posts of my doores; for who so fin-
deth me, findeth life, and shall obtaine favour of the Lord.
Thus Moses, If thou shalt hearken diligently unto the voyce
of the Lord thy G O D, to observe and to doe all his com-
mandements, blessed shalt thou be in the Citie, and blessed
also in the field, &c. Thus David, Hee that doth these things
shall never be moved. Thus Paul, So runne that yee may ob-
taine. Thus our Saviour Christ, If yee continue in my Word,
then are yee my Disciples, indeed, and ye shall know the truth,
and the truth shall make you free. Thus the Lord himselfe,
If thou doe well, shalt thou not be accepted?

The Reasons hereof are these, 1 Because naturally wee
affect profit, our mindes are inflamed, and kindled therewith.
Whence it is, that there is no enterprise (almost) so dangerous,
which men dare not undertake, through the hope of gaine; as
daily experience sheweth. 2 Because the utilitie and profit
which proceedeth from the performance of holy duties, is
such.

such, that it *excelleth all other profits*, both in the *measure*, in the *worth*, and in the *continuance*, all which are *extrordinary*; which must needs be so, because else few would (as I suppose) set themselves about the *performance of holy duties*, the *paines* being so *great*, the *impediments* so *many*, the *labour* more than *ordinary*. And that the *utilitie* hereof is such may be thus *evidenced*. Such as have got *faith, vertue, knowledge, &c.* Such as do *diligently imploy themselves herein*, are *reconciled unto God, redeemed by Christ, assured of their salvation, cannot fall away totally & finally, shall undoubtedly obtain the kingdome of heaven*. And who, I pray you, *believing and duely weighing those*, and the like *benefits*, but would for such *gaines*, *undertake even the most difficult and laborious paines*?

Hence it followeth, that

As the *Preachers of Gods Word*, doe *propound unto their people the great utility and profit of faith, vertue, knowledge, and the like graces*, and of the *performance of such holy duties* as God requireth of them, so they should thereby be *incited unto an endeavour after those graces, unto the performance of such holy duties*. But alas, how few are there which give *care* unto their words: which doe not *preferre the profits of this world*, before that *rich, profitable and glorious reward*, which God hath *laide up for those that love him*? Oh that we could *truely conceive of this profit*! Of this *great, unspeakable, profitable, perpetuall, excellent, and most glorious reward*! Oh that we could be *allured with this treasure! enamored with this pearle*. The *Queene of Sheba*, when shee heard of the *wisdome of Solomon*, undertooke a long & tedious journey. The *Shepheards* when they were informed of the *birth of Christ*, went to see him, as also the *three wise men*. Wee heare of the *profit of faith, vertue, knowledge, &c.* Why then doe not wee *endeavour for the same*? They are *worth our paines*, we shall be *sufficiently recompenced*. They are *excellent in themselves*, they will be unto us *most profitable*. If any of you heare of a *good bargaine*, yee strive who shall be *first: be not deceived, great is the gaine of godlinesse, God is a libe-*

Use.

1 King. 10. 1.

Luc. 2. 16.
Mat. 2. 1.

The matter of it.
I will not be negligent to put you alwayes in remembrance of these things.

all paymaster, a bountifull rewarder, thou shalt not finde him a niggard towards thee. Thus of the ground of the Reasons.

The matter of this Reason, is our Apostles resolution, not to be negligent to put them alwayes in remembrance of the selfe-same things, whereunto he had formerly exhorted them. Wherein these points are briefly to be considered. 1 The vice which he avoydeth, negligence, in his calling, determinately, and absolutely setting downe his resolution, that hee would not bee negligent. 2 The vertue whereabout hee doth set himselfe, diligence in his calling, for not to be negligent in his calling, is to be diligent in the same. 3 The action, wherein he would be diligent: to admonish them, or put them in remembrance of the selfe-same graces, whereunto he had already exhorted them. 4 His constancie, and perseverance therein, he would be incessantly, continually, alwayes careful of the same.

For the 1, the vice which he avoydeth, is negligence in his calling, and that in a particular branch thereof, namely, in putting them in mind, of those things which did concerne their salvation, of those graces which he found to be beneficiall and profitable unto them. I will not (saith he) be negligent to put you alwayes in remembrance of the same things. From this particular, which is but one part of a Ministers office, I inferre this generall, that

The Ministers of Gods Word ought not to be negligent in their calling, a Minister is a shepheard, and therefore hee must feed his flocks, like a shepheard; he must gather the Lambes with his arme, and carry them in his bosome, gently leading those which are with yong: he is Gods messenger, and therefore must cry aloude, and not spare, lifting up his voyce like a trumpet, to shew people their transgressions, and the house of Iacob their sinnes. They must preach good tidings unto the meeke, binde up the broken-hearted, proclaime libertie to the captives, the opening of the prison to them that are bound. They must root out, and pull downe, destroy and throw downe, build and plant. They are watchmen appointed by God, and therefore

D. The Ministers of Gods Word ought not to be negligent in their calling.

Ma. 40. 1. 1.
Isa. 58. 1.

Isa. 61. 1.

Ier. 1. 10.

Ezek. 3. 17.

fore must give warning. They are labourers, husbandmen, tutors, Ambassadors, and therefore must not be negligent. This made Saint Paul say of himselfe, *Woe is unto me, if I preach not the Gospel: and unto Timothy, I charge thee therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead, at his appearing, and his kingdome: preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine.*

1 Cor. 9. 16.
2 Tim. 4. 1.

The Reasons hereof are these. 1 In regard of God, he enjoy-
neth them that they should not be negligent; hee promiseth
them his assistance and furtherance: he threatneth judgements
against the negligent: yea, and by negligence great dishonour
is done unto his name. 2 In regard of themselves, they breake
their covenant and promise, made unto God when they enter
into that ministry; being negligent, they are bad examples
unto others in their particular calling, they draw upon them-
selves Gods judgements, yea, their gifts decay in them. 3 In
regard of their people, hereby they continue in their sinnes,
hereby they excuse themselves continuing in them, hereby
they doe everlastingly perish.

Reasons.

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Vj.

Oh then let us by all meanes possible avoyde this horrible
sinne of carelesnesse and negligence, let us not bee dumbe
dogges, delighting in sleepe, let us not bee like unto those,
which looke narrowly to the fleece, but starve the flocke; ha-
ving their Tishes, care not what becommeth of the soules of
their people: but let us even abhorre this pestiferous vice, as
prejudiciall unto Gods glory, pernicious unto our selves, and
rending to the destruction of our peoples soules. It is a sinne
in a Shepherd, not to looke carefully to his sheepe, because
the life of the creature is in his hand; but it is a greater sinne
for a Minister not to looke carefully to his flocke, the soules
of his people being in his hand.

For the 2, the verue whereabouts he doth set himselfe is
diligence in his calling, for not to be negligent, as I told you,
is to be diligent, whence note that

The Preachers of Gods Word, ought to be diligent in their
calling; say unto Archippus. (saith Saint Paul) Take heed

D. The Pre-
achers of Gods
Word must bee
diligent in their
calling.
Col. 4. 17.

1 Tim. 3. 2.

1 Tim. 4. 13.

2 Tim. 2. 15.

Reasons.

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Dan. 12. 3.

1 Pet. 5. 4.

4

Vse.

Act. 6. 4.

unto the Ministry, which thou hast received of the Lord, that thou fulfil it. And againe, A Bishop (or Preacher) must be vigilant. And againe, Till I come, give attendance to reading, to exhortation, to Doctrine, neglect not the gift that is in thee, meditate on these things; give thy selfe wholly to them, take heede unto thy selfe, and to the doctrine, continue in them, &c. And againe, Study to shew thy selfe approved unto God, a workeman that needeth not be ashamed, rightly dividing the Word of God. Thus was Christ in his, thus were the Apostles diligent in their Calling.

The Reasons hereof are these. 1 In regard of the greatnesse of the worke, men and women are not easily brought unto a loathing of sinne, unto a love of grace, mans heart is hard as a stone, it will not be easily mollified. The hammer of the Word must againe and againe, beate and bruisse the same. 2 In regard of the uncertainty of our life, the shorter and fewer our dayes are, the better should they be employed. Happy shall we be, if when our Master commeth, he shall finde us well doing, even diligent in our calling. 3 In regard of the greatnesse of our reward, we shall shine as Starres in the Firmament of God, we shall get a crowne of glorie that fadeth not away. 4 In regard of the great benefitt which hereby redoundeth unto others, even the salvation of their soules.

Hence it followeth, that

As the Preachers of Gods Word ought to bee diligent in their calling, so people must animate and encourage them unto this carefulnesse. As Preachers are to withdraw their mindes from the things of this world, and all other lets which may hinder their diligence, (as we reade of the Apostles which for this cause chose seven Deacons, which might take care for the poore) and so they might give themselves continually to prayer, and to the Ministry of the Word:) So must people avoyde all such occasions, as may withdraw them from the same, ministring unto them in all good things. If we must bee diligent in seeking your good, yee must likewise be diligent about the same; as we must be carefull to preach, so must ye be carefull to heare: as we must absolutely resolve with our

Apostle.

Apostle not to be negligent in the performance of our *dutie*, so must you *absolutely* resolve, not to be wanting unto your *selves*, in the performance of yours. But alas, how many are there, which preferre the negligent before the diligent, which thinke the worse of their *Ministers*, even for their painfulnesse and diligence? yea, how many are there likewise which require diligence in their *Pastors*, but (as *Pharaohs Taskmasters* which exacted a great number of *Brickes*, but thought it too much to allow straw) grudge them their maintenance: yea, and others there are also (the more's the pity) which doe so vex their *Ministers* with *Law-busineses*, that they cannot study, cannot performe that diligence which is required of them.

Exod 5.18.

D. People have need againe and againe to be put in mind of the same duties, wherunto they have been already exhorted.

For the 3, the action wherein he doth resolve to be diligent, or not to be negligent, is to put them in remembrance of those graces wherunto he had already exhorted them, whence may be noted, that people have neede againe and againe to be put in minde by the Preachers of Gods Word, of the selfe-same duties, wherunto they have been formerly exhorted, even such as know their *dutie* towards God and their neighbours, and acknowledge the Gospell of Christ Iesus, with the infallible truth of the same, have need to be put in mind of the selfe-same things, wherein they have beene taught, and wherunto they have beene so often exhorted. For this cause, the Gentiles besought Paul, that the same words might bee preached unto them the next Sabbath. Often did Moses exhort the people to love the Lord, Often did the Prophets call upon the Israelites to returne unto the Lord, Often did David invite us to thankfulnessse, and to praise God. Often did our Saviour prescribe his Disciples to love one another, againe and againe enjoying the same precept, in the same words, as also his beloved Disciple Iohn in his Epistles. Thus here our *Apostle* resolved to performe the same,

A&T. 13. 42.
Deut. 6. 5. and
10. 12. & 11.
13. 22. & 19.
9. &c.
Isa. 30. 15. and
44. 22.
Ier. 3. 1. 7. 12.
14. 22. and
4. 1. &c.
Ioh. 13. 34.
35. &c.
1 Ioh. 2. 10.
and 4. 7. 11.
2 Ioh. 5.
Reasons.

The Reasons hereof are these. 1 The negligence of most hearers in the performance of those duties wherunto they are exhorted. 2 Their forgetfulnessse of them. 3 The many lets and impediments which they meet withall in the performance of them.

Hence

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3

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Hence it followeth, that

None ought to be offended with the Preachers of Gods Word, for their often and frequent exhortations unto the same duties. It's not lazinesse in them (as many suppose) but negligence, carelesse, and forgetfulnesse in your selves, who have as much neede to be put in minde of the same things as King Philip had, of one to put him in minde of death every day. If thou remainest in thy sinnes, drunkennesse, malice, covetousnesse, swearing, infidelity, and the like, hast thou not need againe and againe to be dehorted from the same? yea, if thou standest, hast thou not need to be often admonished to take heed lest thou fall?

D. The worke of a Minister is a dayly worke, never at an end.

For the 4, His constancie or perseverance, alwayes, whence note, that the worke of a Minister is continuall, never at an end so long as he liveth: when he hath studied his Sermon, his worke is not then at an end, he must preach it, neither is then his worke at end, he must pray unto God to give a blessing unto it, neither is it then at end, he must prepare himselfe for another; beside, he must visite the sicke, instruct the ignorant, strengthen the weake, and the like.

Use.

Hence it followeth, that

The worke of the Ministry is a laborious worke, not an idle calling, as too too many slander it. It's not the worke of one day alone which is the Sabbath, but of all the dayes of the weeke, wherein we must prepare our selves, especially for the Sabbath. Many I confesse, through their negligence and indiscretion bring the Ministry into contempt, in as much as on the weeke dayes they doe wholly employ themselves about other businesse, tending to profit or pleasure, thinking that they performe their dutie well enough if on the Lords day, they reade or preach a little, though other mens labours; whereby it cometh to passe that the calling of the Ministry, is not so esteemed, honoured and respected, as it should be. Howsoever, such as will truly conceive the nature of it, shall finde it to be difficult and laborious, whereof he may say, *Who is sufficient for these things.* Thus of the Reason.

2 Cor. 2. 16.
The prevention of an objection.

Touching the prevention of the objection, it's laide downe

in

in these words, *though yee know them, and be established in the present truth: whence the same doctrine may be gathered, which I have already observed on the third particular of the preceding reason, and therefore doe here passe by the same, namely, that even such as know their dutie towards God and their neighbours, and acknowledge the Gospell of Christ Iesus, with the infallible truth of the same, have need to be put in minde of the selfe-same things, wherein they have been taught, and wherunto they have been exhorted.*

Hence also divers other observations may bee gathered,

1 That it's the duty of Christians to know and to be well acquainted, with the gifts and graces of Gods Spirit; Faith vertue, knowledge, and the like, knowing their nature, their effects, their worth, the great use of them, and the like; the ignorance, of which, occasioneth for the most part our contempt of them, for, who will esteeme of grace, but such as know the worth of it?

2 That it's lawfull for Ministers to teach or write, as well those things which are vulgar and well knowne, as those things which are rare or lesse knowne, agreeable with the practice of Saint John, *I write these things, not because yee know not the truth, but because yee know it.* And of Saint Paul, *It grieveth me not to write the same things unto you, but for you it is safe.* They must chuse rather to profit, than to please, though some know, all know not, yea, they that know most, had need to be incited unto more knowledge.

3 That it's not enough to know the truth, unless we be established therein, we must be stedfast and unmooveable; as we have received Christ Iesus the Lord, so walking in him, rooted and built up, and established in the faith; strengthened and well grounded therein.

4 That, that's the onely truth which was preached and professed by the Apostles in the Primitive Church. There is but one truth, and they had that truth, delivered unto them, by immediate revelation, confirmed by miracles, wherein also they could not erre, that being peculiar unto their Apostleship.

Hence

Though yee know them and be established in the present truth.

Obf. Christians must know and be well acquainted with Gods graces.

Obf. Ministers may teach and write even of things vulgar & well known. 1 Iohn 2. Phil. 3. 1.

Obf. We must not only know but be established in the truth.

1 Cor. 15. 58. Col. 2. 6.

Obf. That that is the onely truth which was preached by the Apostles in the Primitive Church.

Vse.

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2

Gal. I. 8.

Hence it followeth,

1 That, *whatsoever Doctrine doth not agree with the Doctrine of Christ and his Apostles, is not the truth of God, but an humane invention, the Doctrine of Devils.*

2 That we ought not to admit of any Doctrine but that which agreeth with the Doctrine of the Apostles, and so, not of Popery, Anabaptisme, Familisme, Atheisme, Iewisme, Paganisme, and the like. Saint Paul himselfe, saying, *Though we or an Angell from heaven preach any other Gospell unto you, than that which we have preached unto you, let him be accursed.* And therefore that wee ought to examine every Doctrine by this rule, so admitting or rejecting the same. Thus of the second Reason.

Yea, I thinke it meet, as long as I am in this Tabernacle, so stirre you up, by putting you in remembrance.

The second
reason,

These words containe the second Reason whereby our Apostle doth enforce his former exhortation. It is taken from the consideration of the dutie, whereunto by reason of his calling and office hee was bound. It may be thus concluded.

If after a serious consideration of mine office and calling, I finde that it is just and equall, yea, a duty prescribed by God, that I should by daily exhortations so long as I live, stirre you up unto the performance of those duties, whereunto I have already exhorted you: then ought yee to be provoked, so performe the same.

But after a serious consideration of mine office and calling, I finde that it is just and equall, yea, a duty prescribed by God, that I should by daily exhortations, so long as I live, stirre you up unto the performance of those duties, whereunto I have already exhorted you.

Therefore ought yee to be provoked to performe the same.

That our Apostle did seriously consider of his office and calling, and what did belong unto the same, appeareth by his

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owne confession, I thinke it meete, I count, esteeme, and judge it to be but my duty, when I doe thus put you in remembrance of these things. Now, how can one absolutely resolve, judge and determine of a thing, unlesse he doe first of all meditate, and consider of the same? That from this consideration he found that it was his duty and part, by reason of his office, to put them in minde of those things, so long as he did live, appeareth also by his owne acknowledgement, I thinke it meet, just, and equall, so long as I live to provoke you to good workes, to provoke you unto an endeavour, after the gifts and graces of Gods Spirit, by mine exhortations. And therefore that hee would have them, from the consideration of his dutie towards them. in stirring them up, to performe theirs, in being stirred up: from the consideration of his dutie towards them in provoking and exhorting them to the performance of holy duties, to performe theirs, in being provoked and exhorted unto the same, is plaine from the very coherence of this verse with the former, noted in the word you; for having in the former laide downe his resolution, that seeing he found those graces, whereunto he had exhorted them, to be so profitable and beneficiall unto them, that therefore he would not be negligent to put them alwayes in remembrance of the same; he doth now in this verse shew a reason of his resolution, even because it was his office, calling and dutie, to doe according to his resolution, by both which he would have them to endeavour for those graces, whereof he had resolved to put them in minde, as well from the utility arising from them, as from the dutie required of himselfe.

Hence this generall observation may be gathered, that

The consideration of the dutie which God doth require of Preachers, ought to provooke people unto the performance of holy duties. This is the very force of this reason, the very end and aime of our Apostle in this place. God doth require of us, to winne your soules; to warne you of your sinnes; to feede you with the wholesome food of his word; to beget you unto God through the Gospel: to travell in birth, till Christ be formed in you: to give our selves wholly unto holy exerci-

ses

Yea, and I thinke it meet, &c.

D. The consideration of the duty which God requireth of preachers ought to incite people unto the performance of holy duties.

Pro. 11. 30.
Ezek. 33. 3.
A& 20. 28.
1 Cor. 4. 15.
1 Tim. 4. 15.

Hab. 2. 1.
 Rom 15. 16.
 2 Tim. 4. 1.
 2 Cor. 5. 20.
 1 Cor. 4. 1.
 Phil. 2. 25.
 1 Cor. 3. 9. 10.
 Mat. 13. 3.
 Mat. 9. 37.
 Isa. 11. 11.
 1 Cor. 3. 6.
 Isa. 61. 5.
 1 Cor. 9. 9.
 Dan. 12. 3.
 Iohn 14. 36.
 1 Theff. 2. 19.
 1 Pet. 5. 4.
 Mat. 15. 14.
 Ezek. 33. 6.
 Ezek. 34. 2.
 Mat. 25. 30.
 Phil. 3. 18.

ses for your good; to stand continually on the Watch-tower: to sacrifice you unto God: to preach the Word, being instant in season, out of season, reproofing, rebuking, exhorting, with all long-suffering and Doctrine: wee are Gods Ambassadors, stewards, souldiers, labourers, husbandmen, builders: wee are his spirituall sowers, reapers, watchmen, planters, plowmen, threshers, and all for the good, welfare, and benefit of your soules; yea, that we may performe those duties, God doth both allure us by promises, and terrifie us by threatnings. Take a taste of either, if we doe endeavour rightly to performe those duties, then we shall shine, as the brightnesse of the Firmament, and as the Starres for ever and ever. We gather fruit unto life eternall. We shall get a Crowne of rejoycing, when the chiefe Shepherd shall appeare, we shall receive a crowne of glory, that fadeth not away. By the contrary such as doe not endeavour to performe those duties, they shall undoubtedly perish, If the blind leade the blind, both shall fall in the ditch. God requireth the peoples blood at their hands, a noe is pronounced against them, they shall be cast into utter darknesse, whose end is destruction, whose god is their belly, whose glory is in their shame, who minde earthly things. These and many the like sentences are recorded in the Scriptures, no doubt, as well for yours, as for our instruction, that you duly weighing and considering the same, may endeavour to performe your dutie towards God, as we are to performe ours towards you.

Use.

To whom are we sent? is it not to you? for whose profit are we to be burning and shining Candles? is it not for yours? To what end are we appointed watchmen, labourers, workemen, teachers? is it not for your good? should not you then receive us; being sent: learne, being taught; take warning, being admonished? must we spend our selves, our time, our labours, for your good, and yet will you none of it? must we be instant in season, and out of season to admonish you, and yet will you not take heed of our warnings? must wee as Candles waste, burne, and consume away to give light unto you by our Doctrine, and conversation, and will not you walke

walk according to the light, or embrace the same? Shall all these things be in vaine? Shall the many exhortations of God unto us to performe our duty towards you, and so many exhortations of ours unto you from God to performe yours towards him, shall all those I say, be in vaine? God forbid. The more God doth admonish us, and we admonish you, the more doe you set your selfe about the performance of holy duties, perswading your selves, that if yee doe performe them, yee shall be partakers of those promises that belong unto painefull, faithfull, and diligent Pastors, even the eternall crowne of glory; and if ye doe not performe them, yee shall be partakers of those judgements, which are threatned against such as are loyterers, and unfaithfull in the Ministry, blind watchmen that cannot see, dumbe dogges that cannot barke, ignorant shepheards that cannot understand; even utter darkenesse, where there shall be weeping and gnashing of teeth. Therefore doe I beseech you in the feare of God, to take notice of our dutie towards you, that you may performe yours towards God: let our painfulnesse stirre up your painfulnesse; let our diligence provoke you to be diligent, let our many and often exhortations, unto the performance of holy duties, excite you unto the performance of the same.

I sa. 56. 11.

But, leaving this generall, handle we the reason it selfe in particular, containing these three things. 1 The ground and cause which moved our Apostle to put them in remembrance, of the fore-mentioned graces, even the fitnessse and equity of his calling and office. 2 How long hee found himselfe tied unto the performance of this dutie towards them, even during his naturall life, as long as I am in this Tabernacle. 3 The benefit which people receive by the often and frequent admonitions of Gods Word, they are stirred up, roused from their dulnesse, securitie, carelesnesse, provoked unto the performance of holy duties. For I thinke it meete, as long as I am in this Tabernacle to stirre you up, by putting you in remembrance.

For the 1, The ground and cause which moved our Apostle, to put them in remembrance of the forementioned graces, was

I thinke it meete.

was the dutie whereunto by reason of his office and calling hee was bound, I thinke it meete, having searched out my dutie, considered mine office and calling, I finde that I am tyed to put you in minde of these things; that I doe, but what is equall, just, fit, and meete, when I endeavour all that I can about the same; I am called to be an Apostle of Iesus Christ, a Preacher of his Word, I have received particular direction from him touching mine office, and therefore cannot doe otherwise, but put you in mind of these things.

Hence this observation may be gathered, that

D. The consideration of the equity and fitnesse of those duties which God requireth of us in our particular calling, is an excellent meanes to further us in the performance of the same.
Luc 22. 32.

The consideration of the equitie and fitnesse of those duties which God requireth of us in our particular calling, is an excellent meanes to provoke and further us in the performance of the same. I explaine it thus, Our Apostle of a Fisherman, was called to be a Fisher of men, he was fitted with gifts answerable unto the same, he received a commission from Christ thrice reiterated, to feed his flocke; It was shoven him, that being converted, he should strengthen, confirme, and convert others; he considering the equitie and fitnesse of this dutie, doth accordingly endeavour to performe the same. I explaine it further, If God call a man to be a souldier, to fight against the enemies of Christ, the consideration of the equity of this duty, cannot but provoke him, to be couragious in fighting. If God call a man to be a servant (as many of you are) he bargaineth for meate, drinke, and so much wages, to doe such and such worke; if he doe duely consider his duty, hee shall finde it to be just and equall, that as he looketh for his wages, so he should doe his worke. If God call a man to be a Master, and to have servants under him, (as many of you have) he bargaineth with his servants to entertaine them, and to give them so much wages, for such and such worke, threshing, plowing, keeping of sheepe, or the like, if he duely consider his duty, hee shall finde it equall and meete, that hee himselfe should as well performe his dutie towards his servants, as they theirs, towards him. This I might instance in every other particular calling, and so prove, that the due consideration of the equity and fitnesse of the duties required therein, doe

doe exceedingly provoke unto the performance of the same. By this *Ioseph* was kept from committing adultery with his *Masters* wife: By this, *Jacob* performed true and faithfull service unto *Laban*: By this *David* was kept from killing *Saul*; By this the *Apostles* continued in preaching unto the people, notwithstanding of the contrary commandment of the *Pharisees*: and by this every childe of God, doth overcome the many and great difficulties in his calling, couragiously and chcerefully going on in the same, acknowledging the duties thereof to be just and equall, and such as they are bound to performe.

The *Reasons* hereof are these. 1 Because hereby we take notice of the author of our calling. 2 How God hath in his wisdom fitted us for our callings. 3 Of Gods protection over us, and the great comfort which wee have had therein. 4 Of the reward which we shall have, if we be conscionable in our calling, even salvation; as condemnation shall befall such as are carelesse and negligent therein.

Hence it followeth,

1 That those are blameworthy, much to bee reprehended, which runne into callings, without any consideration, not so much as taking notice of the duties belonging thereunto. So also those, which complaine of the toylefomnesse, laboriousnesse, and difficulty of theirs, the pleasantnesse, easinesse, and gaine of others, although God hath fitted others, for their callings, and themselves also, for those wherein they are. If any had cause to repine and complaine, certainly our *Apostle* had most, his calling being so laborious, the danger wherein he was so great, and the enemies, which opposed themselves against him, so many: but he vanquishing all those difficulties, doth acknowledge the equity of his calling, and from thence, provoketh himselfe to the performance of the worke of his calling, stirring us up, by his example to doe the like.

2 That according to our *Apostles* practise in his calling, we ought so to esteeme of ours, so to behave our selves in ours. As he from the consideration of the equity of his calling did stirre up himselfe to admonish them, so must wee,

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Gen. 39. 8.
Gen. 31. 38.
1 Sam. 26. 11.
A&S. 21.

Reasons.

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As long as I
am in this Tab
ernacle.

2 Cor. 5. 1.

Obs. The frail
ty of our bo
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Iob 6. 12.

How much
need we have
of the helpe
and assistance
of God.

Our mutable
and changea
ble state.

unto the performance of the duties of our calling : art thou a Magistrate, art thou an householder, art thou a servant, art thou a tradesman, hast thou any office, either in the Church, or the Common-wealth? take notice of Gods goodnesse and wisdom, in calling thee thereunto; of the gifts, wherewith he hath filled thee for the discharge of the same, and thou shalt finde that the duties, which thou art to performe in thy calling, are just and equall, wherby thou maist be the more inclined duely and truly to performe the same.

For the 2, the time wherein he did resolve to put them remembrance of those things, was, during his naturall life, long (saith he) as I am in this Tabernacle, that is, as long I live. The speech is metaphoricall, wherein our Apostol doth compare his body unto a Tabernacle, Tent, or Pavillion, a sitting habitation, or portible house, used by wayring men in their journey, and souldiers in warre, having fixed seate, or settled place. The same metaphor Saint Paul also useth, For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall, in the heavens.

Hence divers things are implied.

1 The frailty of this body of ours. A Tent, Tabernacle Pavillion is not made of any strong matter, having a few peeces for the timber, and thinne cloathes for the wals; a weake lodging, quickly taken downe, easily overthrowne. So this body of ours, is but a poore, silly, weake, lodging of Clay, which by sicknesse or paine, is quickly dissolved, easily overcome, our strength is not the strength of stones, or our flesh brasse.

2 How much need wee have of the helpe and assistance of God, as a Tent or Tabernacle hath need of often repairs, as being in danger to be overturned by wind, cut down by enemies; so have we of Gods continuall protection, as being in continuall danger of the tempestuous winds of persecution, the fierce assaults of our spirituall enemies.

3 Our mutable and changeable estate, as Tabernacles, Tents, have no certaine place of abiding, but are in one place

to day, in another to morrow; So neither, can we assure our selves of any, being as grasse, growing in the morning, cut downe ere night, yea, often driven to change our dwellings. This Tabernacle of our bodies will not alwayes stand; God will certainly take it downe, it shall not continue.

4 That our soules in this world, are but as guests, strangers in our bodies, from which for a time they must be separated.

5 That in this world we are as Pilgrimes, as Warriours, in a combating estate, or state of warfare, warring against the Devill, the world, and our owne corruptions, terrible and fierce enemies.

6 That at the length we shall have a settled abode, and fixed habitation, in the kingdome of heaven, even when this our Tabernacle shall be dissolved.

From all which a threefold use may be gathered.

For Instruction, 1 That we have small reason, either to pamper our selves so much, to extoll and magnifie our selves so much, or to trouble our selves so much with the things of this world, for the maintenance of our bodies: what are they, but silly Tabernacles? a little paine, a little sicknesse, any kind of death will quickly overturne them. 2 That wee should be willing to have these our Tabernacles dissolved our journey ended, our warfare finished. 3 That we ought with all speed and diligence to performe those duties which God requireth of us, in as much as we are uncertaine when our Tabernacle shall be dissolved.

For Consolation, unto all the afflicted and distressed members of Christ Iesus, who groane here under heavy burdens, in their earthly bodies, brittle tents, fraile tabernacles; whose soule doth even long with the Apostle Paul to be dissolved, and to be with Christ Iesus; who are here persecuted for the cause of Christ: to all such I say, be comforted, rejoyce, thy body is a tabernacle, it will not be long ere the pinne of thy tabernacle shall be loosed, ere thou shalt be freed from all thy troubles, and be with our Saviour Christ.

For Exhortation, 1 Let us employ lesse care about our

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bodies,

In this world our soules are but as guests in our bodies. In this world we are as Pilgrims. At the length a settled habitation.
2 Cor 5.1.

Use of Instruction.

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Use of consolation.

Phil. 1.23.

148 Often admonitions of the Word, how needfull. Chap. I.

Vse of Exhortation.

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To stirre you up by putting you in remembrance.
Col. 2. 13.

D. Gods children have continuall need of the frequent

bodies, more about our soules. 2 Let us fit and prepare our selves for a better life. 3 Let us humble our selves under the consideration of our fraile and brittle estate, whensoever any ambitious proud thoughts arise within us. 4 Let us labour and endeavour whilst we are in this Tabernacle, to performe the duties of our calling, seeing we know not how soone wee may be called from the same. Let us not content our selves with some few times performing the workes of our calling, but resolve with our Apostle, so long as we are in this tabernacle to performe the same. Though thou art aged, as at this time our Apostle was, though thou hast performed thy duty diligently in former times, (as no doubt he did) yet art thou not discharged, thou must so continue unto the end; even so long as thou art in this tabernacle. Art thou a Minister, thou must continue thy ministeriall paines, even to the death. thou art married unto the ministry, thou hast not received it, with condition to leave it, or cast it off at thy pleasure, but must continue in it, abide therein. The like may bee said of people, So long as thou art in this tabernacle, thou must heare Gods Word, meditate, pray, and performe the like duties.

For the 3, the benefite which people reape, by often and frequent admonitions, they are stirred up, provoked unto the performance of holy duties. To stirre up doth import, either deadnesse, sleeping, drowsinesse, dulnesse, slownesse, or the like. The children of God, before their conversion are dead in their sinnes, but God doth raise them up by the preaching of the Word. After their conversion, they doe many times fall asleepe, become slow, dull, and drowsie, in the performance of holy duties, from which God also by the admonitions of his Word doth raise them up, working powerfully by the same upon their affections. And this I take to be our Apostles meaning, when he saith, That he thought it meet to stirre them up, by putting them in remembrance.

Hence may be observed, that

Gods children have continuall need of the frequent and often admonitions of Gods Word, whereby they may be stirred up and provoked unto the performance of holy duties. The practise

practise of our Saviour Christ, and his Apostles in the New Testament, as also the practise of the Prophets in the Old, not ceasing againe and againe, by their exhortations to stirre up their hearers to the performance of holy duties, doth sufficiently confirme the same.

The Reasons hereof are these. 1 In regard of the manifold oppositions which we meet withall in the performance of holy duties, namely, our naturall corruption, dulnesse, and drowinesse, the manifold temptations of the Devill, the allurements, entisements, provocations, and evill examples of the world, the repining and rebellious lusts of our owne flesh; the impossibility and difficulty which seemeth to be in the performance of holy duties, our inability and weaknesse in the performance of the same; all which (and the like) we vanquish by the frequent and often admonitions of Gods Word, without which we were not able to prevaile against them. 2 In regard of the continuance and perseverance which God requireth of us, in the performance of holy duties. 3 In regard of those motives whereby men and women are moved to serve God, which are hope of reward, or feare or danger; Now, how can we duly apprehend either, but by the frequent and often admonitions of Gods Word; they being the meanes, whereby we fall in love with the service of God, goe on, and proceed in the same. 4 In regard that wee cannot so precisely, exactly, circumspectly, and diligently performe holy duties, but that we have still needs to adde thereunto.

Hence may we conceive,

1 Gods great goodnesse towards us, in continuing amongst us his holy and heavenly Word, whereby we may be stirred up from our dulnesse, drowinesse, and lazinesse, unto the performance of holy duties. When there was no King in Israel, every man did that which was right in his owne eyes: Whence arose great confusion, and manifold evils: where also there is no vision, the people perish. Such as have beene sicke, know best what a great benefit health is, and if ever we had had experience of the want of the Word, (as the Israelites had) we

admonition of
of the Word,
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may be stirred
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Iudg. 17. 6.

Pro. 29. 18.

Amos 8.

would esteeme the having of it, to be of inestimable value.

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2 The great vanity and wickednesse of those, which speake against the frequent preaching of Gods Word, as if in these dayes there were too much preaching, and Preachers did take more paines than needeth. It's to be feared that such are rather dead than drownsie, that they could be as well contented, that there were no preaching, as seldome preaching.

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3 The great thankfulnessse which we owe unto God for his Word; the great diligence which is required of us in the hearing and practise of the Word. Oh that we could bee truly thankfull for the same, obedient thereunto! Oh let us while we have this light, walke according to this light. Seeing God by his Word doth awake us, be wee rowsed up, lest continuing in our sinnes, and neglecting to performe the service of God, we be left unto our selves, and so sleepe unto death, everlastingly perish. Thus of the second Reason.

Verf. 14. Knowing that shortly I must put off this my Tabernacle, even as our Lord Iesus Christ hath shewed mee.

The third Reason.

These words containe a third Reason, whereby our Apostle enforceth his former exhortation. It is taken from the brevity of his life, the shortnesse of the time, wherein hee was to live, and may be thus framed. If the time be at hand, wherein I must die, and so cease to exhort you any more, either by word of mouth, or other Epistles, then yee ought to endeavour for those graces, whereunto I doe now exhort you. But so it is, that I know certainly, and am verily perswaded, that I must shortly put off this my tabernacle, even as our Lord Iesus Christ hath shewed me.

Therefore yee ought to labour and endeavour for the same.

Or, we may conceive them as a reason, why our Apostle doth resolve not to be negligent to put them in remembrance of those graces, even in regard, that he was shortly to die, and

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may be thus framed. *If the time be at hand, wherein I must die, and so cease to exhort you any more, then must not I bee negligent whilst I live to stir you up, by putting you in remembrance.*

But the time is at hand, wherein I must die, and so cease to exhort you any more.

Therefore must I not be negligent whilst I live, to stirre you up, putting you in remembrance.

Understanding the words both wayes, two generall observations may be gathered.

The first is this, that

People ought to be so much the more diligent, in obeying the exhortations of Gods VVord, as in likelihood they are to bee deprived of the Preachers of the same. Yet a little while (saith our Saviour) is the light with you, walke while ye have the light, least darknesse come upon you, for he that walketh in darknesse, knoweth not whither he goeth: while ye have the light, beleve in the light, that ye may be the children of light. And now behold (saith Saint Paul) I know that ye all among whom I have gone preaching the Kingdome of God; shall see my face no more; take heed therefore unto your selves, and to all the flocke, over the which the holy Ghost hath made you overseers. The nigher the time drew, wherein Elias was to be taken up into heaven, the more closely did Elisba follow him unto his great profit. Many wayes doth God deprive people of the Preachers of his VVord, sometimes by translating them from the place wherein they are, unto another, sometimes, by raising up adversaries against them, which persecute them unto the very death, sometimes by sicknesse; sometimes by suffering them to be silenced, banished, imprisoned, most times by death, taking them unto himselfe. Which way soever I say, people are in likelihood to be deprived of them, they must be so much the more diligent, in obeying the exhortations of Gods VVord delivered by them.

The Reasons hereof are these. 1 Because it is a great and heavy judgement of God, to be deprived of painfull and faithfull Preachers, which few consider, but such as feeble and find

Knowing that shortly I must put of this my Tabernacle, O. People ought to be so much the more diligent in obeying the exhortations of Gods Word, as in likelihood they are to be deprived of the Preachers of the same. Ioh. 12. 35, 36 Act. 20. 25.

2 King. 2. 2.

Reasons.
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the same by wofull experience. This is apparent, if either we consider the *workes* about which they are, or ought to be exercised, or the need which we have of them. Their *workes* are, To preach the Word of God, and administer the Sacraments, as the Levites and Priests did in the Old Testament, Peter and the Apostles in the New.

To confute false Doctrine, and the Teachers of the same, as Elias and Jeremiah did in the Old, Paul & Peter, in the New. To exhort unto unfained repentance, and conversion from sinne, wherin both the Prophets and Apostles were much conversant. The need which we have of them, is no lesse apparant, namely, that by them we may be rowsed from our securitie, told of our sinnes, informed of Gods will, comforted in the time of distresse, and the like. They being also the horses and Chariots of Israel; even such, who many times by their prayers, hinder God from proceeding in judgements against us. This the examples of Moses, Samuel, Jeremie, David, doe manifestly confirme. Amongst all Gods judgements insisted here, there is not a more severe and terrible judgement than this, even the removeall of painfull and faithfull Preachers. This being a fore-runner of others, as was Lots removeall from the Sodomites, Noahs from the old world.

2 King. 13. 14.

Gen. 19. 23.

Gen. 7. 7.

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Mat. 13. 58.

Act. 28. 28.

2 Because God doth many times deprive people of their painfull, laborious Pastors, in regard of their disobedience, and contempt of Gods Word, preached by them. This Saint Matthew sheweth, And he did not many mighty workes there, because of their unbelieve; And Saint Paul, Be it knowne therefore unto you, that the salvation of God is sent unto the Gentiles, and they will beare it.

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3 Because oftentimes, when God doth remove his faithfull servants the Preachers of his Word, there doe succeed in their places, dumbe dogs that cannot barke, blind watchmen that cannot see, ignorant shepherds that doe not understand, which will not take paines to feed the flocke committed unto their charge.

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4 Because God doth oftentimes punish the contempt and disobedience

disobedience of his Word, by giving over the contemners thereof unto senselesse, deadnesse, hard-heartednesse, security, and the like. For which cause he doth permit such to be their spirituall Rulers, which will goe before them in all manner of sinnes, whereby the truth of that Proverbe appeareth, *Like people, like Priest.*

The Uses of this point are twofold.

For Reprehension, 1 Vnto such as doe not esteeme of the Preachers of Gods Word, thinking them indeed a charge and burden unto them, whereof they would willingly be eased, and from which they would with all their hearts be freed, contrary unto the practise of the Heathens, and Idolaters. How were Baals priests esteemed by Iezabel? the Priests of the Grove by Ahab? The Egyptian Priests by Pharaoh? How are Popish Priests esteemed by Papists? Heathen Priests esteemed by Pagans? the Mahometan by Turkes? And yet alas, the true Preachers of Gods Word, even amongst Christians, as spectacles unto the world, as laughing and gazing-stocke unto others. 2 Vnto such as doe not, whilst God doth continue the Preachers of his Word amongst them, make use of their labours: They will doe but what they list, they will embrace but so much of the Word, as maketh little against them, being contented to heare the Word, (as Herod did) but unwilling to part with their sinnes, as Herod would not part with Herodias. It may befall such one day (as unto Saul, who sought also Samuel when hee was dead, whose counsell he did not regard whilst he was not alive) that they would be glad to have those Preachers againe, whom they formerly despised. 3 Vnto such as are so farre from being diligent in embracing the admonitions of Gods Word, by how much they are in likelihood to be deprived of their Pastors, hereby putting on a resolution to continue in their sinnes. These or the like speeches are then uttered by them. *We have been long plagued by this man; we could not take our pastime and pleasure, but we are sure to be reprov'd by him: he was still envying, & railing against our good fellowship, merry meetings, and the like; we shall now have a little more liberty then*

Uses of Repre-
hension.

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1 King. 18. 19.

Gen. 47. 22.

1 Cor. 4. 9.

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Mar. 6. 20.

1 Sam. 28. 11.

3

Gen. 27. 41.
Iudg. 16. 24.
Exod. 32. 6.

2 King. 1. 6.
1 Sam. 3. 13.

f Exhor-
Vse o-
tation.

than we had. Esau resolved that after his fathers death (which in his conceit drew nigh) he would kill his brother Iacob. The Philistims rejoyced when they had Sampson in their hands, whom they determined to kill. The Israelites, supposing Moses had beene dead, fell to their Idolatry; but Esaus resolution was abhominable, Sampsons death proved the death of thousands of the Philistims, and the Israelites Idolatry tended to their owne ruine. So, if thou resolvest after thy Pastors death, to follow after sinne, thy resolution's abhominable, if thou rejoycest at their death, thy joy shall be turned into sorrow, thy wickednesse, shall tend unto thine owne destruction: what gaine thinkest thou to get by the removall, by the death of thy Pastor, that thou shalt then without controllment, take thy pleasure in drinking, whoring, swearing, profaning Gods Sabbath, and the like, is this all? It is even as if thou didst say, By the death of this man, I shall without any controllment, runne headlong unto destruction. As those children commonly prove worst which are seldome rebuked or corrected, (as Adonijah, whom his father had not displeased at any time, in saying, why hast thou done so? as also the sonnes of Eli) even so those people prove most licentious and wicked, which want painfull and faithfull Preachers, to instruct them in the wayes of God, by admonishing them of their sins, and threatning Gods judgements against the same.

For Exhortation, unto every one of you, make use of the Preaching of Gods Word, whilst ye have it, yee know not how soone yee may be deprived of the same, all men are mortal, so are Preachers. The Divell doth oppose himselfe, against all mankind, more especially against painefull and faithfull Preachers. Your contempt and disobedience of the Word is great, how justly may God punish you, in depriving you of the same? There was a time, even in this Land, when there was a famine of the Word, when the Word for the scarcenesse thereof was rare, when faithfull Preachers were but a few, when there was no publike house allowed for the service of God in the Land; when every Parish had an Idolatrous Priest, to mumble a few blasphemous

phemous Mattens in an unknowne tongue, when true hearted Christians were forced to forsake their owne houses, and wander hither and thither, when they were hunted up and downe like Partridges, when they were glad to meet in ships, in upper private roomes, in woods and caves to heare Gods Word, and receive the Sacraments, when they were cruelly burnt in flaming fire for the testimony of Christ Iesus; such times were, some few doe yet remember them, many also of the posterity of those holy Martyrs, being at this day alive; who can tell, whether it may not please God in justice to punish our great contempt of his Word, by the like or worse times? Antichrist in other places prevaieth, compassing about the Tents of the Saints, why may he not also amongst us? The greater cause we have of feare, the more apparent our danger is, the better use must be made of the Word, the more respect given unto the Preachers thereof. Thus of the first.

The second is this, that

Preachers ought to be so much the more diligent in performing the workes of their calling, as in likelihood by death they are to be discharged of the same. Thus Moses; thus Ioshua; thus Samuel; thus Paul, according to that of our Saviour Christ, I must worke the workes of him that sent me, whilst it is day, the night commeth that no man can worke.

The Reasons heretof are these. 1 Because they know not, whether even then, they may not convert some unto God, as many even at their death have done. 2 Because after their death they cannot performe the workes of their calling. 3 Because hereby their reward shall be the greater, howsoever, abundantly recompencing their labours.

But alas, there are too too many, who being negligent at all times, grow especially most carelesse towards their latter end, as if then when they are to worke most, they were to live idly. Thus did not Solomon, who wrote the booke of Ecclesiastes, when he was aged. Thus did not Paul, who wrote divers of his Epistles, when hee was aged. Thus did not Christ himselfe, who did especially exercise his Ministry in the

D. Preachers must be so much the more diligent in performing the workes of their Calling, as in likelihood they are to be discharged thereof.

Deut. 31.28.

Iosh. 23.2.

1 Sam. 12.1.

2 Tim. 4.6.

Iohn 9.4.

Reasons.

1

2

3

Vse.

Knowing that
I must shortly
put off this
my tabernacle,
even as our
Lord Iesus
Christ hath
shewed me
O. Gods chil-
dren may un-
doubtedly per-
swade them-
selves of the
certainty and
assurance of
those things,
whereof they
have a warrant
from Christ.
Act. 1. 4. 12.
Mat. 10. 19.
Act. 4. 13.
Reasons.

1
John 14. 6.
2 Cor. 1. 20.
Mat. 24. 35.
Numb. 23. 19.

2

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9

the three last yeares of his life. Thus did not our *Apostle*, as this his resolution shewed. Thus of the second.

Touching the *Reason* in particular, two things are to be considered. 1 The certainty which our *Apostle* had of the propinquity of his death, Knowing that shortly I must put off or lay downe this my *Tabernacle*, whether by revelation, or immediate inspiration, or after any other particular manner, I doe not determine. 2 A confirmation, or prooffe of this his certaine perswasion, even as our Lord Iesus Christ hath shewed me, Whether our *Apostle* herein had reference unto that speech of our *Saviour*, mentioned, *Ioh. 21. 18.* is likewise uncertaine, as I take it. But our *Marginall Bible* quotation, referres us to that place.

From both parts conjoynd, three observations may be gathered.

The first is this, that

Gods children may undoubtedly perswade themselves of the certainty and assurance of those things, whereof they have a warrant from Christ Iesus. Thus the *Apostles* according to the promise of Christ, waited for the Comforter. Thus also Christ promising to assist his *Apostles*, they were hereby emboldned to give testimony, and beare witnesse unto the truth.

The *Reasons* hereof are these. 1 In regard of his truth, whereof we have divers testimonies. Such are these, *I am the way, the truth, and the life; All the promises of God are in Christ Iesus, Tea, and Amen: Heaven and earth shall passe away, but my word shall not passe away. God is not like man that he should lie, or like the Sonne of man, that hee should repent.* 2 In regard of his power, he is able to performe whatsoever he hath promised, whatsoever he willeth. 3 In regard of his love unto his Church and children, manifested, both in their preservation, and their enemies confusion. 4 In regard of the experience which every child of God hath in particular of the truth of his Word. They found it alwayes an undoubted truth, they found it never contrary.

Hen

Hence it followeth, that

Gods children may undoubtedly perswade themselves of the certainty and truth of the Word. If Christ saith it, wee may, and ought to say by faith, wee know it to be true, as Marthe said unto our Saviour (being by him instructed in the Doctrine of the Resurrection) I know that he shall rise againe at the last day. Hereof we may make speciall use in the time of need, to the comfort of our owne soules. Are we in trouble? call we to minde the promise, Call upon me in the day of trouble, so will I deliver thee, Are we assaulted by Satans temptations? Call we to minde, that God is faithfull, who will not suffer us to be tempted above that we are able to beare; Are we visited by afflictions? Remember we, that many are the troubles of the righteous, but the Lord delivereth him out of them all. To confirme us in the truth of this point, looke we into the very times wherein we live, are they not the very same, whereof our Saviour Christ long since foretold us, there being now Warres and rumours of Warres, Nation against Nation, and Kingdome against Kingdome, the Husband against the Wife, and the Wife against the Husband, the love of many waxing cold. Those and the like things he foretold, which are now accomplished, the rest shall be in their owne time, whereof wee may undoubtedly perswade our selves, Antichrist shall be destroyed, the Jewes shall be converted, the Gentiles called: there shall be a generall resurrection, a generall day of judgement, Heaven shall be rendred unto the godly, Hell unto the wicked, Christ hath said it, wee may and must beleve it. Thus of the first. The second is this, that

We must all die, must of necessity lay downe this our Tabernacle, It is appointed unto men (saith the Apostle) once to die, Is there not an appointed time to man upon earth (saith Iob) are not his dayes also, as the dayes of an hireling? What man is he that liveth and shall not see death? (saith the Psalmist) shall he deliver his soule from the hand of the grave? I need not stand long in proving this point, our owne experience doth sufficiently confirme it, not strength, not beauty, not riches, not Nobilitie, not any thing can free us from this

Serjeant,

Vse.

Iohn 11.2.

Psal. 50.15

1 Cor. 10.1

Psal. 34.19

Mat. 24.6.

D. We must die.

Heb. 9.27

Iob 7.1.

Psal. 89.41

Serjeant. We cannot flee from it, bribe it, or by force expell it, when the appointed houre is come, all the *Physicke*, all the riches of the world is not able to prolong life, the least space of time.

Reasons.

1

2

Rom. 6. 23.

Vse.

The *Reasons* hereof are these two. 1 In regard of Gods decree, as it respecteth both the *Elect* and the *Reprobate*. 2 In regard of mans sinne, the wages thereof being death.

How much then are such to blame, as doe not so much as thinke of death; as doe not prepare themselves for death, as doe set their whole endeavours about the things of this life: as are unwilling to die, yea, tremble and quake at the very name of death: as doe not take notice of their sinnes, which are the cause of death: as murmur and grudge against God, when their husbands, Wives, children, friends, are taken from them by death: as in time of sicknesse doe for the preservation of their lives, send unto *Witches*, and use other unlawfull meanes. Die we must, why then doe we not daily thinke of death? why doe we not prepare our selves for death, in the very midst of our delights, not being unmindfull of the same? *Ioseph* of *Arimathea* had his Tombe in his Garden, typifying unto us the very same thing. When we lie downe in the evening, rise up in the morning, eat our victuals, and the like, we should still meditate of our death, as being uncertaine whether we shall againe rise in the morning, lie downe in the evening, eat or drinke any more. Thus would not death seeme strange unto us, nay, we would rather desire it, as whereby we might cease from sinne, possesse the kingdome of heaven? Thus of the second.

Iohn 19. 41.

D. Vnto Gods children death is a passage from this world unto the Kingdome of heaven.

Simil.

Luc. 16. 22,

The third is this, that

Vnto Gods children death is a passage from this world unto the kingdome of heaven. As *Warriours* or way-faring men, when they leave their *Tents* and *Tabernacles*, doe then goe unto their dwelling houses: So when the *Tabernacle* of our bodies is taken downe, the pinnes thereof loosed, wee become inheritors of heaven, inhabitants of that firme habitation, eternall building. From this unto that, death is a passage. No sooner doe Gods children die, but their soules are conveyed into

into heaven, by the holy Angels: Verily I say unto thee (said our Saviour unto the penitent thiefe,) To day shalt thou be with me in Paradise.

Luc. 23. 43.

Hence we are informed,

1 Of a maine difference betwene the godly and the ungodly in their death; unto the former, its a passage into heaven, unto the latter into hell. Therefore (as it seemeth) even Baalam a wicked man desired earnestly to dye the death of the righteous.

Use.

I

Num. 23. 10.

2 That Christians, may have great comfort in the death of their deceased religious friends husbands, wives, children, parents, or the like: thou hast no reason by grieving to seeme ferry for their dissolution, they being now members of the Church triumphant, death being unto them a passage from earth into heaven.

2

3 That we ought to endeavour by all meanes possible to make it apparent that we are Gods children, that so both wee our selves, and others may have comfort in our death; that unto us, its but a departure, a dissolution, a putting off as it were of our cloathes, a passage from this transitory life, into life everlasting. Thus of the third, and so of the third Reason.

3

Verf. 15. Moreover, I will endeavour, that you may be able after my decease, to have these things alwayes in remembrance.

These words containe the fourth and last reason, whereby our Apostle doth enforce his former exhortation. It is taken from that care which he had of them, that even after his decease they might have the summe of Christian doctrine comprised by him. It may be thus concluded.

The fourth Reason.

If I doe and have resolved still to imploy my whole endeavours, so long as I live, both in praying for you, and writing unto you, that yee may be able after my decease to have these things alwayes in remembrance, then yee ought now so yeeld obedience unto the same, that so ye may be the better able after my decease to remember them.

Bnt

But so it is, that both I doe, and will upon every occasion, so long as I live, employ my whole endeavours, both in praying for you, and writing unto you, so that ye may be able after my decease to remember them.

Therefore ye ought now to yeeld obedience unto the same, that so ye may be the better able after my decease to remember them.

A grosse error
of the Papists
about Invoca-
tion of Saints.

Whence by the way we may take notice of a grosse error of the Papists, who would from this place establish their Invocation of Saints, as if our Apostles meaning were, that even after his decease, hee would not cease to put them in mind of those duties; whereas even some of their owne writers, according unto the truth, doe expound them of our Apostles endeavour for them whilst he did live, that it might be the better for them, when he was dead. Such sandie foundations hath their Popes supremacy, auricular confession, Purgatory, prayer for the dead, the blasphemous sacrifice of the Masse, transubstantiation, their seven Sacraments: their communicating under one kinde, together with all their other idolatrous and ridiculous trumperies; being tryed by the touchstone of Gods Word, they prove the superstitious inventions of mans braine: which even those which are but meely gifted, Babes as it were in the Schoole of Christ, by the Word of God, in these bright dayes of the Sun-shine of the Gospell may and doe daily discern.

Moreover I
will endeavour
&c.
D. The Preas-
chers of Gods
Word must not
onely be care-
full for the
present good
of their people,
but for the
time to come:
A.C. 20. 25.
26-32.

This Reason doth afford us foure profitable observations.
The first is this, that

The Preachers of Gods Word, ought not onely to be careful for the present good of their people, but also for the time to come. I will endeavour (saith our Apostle) that ye may be able after my decease to have these things alwayes in remembrance. Thus the Apostle Paul, having called the Elders together, and told them what would befall unto himselfe; namely, that they should see his face no more, hee did require them to take heed unto the flocke committed unto them, to feed them, and be watchfull over the same, even as he had been for the space of three yeares. Thus were Moses, Joshua, Samuel,

Verse 15. for the peoples future good.

161

Samuel. Thus our Saviour Christ; a little before his *Ascension*, did thrice enioyne Peter to feed his flocke, as he him selfe had done, whilst he was with them. Yea, both Christ and his Apostles have left in record the estate and condition of these times wherein we live, for our good which now live in the same.

The Reasons hereof are these. 1 In regard of the dutie which they owe unto God. 2 In regard of the dutie which they owe unto Gods people. 3 In regard of the benefit and profit which they may doe hereby. 4 In regard of their peoples dangers, which commonly is greater after their Ministers death, than whilst he is alive; the Divell, the World, and the Flesh, then taking them at advantage. 5 In regard that oftentimes bad Preachers doe succeed in the places of good, which sometimes contradict the former in their Doctrine, most times in their life and conversation. 6 In regard that hereby their names shall be had in a respective remembrance, as are now the names of many holy men, who by their writings which are of many hundred yeares standing, doe now, no small good unto the Church of God.

How much then are they to be blamed, which doe neither endeavour for the present, nor for the future good of Gods people, which are neither beneficiall unto Gods Church by their conscionable preaching, nor profitable writing, though gifted for both. Oh that we could as well imitate the Prophets and Apostles, in ministeriall care and painfullnesse; as we succeed them in the function of the ministry! Thus of the second.

Its the duty of people, to call to minde the manifold exhortations of the Word of God, delivered unto them by the Preachers of the same, now deceased, and to leade their lives according to the same. This is implied in these words, To have them alwayes in remembrance. Thus the Disciples: When therefore he was risen from the dead, his Disciples remembered that he had said thus unto them, and they beleaved the Scripture, and the word which Iesus had said. Thus our Apostle Then remembered I the Word of the Lord, how that hee said,

M

Iohn

Iohn 21.15.

Reasons.

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Vse.

To have them alwayes in remembrance. D. People must be mindfull of the exhortations and admonitions of deceased Preachers.

Iohn 2.22.

Act. 21.16.

Reasons,

1

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Use.

John indeed baptized with water, but ye shall be baptized with the holy Ghost.

The Reasons hereof are these, 1 Because the Word preached at any one time serveth not onely for the time present, but also for the time to come. 2 Because God will call people to an account about their hearing, judging them by that Word which they have heard preached, haply, many yeares before. 3 Because hereby they shall make the best and most profitable use of the Word, yea, manifest both their conscionable hearing of it, their diligent practise of it, and exceeding delight in the same: yea, and hereby shall encourage others to bee more painfull and faithfull in their ministry. Oh then be diligent hearers for the present, that hereafter you may also make use of the same, yee have heard many a Sermon already, call them to minde, yea, pray unto God that he would when yee have most need bring the same to your remembrance. And that yee may the better remember what ye heare now delivered unto you, use preparation before yee come to the hearing of the Word, use circumspection in hearing it, use repetition, meditation, and conference with thy fellow-religious hearers; after the hearing of the same, what thou hearest, put in practise, doing nothing but by the warrant of the Word: Still! praying unto God, that thou maist make a conscionable daily use of the same. Oh that we could be truly humbled for our forgetfulnesse of too too many Sermons already! Oh that we would be perswaded that it's a duty which God himselfe requireth of us, to be mindfull of his Word! Much doth the Devill endeavour to steale the Word out of our hearts, and much should we endeavour to retaine the same therein, dayly trying our selves what we doe now remember of such and such Sermons which we have heard preached, so many weekes, or so many yeeres before, by Gods faithfull Ministers, alive or dead. Thus of the second.

The third is this, that

By the Word of God revealed in the Scriptures, we are instructed and provoked unto the performance of h:ly duties, For how could they have had those things alwayes in remembrance

D. By the Word of God revealed in the Scriptures we are instructed

Verse 15. *The Word continued, a pledge of Gods love.* 163

brance, if they could not have made use of this Epistle sent unto them, and of the other bookes of the holy Scriptures, whereby they were made able to have them in remembrance? This the Psalmist acknowledgeth, *Thy Word is a lampe unto my feet, and a light unto my path.* This Saint Paul sheweth, *For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.* And againe, *Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.* And againe, *All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproofe, for correction, for instruction in righteousness.* For this cause are we enjoyned by our Saviaur, to search the Scriptures, for in them (saith he) ye thinke to have eternall life, and they are they which testifie of me.

This may be further confirmed

1 By the titles which are given unto the Word, *raime, meat, milke, and light in darkenesse: a sharpe sword, a staffe and the like:* all which as they are furtherances in temporall things, so is the Word untous in spiritual.

2 By the effects of the Word, it nourisheth us: it healeth us, it sanctifieth us; it quickneth us; it enlightneth us; it preserveth us from sinne and the like.

3 By the matter contained in the Word, consisting of persuasions, dissuasions, threatnings, reproofes, promises, duties towards God, towards our neighbours and the like: without the knowledge of which we could not performe holy duties.

Hence it followeth,

1 That God doth exceedingly manifest his love towards us, by bestowing upon us the Scriptures, whereby wee may a right serve him.

2 That the true cause why so few doe diligently employ themselves about the performance of holy duties, consisteth in this, that they neglect the reading of the Scriptures, or if they read them, read them but superficially, or that thereby they

and provoked unto the performance of holy duties.
Psal. 119. 195.

Rom. 15. 4.

1 Cor. 10. 11.

2 Tim. 3. 16.

Ioh. 5. 39.

Proofes.

I

Isa. 55. 10.

Mat. 24. 45.

Heb. 5. 12.

2 Pet. 1. 19.

Psal. 23. 4.

Psal. 107. 20.

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Motives inciting
unto the
love of the
Scriptures.

D. People must
be alwayes
mindfull of
holy duties,
&c.
A&. 17. 11.

1 Theff. 5. 16.

Col. 1. 3.

Reasons.

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Object.

may maintaine their errors, and so continue and goe on in their sinnes.

3

3 That, they are *blame-worthy*, doe highly offend God, which speake against the reading of the *Scriptures*, which detain the same from the *Lastie*, which jeere and mocke such as are conversant in the reading thereof, or such as bring their *Bibles* unto Gods house.

4

4 That as we are desirous to performe the service of God, so we must diligently reade and meditate of the *Word* of God: many have *Cardes* and *Tablets* in their houses, but want *Bibles*, as if these, not this were profitable for the service of God. Oh the worth of the *Scriptures*: oh the great profit and utilitie of the same! even *Kings* have accounted them their *chiefest companions*. To incite you unto the love of them, consider their *author*, their *excellency*; their *infallibility*, their *utilitie*, the practise of Gods children from time to time, with the horrible *blindnesse* and *palpable ignorance* which was in the dayes of *Popery*, and is now in *Popish places*, through the want of them. Thus of the third.

The fourth is this, that

It is not sufficient for Christians, once or some few times to set themselves about the performance of holy duties, to heare, reade, consider, or meditate on the *Word*, and the like, but they must doe it often, have these things alwayes in remembrance. The *Bereans* received the *Word* with all readinesse of minde, and searched the *Scriptures* daily, whether those things were so. Rejoyce evermore (saith Saint Paul) pray without ceasing, in every thing give thanks. This was agreeable unto his owne practise, alwayes praying for you.

The *Reasons* hereof are these. 1 Because there is no time, wherein God ceaseth to be good unto us. 2 Because no time can be spent better. 3 Because no exercise can be more profitable. 4 Because no worke can be more delightfull or pleasant. 5 Because the oftner we performe the service of God, the more like we are unto the blessed *Angels*, and glorified *Saints*.

Oh. But if I should doe thus, what would become of my worldly

Verse 16. *The certainty of the Doctrine of the Gospel.* 165

worldly businesse? I answer, that even in performing the workes of thy calling, thou maist performe this duty.

Oh then, let us daily and duly, let our selves about the performance of Gods service, let us both on the weeke dayes and Sabbath dayes employ our selves about the same, let us thus manifest our love towards God, thus labour for the good of our owne soules. Thus of the fourth and last reason, and so of the second sort of Reasons, enforcing the former exhortation, taken from his owne person, and so also of the third part of this Chapter,

Verf. 16. *For we have not followed cunningly devised fables, when we made knowne unto you the power and coming of our Lord Iesus Christ: but were eye-witnesses of his Majesty.*

These with the ensuing verses unto the end of the Chapter, containe the fourth and last part of the same; namely, an exhortation unto constancy in the faith of Christ, and confession of the Doctrine, which was delivered unto them by the Apostles. This exhortation (though not plainly expressed, yet directly implied) is backt by a twofold argument, whereof the former is taken from the excellency of the matter, whereunto he doth exhort them; the latter, from the certainty of the same. The excellency of this Doctrine, is laid downe in these words, *The power and coming of our Lord Iesus Christ, which comprehend all other things, which concerne our Saviour Christ: Yea, the summe of the whole Gospel, a part being put for the whole.* By the power of Christ, understanding his Divine Nature, whereby he did many miracles; as by his coming, his Incarnation, or first coming in the flesh. The certainty of the same is made apparent by three reasons. 1 From his owne, and the testimony of two other Apostles, James and Iohn, in these words, *But were eye-witnesses of his Majesty.* 2 From the testimony of his Father, in these words, *For he received from God the Father, honour and glory, when there came such a voyce to him, from the ex-*

Solut.

Vse.

The 4 part of this chapter containing an exhortation to constancy in the faith of Christ, with a twofold argument to backe the same.

The first.

The second.

cellent glory: This is my welbeloved Sonne in whom I am well pleased, and this voyce which came from heaven we heard, when we were with him in the holy Mount. 3 From the testimony of the Prophets, in these words, We have also a more sure word of Prophecy, wherunto ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts. This he doth amplifie, by shewing how their prophecies are to bee understood, and by whom they were moved to prophecy, in these words, Knowing this first, &c.

The preventi-
on of an obje-
ction laid
downe in this
16 verse.

This certainty of the Doctrine of the Gospel, is amplified by an Antithesis between it, and the fables of Philosophers, or false teachers, laide downe in this sixteenth verse, wherein our Apostle preventeth a main objection against his Doctrine, namely, That seeing the Apostles were unlearned men, they might therefore be easily deceived, and seduced by false teachers, and so instead of true, propound false doctrines unto them. Others also might have thought that they were curious and fantasticke persons, and so did utter for truth, whatsoever they conceived in their braine: As others, that if the Doctrine which the Apostles did preach, had been a true doctrine, they would have used more eloquence, and had more wisdom of words. Our Apostle answereth, We have not followed cunningly devised fables, when we made knowne unto you, the power and comming of our Lord Iesus Christ, but were eye-witnesses of his Majesty, as if he should have said, Yee need not feare our being deceived by others, seeing we relate nothing touching Christ, but what we have scene with our eyes, and heard with our eares: neither needeth our Doctrine seeme strange unto you, as proceeding from curious and phantasticke persons, because even the excellency of our Doctrine, which we have made knowne unto you, may cleare us from this suspicion, being concerning the power and comming of our Lord Iesus Christ; as also yee ought not to reject or misconceive of our doctrine, in regard of its simplicity, and nakednesse in outward shew, because we are to preach the Gospel, not with wisdom of words, lest the Crosse of Christ should be made of none effect.

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The parts to be considered are three. 1 A difference between the Doctrine of the Apostles of Christ, and the Doctrine of Philosophers, Pagans, Heretiques, Pharises, Sadduces, and other false teachers, in these words, *We followed not deceivable or cunningly devised fables.* 2 The end of the Apostles office and calling, to make knowne the power and coming of the Lord Iesus Christ. 3 How tarre our Saviour Christ did manifest himselfe unto his Apostles, *With our eyes we saw his Majestie.*

For the 1, the Doctrine of the Apostles of Christ, doth differ from the Doctrine of Philosophers, Pagans, Poets, Heretiques, and the like. 1 In the Teachers. 2 In the thing taught. 3 In the manner of the teaching. 4 In the end, why it is taught.

1 First I say, it differeth in regard of the Teachers, The Apostles were men immediately called by our Saviour Christ: extraordinarily inspired and endued with gifts, separated and set apart for the performance of that office whereunto they were called, confirmed, settled, grounded, and established in the truth of God. By the contrary; those others, Philosophers, Heretiques, and false Teachers, had no calling from Christ, went before they were sent, being such as were carried about with every wind of Doctrine.

2 It differeth in regard of the matter taught. The Doctrine of the Apostles is true, theirs is for the most part false. The Doctrine of the Apostles, hath his ground and warrant frō God, is the Doctrine of God, is not deceivable, by art or cunning devised: but theirs hath its ground and warrant frō humane reason, or is of the Devils invention, is deceivable, and with great art and cunning devised. This we may perceive clearely by comparing in a few instances, the Doctrine of the one, with the Doctrine of the other. The Stoicke Philosophers taught, that there were more gods than one: that all things are guided and ruled by chance: The Epicures taught, that there were divers gods consisting of humane members, which did nothing, were carelesse, both of themselves and others: of whom mankind had no use. That the happynesse of

Three parts observed in the same.

1

2

3

We followed not deceivable or cunningly devised fables. Difference betweene the doctrine of the Apostles of Christ, and the Doctrine of others, &c.

1

2

Mat. 5. 42.

Act. 23. 8.

man and beast was alike; generally they did all deny the Resurrection of the dead. Heathenish writers they teach, that *Jupiter* in the forme of a golden showre of raine, begat *Perseus* of *Danae*; that *Esculapius* by Physicke raised the dead: that *Hercules* brought divers captives from hell; yea, and *Cerberus* bound with a chaine. The Heathenish Poets, they are full of such ridiculous fictions. The Jewes they teach that *Christ* shall have a temporall kingdome in this world, wherein the Jewes shall beare great rule and dominion: that God hath a secret retyring place, to which at certaine times hee useth to withdraw himselfe every day, where bewailing the desolation of *Israel*; and the miserable disperſion of the Jewes, with many teares, he doth besrew himselfe, that in his anger he subverted the Temple and holy Citie. The Pharises taught, *Thou shalt love thy neighbour, and hate thine enemy*. The Sadduces held that there was no resurrection, neither Angell, nor spirit; *Simon Magnus*, one of the first Heretiques, taught them who followed him, to fall downe before Images, and in speciall to worship his owne Image, and the Image of *Helena*, a certaine woman who accompanied him from *Asia* to *Rome*. *Menander*, who succeeded *Simon*, taught, that the world was created by Angels, and that he himselfe was sent from above to save the world, and that by vertue of his Baptisme, men should be immortal, even in this world, in such sort, that they should neither waxe old, nor taste of death. *Ebion* taught, that *Christ* was not God; but onely a man begotten by *Ioseph*, and that the observation of *Moses Law* was necessary unto eternall life. *Cerintus* taught, that after the resurrection from the dead; *Christ* should have an earthly kingdome in this world, & that the subjects of *Christs* kingdome should eate and drinke, and marry, and keepe holy dayes. The Papiſts teach, that Images are to be adored, that the Saints departed are to be invocated, that Masses are to be celebrated for the dead to bring them out of *Purgatory*, and the like. Our *Arminians* teach universall grace; the totall and finall Apostase of the Saints. Our Familists teach, that *Christ* was a sinner in his younger yeares, and that he dyed for his owne finnes. *Mahomet* in his *Ala-*

ron

ron teacheth, that it was permitted unto him by God, to lie with any woman, that heil hath seven gates, that he went to heaven, to receive the Law. Adde unto those our English Play-bookes, and Tale-bookes, which fable incredible thngs of Parismus, Parismenos, Palmerin de Oliva, and such like. Those Doctrines being compared with this of the Apostles, there's no correspondency betweene them. This being true, warrantable, the very Word of God: Those being cunningly devised fables, having no truth in them, but meere forged and framed, pleasing and plausible to unregenerate and prophane persons, as fables are delightfull to an unsanctified eare, yea, wholly unprofitable, as are fables unto such as doe heare them.

3 It differeth in regard of the manner how it is taught. The Doctrine of false-teachers is full of humane eloquence, cunningly devised, their heart and art conspiring together to deceive simple people. They themselves being deceitfull workers, yea, lying in wait to deceive with cunning craftinesse. Their words and workes are full of flattery, insinuation, and deceit; yea, for the most part they strive both in their speeches, and writings to broach their Doctrine under obscure and hard phrases, uncouth and strange words, whereof few of the common people can judge, as is apparant by the writings of H. N. But in the Doctrine of the Apostles, there is no fallacy, no flattery, no humane perswasion, no deceiveable dissimulation, no wisdom of words, no shew of humane learning; what they teach and propound unto us, is cleathed with simplicity, yet so as the children of God, doe perceive therein an heavenly and divine Majestie.

4 It differeth in regard of the end why it is taught. The drift of false teachers, is to entangle men and women with their errors, to withdraw them from the performance of Gods service: but the end why the Apostles did teach, was to withdraw people from their vanities, to excite them to serve the living God. We preach unto you (said Paul and Barnabas) that ye should turne from these vaine things, unto the living God, which made heaven and earth, the sea, and all things that in them are.

Thus

3

2 Cor. 11. 13.

Eph. 4. 14.

4

Act. 14. 15.

Thus yee see what difference our *Apostle* maketh between his *Doctrine* and the *Doctrine* of false Teachers. They followed deceiveable, cunningly devised fables, which he did not, nor the other *Apostles*.

Hence divers things may be observed.

D. Preachers ought to deliver nothing but the truth of God.

Ier. 26. 15.

Dan. 11. 2.

Mal. 2. 6.

Mat. 22. 15.

Rom. 9. 1.

2 Cor. 7. 14.

Dan. 10. 21.

2 Cor. 6. 7.

1 That the *Preachers* of Gods Word ought to deliver unto their people nothing, but that which is the truth of God, whereof they have a warrant in the Word of God. Thus did the *Prophets* in the *Old Testament*, and thus did the *Apostles* in the *New*, as our *Apostle* in this place. Of a truth (saith *Jeremy*) the Lord hath sent me unto you, to speak all these words in your eares. And now (saith *Daniel* unto *Darius*) I shew thee the truth. The Law of truth (saith *Malachy* of *Levis*) was in his mouth, and iniquity was not found in his lippes. The *Disciples* of the *Pharises*, together with the *Herodians*, said unto *Christ*, Master, we know that thou art true, and teachest the way of God in truth. I say the truth in *Christ* (saith *Saint Paul*) I lie not, my conscience also bearing me witness, in the holy Ghost. And againe, We speake all things to you in truth. Thus our *Apostle* here, we have not followed cunningly devised fables. Hence it is, that the Word is filed in divers places, the Word of truth, the Scripture of truth: So true, that there is no lie, no contradiction, no falsehood to be found therein: Yea, the writers thereof have dealt so sincerely, as that they have not concealed their owne infirmities, but acknowledge them in their writings.

Reasons.

1

Rev. 22. 18.

2

The *Reasons* hereof are these. 1 Because unlessse *Ministers* deale truly and sincerely in the preaching of Gods Word, they lose their reward, yea, shall be liable to a curse, for adding to, or detracting from the perfect will of God. 2 Because its a great motive to Gods people to hearken to their *Ministers*, when they are convinced in their consciences, that they deale sincerely betweene God and them. Yea, this the holy Ghost requireth of all *Ministers*, to wit, To be sound and sincere in the dispensing of Gods will, so speake the things which become sound Doctrine, so be faithfull disposers of the secrets of God, so refuse profane and old wives tales,

Tit. 2. 1.

1 Cor. 4. 2.

1 Tim. 4. 7.

This

This, as it may ſerve for exhortation unto the Preachers of Gods Word to be careful that they deliver nothing unto their people, but that which is the truth of God, ſo it ſerveth alſo, partly for reprehention, unto ſuch Preachers as tranſgreſſe this rule; partly for direction unto people to examine every Doctrine which they heare, by this rule.

For Reprehention unto ſuch as would be accounted the Preachers of Gods Word, and yet doe not preach the Word of God, but their owne inventions, a doctrine of Devils; and if at any time they ſpeake the truth, it is but in policy, that at another time they may be beleevd, and ſo the more eaſily deceive: many ſuch have beene from time to time; ſuch were the Prophets of Baal, the Prophets of the Groves. Such are our Popiſh Priests, our Remonſtrant Preachers, they doe not deliver the truth of God. They ſay, *thus ſaith the Lord, when as the Lord hath not ſent them.* They ſophiſticate the Word of God, by the mingling of their owne cratchets and ſubtile diſtinctions to deceive. And herewith indeed (the more's the pittie) they ſeduce many, eſpecially which turne away their eares from the truth, and are given unto ſables.

Vſe of Reprehention.

For Direction unto people, every Preacher ought to deliver the truth of God unto you. Many, partly through ignorance, partly through envy and malice, doe ſow Tares inſtead of Wheat, offer poiſon inſtead of honey, preach themſelves when they ſhould preach Chriſt. It concerneth you then to have ſome few directions, whereby you may try the ſpirits whether they are of God, and diſcerne falſhood from the truth, as all is not gold that gliftereth, all is not Muſicke that ſoundeth, ſo all is not truth which is propounded as truth. At this time I will onely propound unto you two rules, whereby you may diſcerne of every Doctrine. The firſt is, the rule of faith laid downe in the 12 Articles of our Creed, whereby we are taught what to beleve. The ſecond is, the rule of life, laide downe in the ten commandements, whereby wee are taught what to doe, which two are a compend and abridgement of the whole Scriptures, for in thoſe two conſiſteth

Vſe of Direction.

Two rules whereby to diſcerne of every Doctrine.

whole

whole Christianity. By these two rules may every ordinary bearer judge of that which he doth beare, (for the learned and such as can reade, may make use of the whole Scriptures for this end and purpose.) If the points of Doctrine delivered be concerning matters of faith, they may be examined by the Creed: If concerning matters of life, by the commandements.

To make this plaine by a few examples. If a *Papist* did preach unto you, that in the *Sacrament of the Lords Supper*, there is the *reall Body and Blood of Iesus Christ*, you are to examine his *Doctrine by your Creed*, (it being a *Doctrine concerning faith*) whereby you shall find that it is a *false Doctrine*, because *Christ hath ascended into heaven*, and there sitteth at the right hand of *God*. If hee should preach that *Images are to be worshipped*, you shall find this by your other rule, the *ten commandments* to be false, it being expressly against the *second commandment*. If you did heare a *Jew* denying that *Christ is come in the flesh*, you might convince him by the *second Article of your Creed*; if a *Libertine*, urging *carnall and fleshy pleasures*, you might convince him by the *seventh commandment*.

2 That the *Doctrine which in outward appearance seemeth most plausible, is not alwayes most wholesome*. The *Doctrine* which is most cunningly devised, is for the most part *fabulous*. What *Doctrine* more plausible than the *Doctrine of the Papists, Familists, Anabaptists*, tending to *carnall and fleshy liberty*, which the *corrupt nature of man* doth most affect; and what *Doctrine* more *diabolish, dangerous, and fabulous*, than theirs?

Quest. But why doe *false Teachers* thus garnish their *Doctrine*, why doe they not in plaine termes expresse it?

Ans. Because if *false Doctrine* were apparent in it's owne colours, few or none would regard it, and therefore as *fishers* put bait upon the *hookes*, thereby to allure the *Fishes*: And these *women* which are most *licentious*, and have least *goodnesse*, paint themselves, to draw *Guests* unto them: So doe they endeavour by *fine phrases, eloquent words, sugred speeches*

D. These doctrines which in outward appearance seeme most plausible are not alwayes most wholesome.

Why false Teachers doe by art garnish their Doctrine.

speeches, to make their Doctrine plausible, that so they may deceive. Whereas by the contrary, truth in it selfe is so excellent, that it selfe is sufficient to commend it.

Wherefore I counsell you to suspect that Doctrine, which is most plausible unto your corrupt nature, to suspect those Teachers which labour more for fine words, than sound matter, as those which seeke themselves, not Christ Iesus, differing in their speech from the language of Canaan, the simplicity of the Gospel; yea, pray unto God to open your eyes, that ye may perceive the silky and sandy foundations of Popery, Familisme, Arrianisme, and the like, whereby you may rather chuse with the Martyres, to lay downe your lives for the Testimony of Christ Iesus, than walke in those damnable wayes.

3. That the Doctrine of false Teachers is deceivable, they deceive both themselves, and others, blind leaders of the blind.

Whence we are taught,

To beware of them: to be circumspect lest we be caught at unawares, even, some more than ordinarily learned; more than ordinarily (in outward shew) religious, have beene caught by their baits, entangled with their errors. They compassed Sea and Land, sparing neither for paines nor charges to enlarge the Devils kingdom; be we built on the Rocks, that the very gates of Hell may not prevail, over us. Thus of the first.

For the 2. the end of the Apostles office and calling, to make knowne the power and coming of our Lord Iesus Christ; which they accordingly performed by preaching the Gospel; according to that commandment of Christ. When we made knowne unto you the power and coming of our Lord Iesus Christ: that is, when we preached unto you of the first coming of Christ in the flesh according as it was prophesied of him, and of his wonderfull power in working miracles, healing the sick, raising the dead, casting out unclean spirits, overcoming the world, vanquishing the Devil, taking away sinne, reconciling us unto God.

Hence

Use.

D. The Doctrine of false Teachers is deceivable.

Use.

When we made knowne the power and coming of our Lord Iesus Christ.

D. Such as want the preaching of Gods Word are ignorant of the coming of Christ, &c.

A&S. 37.
Rom. 10. 14.

Use.

D. The Apostles did diligently make knowne the works of their calling.

Gal. 4. 39.

Hence divers things may be noted.

1 *The miserable estate of such as want the preaching of Gods Word, they are ignorant of the coming of Christ, of the power of Christ, and so of the whole Gospel of Christ; and therefore our Apostle saith, that he made knowne unto them those things, implying, that they were formerly ignorant of the same, as every man and woman, yea, even the Elect themselves are naturally. This may be confirmed by the wofull condition of Turkes & Pagans, who have no preaching at all, and of Papists, who want the sincere preaching of the Word. They are ignorant of the Gospel of Iesus Christ, neither is it any wonder, for how can they understand without a guide? how can they heare, without a Preacher?*

Wherefore, we have great cause to be truly thankfull unto God, for his wonderfull love towards us, in continuing the Preachers and preaching of his Word amongst us, whereby we may attaine the true knowledge of God, and of his Sonne Iesus Christ.

2 *The faithfulness and diligence of the Apostles in the performance of the works of their calling, they made knowne the power and coming of our Lord Iesus Christ. Their Commission was, to preach the Word, so make knowne the coming and power of Christ, they did accordingly performe the same; as there calling was extraordinary, so were also their paines: as God called them to be the especiall instruments of manifesting, or making knowne the mystery of the Gospel, so did they employ their whole endeavour, about the performance of the same. It's a very hard taske, to teach a man or a woman which is ignorant of Christ, truly to know him, it is to make him deny himselfe, to forsake his pleasures, to oppose the vanities of the world, and the like, which therefore is compared by Saint Paul unto a womans travaile, My little children (saith he) of whom I travaile in birth againe, untill Christ be formed in you. This hard taske, this laborious travaile, did our Apostle undertake in teaching the power and coming of Christ: though no doubt, he met with divers lets and impediments, as the Preachers of Gods Word doe.*

By

By whose example, both Preachers and people may learne to be faithfull and diligent in their calling.

Use.

3 Their proficiency in the Schoole of Christ, the profit which they made by the Apostles labours, they learned the knowledge of Christ. By the Apostles labours, the coming and power Christ, was made knowne unto them. They had the Ordinance of God amongst them, even the preaching of the Word, they did accordingly make use of the same; being ignorant of Christ, they learned to know him.

D. By the Apostles labours they learned the knowledge of Christ.

Whence we may learne, to yeeld obedience unto the Word preached, to make use of the same, whilst it is continued amongst us; God hath sent his Preachers unto us, as hee sent his Apostles unto them, we are ignorant, as they were. The Preachers of Gods Word take paines for our good, as the Apostles did for theirs; oh then let us make use of their labours, which if we doe not, This people to whom our Apostle writeth, shall rise up in judgement against us.

Use.

4 That the Doctrine of the Apostles doth concerne the power and coming of our Lord Iesus Christ, which is the summe of the Gospel, pointing out, both the humenity, and Deitie of our Saviour Christ.

D. The Doctrine of the Apostles doth concerne the power and coming of our Lord Iesus Christ.

Touching the coming or manifestation of Christ in the flesh, two things are to be considered. 1 The certainty of it.

The certainty of Christs coming in the flesh.

2 The Reasons of the same.

Gen. 49 11.

The certainty of it is apparent, both by prophecies preceding it, by witnesses avouching it, by circumstances confirming it; prophecies, by Iacob, Micha, Daniel, and the other Prophets; witnesses the Angels, Shepherds, threewise men, the Apostles: circumstances, the time when he was borne, when the Scepter was departed from Iudah, in the dayes of Augustus Caesar; the place where he was borne, Bethlehems; his Mother a Virgin.

Luc. 2. 1.

The Reasons were to fulfill the Promise of God, to free us from sinne, deliver us from the Devill, satisfie Gods Iustice, reconcile us unto God, bestow upon us the spirit of adoption.

Reasons of the same.

Touching the power of Christ, two things also may be considered.

176 *The Doctrine excellent, profitable, necessary. C*

The certainty
of Christs
comming.
Iſa. 9. 6.
Ier. 50. 34.
The Reasons
of the ſame.

ſidered. 1 The certainty of it. 2 The Reasons
ſame.

The certainty of it is apparent from *those* *workes*
he wrought, which *no other* could doe; yea, by the
on even of his adversaries, hee being the mighty G
strong Redeemer.

The Reasons of the manifestation of the ſame. wer
in regard of *himſelfe*, partly in regard of *us*: in re
himſelfe, to manifest his Deitie; in regard of *us*,
might *ſave* and defend us, and that we might *reſoſe* or
in him.

This I ſay, was the Doctrine of the Apostles, whi
taught unto their hearers, about which they employe
ſelves.

Hence we may perceive,

The Doctrine
of the Apostles
excellent.

1 The excellency of this Doctrine. It is concern
power and comming of Christ. It may be amplifie
truth of it, the antiquity of it, the univerſality of it,
ſent of the Apostles amongst themſelves, the author
Doctrine, their warrant and ground for it, the ſubject
the variety of matter comprehended therein.

Profitable.

2 The utilitie of this Doctrine, being profitable ſa
tion, reprobention, conſolation, and exhortation.

Necessary.

3 The neceſſity of this Doctrine, in as much as ova
doe yet deny the comming of Christ, many alſo deſpi
power, and not a few, though beleeving both, yet not
conceiving of either. Thus of the ſecond.

But were eyes
witnesses of
his Majesty:

For the 3, how farre our Saviour did manifest h
unto his Apostles, With our eyes we ſaw his Majesty,
his excellency and glory whereby he did manifest himſel
the Sonne of God, and Saviour of the world. There w
jeſtie in Christ, even whilſt he lived upon the earth:
Majesty was in ſome meaſure viſible. The Apostles ſa
him at divers times, and after divers manners.
ſaw it at his firſt publicke manifeſtation, in his life
death, by his Reſurrection, at his Aſcenſion. They ſa
his words: they ſaw it in his workes, they ſaw it in h

Verse 17. God specially reveales himselfe to his children. 177

gest ure and countenance. They saw it with the eyes of their body, they saw it with the eyes of faith. But in this place, our Apostle speaketh of his owne, together with James and Iohns, seeing of Christ, whilst he was transfigured before them in the Mount; as we may perceive out of the 18 verse of this Chapter, where it is said, and this voyce which came downe from heaven, we heard, when we were with him in the holy Mount. In this place I say, those three Apostles beheld the glory and Majesty of Christ.

Whence two things may be observed.

1 That God after a speciall manner doth reveale himselfe unto his owne children, which he doth not unto others, yea, often he doth after a more speciall manner, reveale himselfe unto some few of his children than unto others, as the particular instances. Of Henoch, Noah, Moses, Abraham, Simeon, with others, do sufficiently confirme; and thus also in this place, unto Peter, James, and Iohn, Such as are most familiar with God, God is most familiar with them: Such as doe most acquaint themselves with God; God doth most acquaint himselfe with them. Our Saviour doth not now manifest himselfe after the speciall manner, as he did unto these our Apostles. Yet notwithstanding, if we will acquaint our selves with him, and walke in his wayes, being humble and meeke, his Spirit shall rest upon us.

2 That Gods children behold and observe that in Christ, which others doe not. The Princes of this world knew him not, Herod when he saw him, despised him, set him at naught. But the Apostles they saw his Majesty, their eyes were opened to them it was given to discern.

Pray we therefore unto God, to open our eyes, whereby we may behold the excellency of Christ discern his glory, even bestow upon us a true and lively faith, whereby wee may perceive that in Christ, which worldlings doe not.

Of the transfiguration, wee may reade
Mat. 17. 1.
Mat. 9. 2. Luc. 9. 28.
Of God after a speciall manner doth reveale himselfe unto his owne children.

Use.

D. Gods children behold and observe that in Christ which others doe not.
Iohn 1. 10.
1 Cor. 2.
Luc. 23. 11.
Use.

A prooffe of Christs glorious Majestie. Chap. 1.

- Verf. 17. For he received from God the Father, honour and glory, when there came such a voyce to him, from the excellent glory: This is my beloved Sonne, in whom I am well pleased.
- 18 And this voyce which came from heaven we heard when we were with him in the holy Mount.

Our Apostle having in the last part of the former verse, testified of himselfe and two other Apostles, that with their eyes, they had seene the Majesty of Christ; Even that excellency and glory, whereby he did manifest himselfe to be the Sonne of God, the Saviour of the world; he doth now in these verses evidently confirme and prove the same. This prooffe according to the two parts of the assertion, With our eyes we saw his Majesty, doth also consist of two parts, whereof the former doth concerne Christs Majesty: the latter, the manifestation of this Majesty unto them.

Touching the Majesty of Christ, he proveth it by the Testimony of God the Father, in these words: For he received of God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my Beloved Sonne in whom I am well pleased, that is, He received an honourable and glorious testimony, from his most excellent and glorious Father, by this voyce which came from heaven, This is my Beloved Sonne in whom I am well pleased.

Touching the manifestation of this Majesty unto him, and his two fellow-Apostles, he proveth it from their hearing this voyce which came from heaven, we heard, when we were with him in the holy Mount.

Touching the former prooffe, which concerneth the Majesty of Christ, laide downe in the 17 verse, divers particulars are to be considered. 1 The Reason whereby the Apostles did apprehend the Majesty and excellency of Christ, namely, the testimony which God the Father gave unto him from heaven, as the coherence thereof with the former

noted in this particule (*for*) plainly declareth. 2 The Persons, giving and receiving honor & glory: giving, God the Father, (*lited*) the excellent glory, as being absolutely and most perfectly glorious, the God of glory, yea, Glory it selfe: receiving, Iesus Christ, the Sonne of God, the Saviour of the world, 3 What the Father did bestow upon the Sonne, and what the Sonne received of the Father, honour and glory, that is, an honourable and glorious testimony, whereby his excellency and Majesty did plainly appeare unto his Disciples. 4 At what time he received this honour and glory of the Father, at the Transfiguration. 5 The manner how he received this testimony, by a voyce from heaven. 6 The matter, or testimony it selfe, *This is my beloved Sonne, in whom I am well pleased.* Of these, briefly, and in order, at the pleasure of God.

For the 1, the Reason whereby 9 Apostles did apprehend, & were induced to conceive of the Excellency and Majesty of Christ, was the testimony which God the Father gave him from heaven, after a miraculous and extraordinary manner. This did both induce them to apprehend and conceive of the Majesty of Christ, and likewise emboldned them, to testifie what they had seene, and to publish that for truth, whereof they had so sure and certaine ground. Whence may be noted,

1 That the Doctrine of the Apostles concerning the Majesty and Excellency of Christ, is most sure, certaine and true. They do not relate any thing unto us, but that whereof they have sufficient ground and warrant, as our Apostle testifieth in the former verse, *We have not followed cunningly devised fables, when we made knowne unto you the power and coming of our Lord Iesus Christ, but were eye-witnesses of his Majesty.* But might some say, Were yee not deceived? Was it not some counterfeist or imaginarie shew which ye beheld? What could yee see in him, but basenesse, ignominy, infirmities? Our Apostle answereth, *Wee testifie nothing, but that which is truth, neither were we deceived our selves, neither goe we about to deceive others; we did see his Majesty whilst he was transfigured before us.* The testimony which

The reason which moved the Apostles to conceive of the excellency of Christ.

D. The Doctrine of the Apostles concerning the Majestic and excellency of Christ, is most sure, certaine and true.

D. Gods testimony from heaven confirmed these Apostles in their faith in the Messiah.

Uses of the former,

I

2

3

Uses of the latter.

I

God in our hearing, gave him from heaven doth assuredly perswade us of the truth of the same.

2 That the faith of those Apostles concerning the Messiah, was confirmed by this testimony which God gave unto his Son from heaven. They did formerly beleeve in Christ, they had many lets and pull-backes to withdraw them from their faith in Christ. God doth miraculously confirme the same, for their sakes God gave this Testimony unto his Sonne, from heaven, even to confirme their judgement, touching the Messiah and their faith in him, whercof they made use accordingly, beleeving and testifying, that hee was the Sonne of God, the Saviour of the world, the onely Mediator betweene God and Man.

Of the former point, these uses may be made.

1 To esteeme and reverence this Doctrine of the Apostles, touching the Excellency and Majesty of Christ, as being a Doctrine of truth, having an undoubted warrant and ground for the same.

2 To conforme our selves and our Doctrine, unto the Apostles, and their Doctrine, being carefull not to propound or deliver any thing for truth, which is not the truth of God, whereof wee have not a warrant out of the Word of God.

3 To reject every Doctrine, which we finde opposite and contrary unto this Doctrine of the Apostles. Though an Angel did preach it; though multitudes did beleeve it; though it might seeme to have forcible arguments to confirme it, yet let us reject it, as contrary to the undoubted truth of God, here delivered by the Apostles, which had the perfect knowledge of this mystery, and were our Saviours most faithfull witnesses.

Of the latter, these

1 To admire the love of God towards his owne children, in affording them such meanes to further them in their salvation. This love of God, as it was manifested unto the Apostles at that time, so have we experience hereof at this time. This History being left in record for our instruction.

2 To make the same use of this wonderfull worke of God here recorded, which the Apostles did, w^{ch} were present at the doing thereof, namely, to apprehend, beleve and conceive of the Excellency and Majesty of Christ Iesus. As our Saviour spake unto the people, after they had heard the voyce from heaven, (I have both glorified it, and will glorifie it againe) This voyce came not because of me, but for your sakes; so I say, that this voyce here recorded, was also for our sakes, that wee may beleve in Christ Iesus. Thus of the first.

For the 2, the Persons here mentioned are God the Father, the most excellent and glorious God, giving, and Iesus Christ his Sonne receiving of him, honour and glory. Whence divers things may be noted.

1 A prooffe of the Trinitie, or (at least) a plaine prooffe of two persons, the Father and the Sonne, united in one essence; the Father begetting the Sonne, the Sonne begotten of the Father, from all eternitie. The Father giving, the Sonne receiving honour and glory.

2 That as the first person of the Trinitie, is a Father to all by creation, and to the faithfull by adoption, so is he unto Christ, by a twofold generation, eternall, as he is the second person in the blessed Trinitie, which generation, who is able to declare? temporall, as he is a man, for the power of the Highest overshadowed the blessed Virgin, therefore that holy thing which was borne of her, was called the Sonne of God. And hence is hee named Father. In this place, even the Father of our Lord Iesus Christ. Whence divers profitable instructions might be drawne, which shall be handled God willing in the last part of the verse, where they doe more directly arise.

The love of the Father to the Son, he bestoweth upon him, honour and glory. Wherein the Son could glorifie the Father, either by doing or suffering, therein he did glorifie him, and wherein the Father could glorifie the Sonne, therein hee did glorifie him. They sought the mutnall honour and glory one of another. The Father glorified the Sonne, the Sonne glorified the Father. Them that honour me, (saide God.) I will ho-

2

Ioh. 12. 28. 30.
He received from God the Father.

The persons giving and receiving honour
A prooffe of the Trinitie.

In what respects God is a Father.

I sa. 53. 8.

Luc. 1. 35.

Honour and glory.
The love of God the Father unto his Sonne.

I Sam. 2. 30. ¶

From the excellent glory.
D. God is most excellent and glorious.

Psal. 8. 1.

Psal. 45. 3.

Psal. 104. 31.

Psal. 138. 5.

In what respects God is most excellent and glorious.

Deut. 28. 58.

Col. 1. 13.

John 3. 16.

2 Cor. 1. 20.

Exod. 15. 7.

Psal. 92. 5.

1 Pet. 5. 4.

Dan. 7. 17.

nour. Christ did greatly honour the Father, and the Father gave both honour and glory unto Christ.

4. That God is most excellent and glorious, and therefore stiled here the excellent glory, not onely glorious, but even glory it selfe; yea, the excellent glory, as noting his absolutenesse, & perfection in glory, as elsewhere he is named, wisdom, mercy, strength, and the like, implying his absolute perfection in those things attributed to him. That God is most excellent and glorious, may be proved by manifold testimonies of Scripture. O Lord, our Lord (saith David) how excellent is thy Name in all the earth, who hast set thy glory above the heavens! And againe, Gird thy sword upon thy thigh, O most mighty with thy glory, and thy Majestie, And againe, The glory of the Lord shall endure for ever. And againe, Yea, they shall sing in the wayes of the Lord, for great is the glory of the Lord.

The Lord is most excellent and glorious, both in regard of himselfe, and in regard of others. In regard of himselfe, he is glory it selfe, essentially glorious. In regard of others, what glory they have, it is derived from him. The Lord is most excellent and glorious in his person, in his Name, in his love, in his promises, in his Word, in his judgements, in his Works, in his Rewards, in his Kingdome, in his Power, in his Place of habitation; yea, in every thing which may be attributed unto him. He is most glorious in his person, being the God of Heaven and Earth, the Maker and Preserver of all things. He is most glorious in his Name, that thou mayest feare (saith Moses) this glorious and fearefull Name, the Lord thy God. He is most glorious and excellent in his love, both towards his Sonne Christ Iesus, stiled the Sonne of his Love, and towards us, for his sake, so loving us, as to bestow him upon us, that through his death we might live. He is most glorious in his promises, they all being in Christ Iesus, Yea, and Amen, most sure and infallible; most glorious in his Word, converting some, confounding others. Most glorious in his judgements, overthrowing them, that rise up against him; most glorious in his workes, those pointing out his glory; most glorious in his rewards, bestowing on his owne children, a crowne

of glory: most glorious in his kingdom, which endureth for ever, whose glory is manifested by the workes of God. Most glorious in his power, he being able to doe whatsoever he willeth; most glorious in his habitation, he dwelling in the midst of excellent glory, yea, of such glory as becommeth his greatness: he dwelling in that light which no man can approach unto. So also in every thing which may be attributed unto God, he is most excellent and glorious.

Hence it followeth,

1 That glory and honour doth belong unto God; hee himselfe being titled by the Psalmist, the King of glory.

2 That whatsoever glory is in the Creature, it proceedeth from God the Creator, and that, if there be such glory in the creatures, such as the Sunne, Moone, starres, and the like, much more doth the Creator exceed in glory.

3 That we ought to feare and reverence this glorious God, both in our thoughts, words, and workes, doing all to the glory of God, endeavouring alwayes in every thing to glorifie him; he is a fearefull God, a consuming fire, an everlasting burning. Oh that we could thus glorifie this glorious God! that so with open face (as in a cleere glasse) wee may behold the glory of the Lord; yea, that the Lord may arise upon us, and his glory may be scene upon us. Thus of the second.

For the 3. What the Father did bestow upon the Sonne, honour and glory, he received of him an honourable and glorious testimony, wherein God the Father did publikely avouch him for his Sonne. Whence two things may be observed.

1 That this testimony which God the Father gave unto his Sonne, did redound unto his honour and glory, for hereby hee was acknowledged to be the Sonne of God, hereby the Church was commanded to heare him, and hereby the Apostles were further confirmed in their faith on him, yea, considering & the fashion of his countenance was changed, & his face did shine as the Sunne, that his raiment was white and glistering, that a bright cloud overshadowed him, that Moses and Elias talked with him, that such an audible voyce was heard from heaven & reaching him, how could they be but the more confirmed in

1 Tim. 6. 16.

Use.

1
Psal. 14. 8.
2

3

2 Cor. 3. 18.

Isa. 60. 3.

What the Father did bestow upon the Sonne, honour and glory.
D. The testimony which God the Father gave unto his Sonne, did redound unto his honour and glory.
Mat. 17. 1. &c.

D. God bestoweth upon his children such things as doe most tend unto their good.

Object.

Solut.

Mat. 11. 27.

Mat. 28. 18.

Heb. 10. 5.

Psal. 22. 10.

Mat. 12. 28.

Iohn 5. 22.

Luc. 21. 29.

The time when he received this honour and glory of the Father, when there came a voyce, &c.

D. God was alwayes carefull of Christ.

Psal. 2. 7.

Use.

D. God hath his owne time wherein he will honour his children,

Use.

The manner how Christ received this Testimony when there came such a voyce, &c. Gods power and wisdom manifested herein.

their faith? how could they but the more glorifie him?

2 That God bestoweth upon his owne children, such things as doe most tend unto their good, as here in the glorifying of Christ, whereby the Apostles did the more esteeme of him, the more beleeve in him; yea, and wee now the more confirmed in the truth of that Article of our Creed, that Iesus Christ is the Sonne of God.

Ob. But doth not this derogate from the glory of Christ, being very God, in that it is said that he received honour and glory from God the Father? for what need had he to receive honour and glory from another, being very God himselfe?

Ans. As God, he received nothing from God the Father, but his subsistence or personalitie, but as he was man, so he received all things from the Father, as he himselfe acknowledged, a body, preservation, his power to worke miracles, as the casting out of the Devils, and the like. His great authority, in having all judgement committed to him, yea, his kingdom, or glorification. Thus of the third.

For the 4, the time when he received this honor and glory of the Father, even when there came such a voyce from heaven, namely, whilst he was transfigured before his Disciples, which being compared with Gods dealing towards Christ, both before and after this time, implyeth,

1 That God was alwayes carefull of him, a great comfort unto the members, as he was carefull of the head, so will he not be unmindfull of us the members.

2 That God hath his time and season to put honour upon his children, though for a time he suffer them to be debased and scorned. We see it in this example of Christ. The examples also of Ioseph, David, Mordecai, doe confirme the same. Seeke wee not honour by unlawfull meanes, God in his due time can bestow it, especially that honour to be his children. Thus of the fourth.

For the 5, the manner how Christ received this Testimony, it was by a voyce from heaven, whence may be noted,

As well the power as wisdom of God, his power in speaking, in speaking from heaven, his wisdom in exercising both the

the eyes and eares of the Apostles at one time in the same action, their eyes by an extraordinary sight, which they had never seene: their eares by an extraordinary voyce which they had seldome (if ever) heard before. Thus did it please God to glorifie his Son, rather than he should want honor, God would honor him, by extraordinary meanes. Thus of the fift.

For the 6, the matter or Testimony it selfe. *This is my beloved Sonne, in whom I am well pleased*, whereunto the three Evangelists, Matthew, Marke, and Luke, adde, *heare him, This is my beloved Sonne, in whom I am well pleased; heare him*: w^{ch} words our Apostle might leave out, as being necessarily implied in the former part of the speech. (For if Christ be the beloved Son of God, then certainly we ought to heare him) or else, because he knew that they were expressed in the fore-mentioned places, on which this Scripture had a necessary dependance, they being as a Comment to explaine *This*. Every Word of this Testimony, seemeth to be emphaticall. *This, he* whom the world doth despise, reject, contemne, *This your Master*, the Sonne of the Virgin Mary, reputed the Sonne of Ioseph, even this man who is present before you; *I*, at this present really, truly, undoubtedly, *MY SONNE*, coequal, consubstantiall, and coeternall, with my selfe, my naturall and onely Sonne, as God; my Sonne by the grace of union, as man, my Sonne, who am the Lord of Lords, the Maker of heaven and earth. *MY BELOVED SONNE*, as being most worthy of all others to be beloved, as being my naturall Sonne, begotten of me from everlasting, as being infinitely filled with the sense of my love, as being the meanes whereby my love is derived unto others, and they become beloved, as being one whom I have in respect of his humane nature, adorned, and qualified with gifts above all others. *IN WHOM*, in which beloved Sonne, the Sonne of my love, *I*, which am a pure, holy, mighty, and jealous God, *AM VVELL PLEASED*, rest thoroughly satisfied, and fully pacified, laying aside my whole displeasure and wrath conceived against you, for sinne. *HEARE HIM*, with the eares of your heart, with the eares of your body, beleeving, and yeelding obedience unto him, *heare him*, by

The testimony it selfe.
This is my beloved Sonne in whom, &c.
Mat. 17. 5.
Mar. 9. 7.
Luc. 9. 35.
Mat 21. 37.

by submitting your selves unto him, as to an heavenly and perfect Schoolmaster, whose Disciples yee are; heare him, as being an absolute Lord, the beloved Sonne of God. *This is my beloved Sonne in whom I am well pleased, heare him.*

Four parts of
this Testi-
mony.

1

2

3

4

D. Christ is
both God and
man in one
person.

This Testimony consisteth of foure parts. The 1 concerneth the person of Christ, *This is my Sonne*. The 2, the difference betweene Christ and the other sonnes of God, in this word, *beloved*, or, *most dearly beloved*. The 3, the benefit which we receive through Christ, *In whom I am well pleased*. The 4, the duty which we owe unto Christ, or the manner how we ought to apply this benefit, *heare him*.

Reason.

Concerning the 1, the Person of Christ is described in these words, *This is my Sonne*. Which point out his manhood, his godhead, and the union of both in one person. His manhood, in the word *This*; his godhead, in these words, *is my Son*, even my natural Son; the union of both in the whole phrase, *This is my Son*. So Christ the Son of God, is both God and man, in one person, he could not else have beene the Redeemer of Mankind, the Mediatour betweene God and Man. For the Redeemer must be both man, because man had sinned, and Gods justice did require, that that same nature, which had sinned, should be punished for sinne. God, to uphold and sustaine the manhood, to overcome and vanquish death, to take away the weight of sinne, to pacifie the wrath of an infinite God, to destroy the tyranny of the Divell, to restore the Image of God in us.

Use.

1

2

A&A.20.28.

3

4

Hence it followeth,

1 That Christ is a perfect Redeemer, the onely Mediatour betweene God and man.

2 That the death of Christ is a sufficient price for our redemption, he being not onely man, but also God, the blood which he shed being stiled the blood of God.

3 That we are of neere kinned and alliance unto Christ, he having taken upon him, even our nature, become man, like unto us, in all things, sinne onely excepted.

4 That therefore we must beleve, as well, that he is man, as God, yea, both God and man in one person, relying upon him

Verf. 17. *God well pleased with us, in and through Christ.* 187

him as our onely Mediatour, disclaiming all other advocates, Angels, Saints, merits, and the like; comforting our selves in the assurance of the vertue of his death, and being careful not to dishonour our bodies, seeing even Christ hath taken upon him our nature.

But leaving this, note we further, these points.

1 That God doth acknowledge him for his Sonne, whom the world would not take notice of. The world judgeth by the outward appearance, as Samuel did, in viewing Eliab, but the Lord judgeth otherwise. It was prophesied of Christ, he hath neither forme nor beauty; when we shall see him, there shall be no forme, that we should desire him. Yet doth the Father testify of him, *This is my Sonne*, implying, that, he is not ashamed of his owne children, how poore sinner, despised, condemned, derided by worldlings, as the examples of Lazarus, the poore Publican, with others, doe witness. Such are not alwayes in a miserable case whom the world doth reject, nay, rather those are most miserable whom the world doth most fawne upon. Compare the condition of Elias with the Prophets of Baal, the estate of Mordecai, with Haman, and you shall find the truth of either.

2 That no man can attaine unto a true knowledge of Christ Iesus, unlesse hee be instructed and taught of GOD, as the Apostles were at this time, by a voyce from heaven, *This is my Sonne*. Pray we therefore unto God, that he would be pleased to bestow upon us, the true knowledge of Christ crucified, which of our selves we cannot obtaine, but by his gracious direction.

3 That God is the Father of Christ Iesus, by nature as he is God, by the grace of union as he is man. Thus of the first.

Concerning the 2, the difference betwene Christ, and the other sonnes of God, in this word beloved, he is beloved, so are we, but he in himselfe, and for himselfe, we in him, and for his sake, according as hee himselfe, saith, *I beseech thee good Father; that as thou hast loved me, so thou wilt love them, and give them the same glory thou givest me.* This is plaine

Obj. God did acknowledge him for his Sonne, whom the world would not take notice of.
1 Sam. 16. 5, 7.
1sa. 53. 2.

Use.

Obj. No man can attaine unto a true knowledge of Christ, unlesse he be instructed & taught of God.

Use.

Obj. God is the Father of Christ.
D. Christ beloved of the Father in and for himselfe, man in and for his sake.
John 17. 22, 26

188 *God well pleased with us, in and through Christ.* Chap. 1.

Reason.

Heb. 1. 3.

1 John 17. 4.

1 John 10. 17.

Vse.

1

2

D. God is well
pleased with
us in and
through
Christ.

1 John 2. 2.
Col. 1. 20.

plaine, even because there is *nothing* in *us*, which deserueth Gods love, neither can we justly challenge as *ours*, any thing that we have, *knowledge, beauty, strength, riches, or the like*; onely in and through Christ, we enjoy them. He is beloved of God, after an *especiall* manner, as being the *brightnesse* of Gods glory, the *expresse Image* of his person; as being most *innocent*, who never transgressed the will of the Father at any time, *finishing the worke* which was given him to doe, even *laying downe his life*, that he might take it up againe. He was *alwayes beloved* of God, yea, even then, when hee seemed to bee most *forsaken*, as he *hanged upon the Crosse*. Though God suffered him to live so *poore* in this world, so *despised*, so *wronged*: though he suffered him to die such an *ignominious* death, yet, did he *love him*, outward things being no *evident signe* of Gods hatred.

Hence we are taught,

1 To admire Gods love towards us, in that he would give his Sonne whom hee loved so dearly for our redemption.

2 To be carefull lest we offend Christ Iesus, the beloved of his Father, lest we draw upon our selves, the heavy judgments of God, the hatred, wrath, and indignation of the Father. Thus of the second.

Concerning the 3, the benefit which wee receive by Christ, In him God is well pleased with us, he was first well pleased with him, respecting and esteeming highly of him, at all times: and secondly, in him is well pleased with us, he being the propitiation for our finnes, who hath made peace through the blood of his Crosse, and reconciled all things in heauen and earth.

Hence we may conceive,

1 Mans miserable estate without Christ. God is displeased with him, there's enmitie betweene God and him. Thus was the estate and condition, even of the best of us, for by nature we were the children of wrath as well as others. This is the estate of all such as live without Christ, of which number is every impenitent sinner, every man and woman

which

Ver. 17. By hearing Christ, we are reconciled unto him. 189

which liueth in Sinne, whether malice, Pride, Whoredome, Covetousnesse, or the like.

2 That there are no other meanes, whereby a sinner may bee at one with God, and reconciled unto him, but onely by Christ Iesus. He is the absolute and perfect Mediatour, both of redemption, and intercession, He is the Lambe of God that taketh away the sinnes of the world. He is the sacrifice and burnt offering, which smelleth sweetly in the nostrils of God, He is our Advocate with the Father, the propitiation for our sinnes, in whom we have redemption, through his blood; even the forgiveness of sinnes. On whom alone we must rely, disclaiming all others, if we looke for any reconciliation with God.

2
Ioh. 1. 29.
1 Ioh. 2. 1.
Col. 1. 14.

3 That, being accepted of God, through Christ, we become his adopted children, reconciled unto him, justified in his sight. God is just who will not require two payments for our debt, Christ having satisfied Gods justice for us, God becommeth pacified towards us. Thus of the third.

3

Concerning the 4, the way which we owe unto Christ or the manner how we must apprehend the preceding benefit, by hearing him, which (though not here) is expressed by three Evangelists. Whence note, that such as would receive any benefit by Christ, must beleeve in him; give care unto him; be ruled by him; become conformable unto his holy and beavenly will. Thus of the fourth, and so of the former prooffe, which concerneth the Majesty of Christ.

D. Such as would receive any benefit and profit by Christ must heare him.

Touching the latter prooffe, which concerneth the manifestation of this Majestie of Christ unto the Apostles, its laide downe in the 18 verse in these words, and this voyce, which came from heauen, we heard when we were with him in the holy Mount. How was it possible, but that they should take notice of it, seeing there was such an extraordinary and miraculous voyce, from heauen proclaiming it, they themselves, attentive and diligent in viewing it, and Christ himselfe had taken then a part into that Mountaine to manifest it unto them?

In this prooffe three things are to be considered. 1 Their hearing

And this
voyce we
heard.

How the Apo-
stles heard this
voyce.

D. We ought
to heare Gods
Word readily,
carefully, &c.
A. 2. 37.

A. 16. 14.

Iohn 10. 27.

Iohn 8. 47.

Use.

hearing of this voyce, and this voyce which came from heaven, we heard. 2 The time when they did heare it, when we were together with him. 3 The place where they did heare it, in the holy Mount.

For the 1, *And this voyce we heard.* To heare in the Scriptures, signifieth especially two things, either a fruitlesse bare hearing, which is onely with the outward sense of the eare, as wicked men heare the Word preached; or a fruitfull and effectfull hearing, when there is a willing assent in the minde, to the Word preached, with a firme purpose to obey, as Gods children heare the same. Thus did the Apostles heare this voyce, the immediate Word of God. They heard it, readily, carefully, attentively. They beleaved, and gave credit to that which they did heare. They yeilded a willing assent in their mindes thereunto, with a firme purpose, to become obedient to the same. They beleaved that Iesus Christ was the Sonne of God, the Saviour of the World, they did submit themselves to Christ, as to their heavenly and perfect Schoole-master, thus bearing him, whom God willed them to heare: neither were they unmindfull of what they did heare, but continually remembered the same, and therefore, even many yeeres after, he saith, *And this voyce we heard.*

Hence we are taught,

1 *How to heare the Word of God.*

2 *What use to make of the same?*

Touching the former, *We ought to heare the Word of God,* (as the Apostles did this voyce from heaven) readily, carefully, attentively, beleaving and giving credit unto that which we heare, yeilding a willing assent in our mindes, thereunto, with a firme purpose to obey the same. Thus heard thole three thousand whom Peter did convert; thus did Lydia heare the Word preached by Paul; thus doe Christs sheepe heare: yea, and all they which are of God, doe (thus) heare the Word of God.

Hence it followeth, that

When we come unto the hearing of Gods Word, we must bee carefull, and take heed how we heare. Not any davie more opposed

opposed by the Divell, not any dutie more needfull unto salvation, not any dutie requiring more circumspection; though God doth not now speake unto us, as he did unto the Apostles, by a voyce from heaven, yet doth he speake unto us by his messengers, of whom he hath said, He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. Not every hearing is that which pleaseth God, such as heare unreverently, drowsily, of custome, for feare, without faith, without a resolution to practise what they heare, shall not receive any benefit by the Word, as those Jewes did not, who heard the words of the Prophet, Their hearts being in the meane time set upon covetousnesse.

Luk. 10. 16.

Ezek. 33. 31.

Touching the latter, the use which wee ought to make of the word preached, is, to remember the same. Thus did our Apostle, it was many yceres after the transfiguration, when he wrote this, he kept in minde, what hee did heare. My Son, (saith Solomon) forget not my Law, but let thine heart keepe my commandments. And againe, My sonne keepe my words, and lay up my commandments with thee, keepe my commandments, and live, and my Law, as the apple of thine eye, binde them upon thy fingers, write them upon the table of thine heart. Let the word of Christ (saith Saint Paul) dwell in you richly, in all wisdom. Receive (saith Saint James) with meeknesse, the ingrafted Word. Bind up the testimony (saith the Lord, by Isaiah) seale the Law among my Disciples. That we ought thus to remember, what we doe heare of the Word preached, may be thus evidenced; because often the Word doth not worke at the very time when it is preached, but hath its operation long after.

Obs. We must remember the Word preached.

Pro. 3. 1.

Pro. 7. 1.

Col. 3. 16.

1am. 1. 21.

Isa. 8. 16.

Reason.

Use.

Be wee therefore diligent and carefull, so to heare Gods Word, that we may remember, and still call the same to minde; use we to this end and purpose, such necessary helpes, as God affordeth us, such as repetition of such things as wee have heard; godly and religious conference with such as feare God, with a daily practise in our lives and conversation. Masters must be carefull to admonish their servants about this dutie;

Parents

When we were
together with
him.

D. Gods chil-
dren receive
no small bene-
fit by their
conversing
with Christ.

Vse.

In the holy
Mount.

Exod. 3. 6.
Iosh. 5. 15.

Why our Savi-
our was trans-
figured upon
a Mount.

1

2

Parents their children; Catechising them in the points, which they have heard, we know not, what need we may have, of many points of Doctrine now delivered unto us, let us therefore record them in the tables and note-booke of our heart, that when we shall need them, there we may reade them, and so make use of the same. Thus of the first.

For the 2, the time when they did heare it, when they were together with him, that is, with Iesus Christ. Whence may be noted, that Gods children receive no small advantage and profit by their conversing with Christ, by their familiarity with him. As at other times being in his company, they received profit, both spirituall and temporall; so at this time, they were made partakers of this glorious and heavenly voyce, he was every way beneficiall unto them, every action of his, tending to their good, his life, his death, his transfiguration, his resurrection, and the like.

Be we therefore conversant with Christ, whithersoever we goe, with whom (though not bodily as the Apostles) wee may daily convers by faith. And then undoubtedly God will manifest himselfe unto us, bestowing upon us, the knowledge of his Sonne. Thus of the second.

For the 3, the place where they heard this voyce? in the holy Mount, (supposed to have beene Thabor) so stiled, in regard that God for the time sanctified the same by his presence, as he did that place wherein he first appeared unto Moses, and unto Iosua.

Quest. But why did our Saviour choose such a place, to be transfigured before his Apostles?

Ans. 1 Because the place was most private, freest from those things, which might distract their cogitations, and affections. 2 That even the very place might put them in minde, to minde there nothing, but that which was heavenly, that the eminency of the place might put them in mind, to lift their mindes up unto God, and to have their mindes above, in this holy businesse.

From this circumstance of time divers things might be noted.

Observe

Observe we onely these two.

1 That when we present our selves before God, our hearts and affections ought to mount up on high.

2 That whithersoever the Lord commeth, he sanctifieth the same by his presence. Now the Lord is alwaies present with his owne children, therefore professing our selves to be Gods children, we must not pollute the places wherein we are by our sinnes, especially Gods Sanctuary, his holy Temple, by sleeping, gazing, and the like, making the house of prayer, a denne of thieves. Thus of the third, and so of the latter prooffe.

Ob/ Being in the presence of God our mindes must be litted up. Ob/ Whithersoever the Lord commeth he sanctifieth the same by his presence. Use.

Verf. 19. We have also a more sure word of prophecy, whereunto yee doe well, that yee take heed, as unto a light, that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.

Having already proved the certainty of his Doctrine, both from the testimony of the Apostles themselves, and the testimony of God the Father from heaven, he doth now in these words confirme the same by the testimony of the preceding Prophets, unto whom the Iewes did alwaies give most credit, and greatest respect, Wee have also (saith he) *Ye* a more sure word of prophecy, as if he should have said, *Ye* need not distrust me in commending the Gospel unto you, for besides our owne, and the testimony of God himselfe, our Doctrine hath also the testimony of the Prophets, whom you admit without any acception. They testifie and beare witnesse unto the truth of the Gospel which we preach, Search them diligently; our Doctrine agreeth with theirs: theirs, shuts out ours; neither ours, theirs: for as they confirme each other, by each others testimonies.

A confirmation of his doctrine from the Testimony of the preceding Prophets.

Quest. But why doth our Apostle name the Doctrine of the Prophets, a more firme or sure Doctrine? for was not that voyce which came downe from heaven, the voyce of God himselfe, than the which what could possibly be more sure? Some answer, that here the comparative is taken for the

In what respect the Doctrine of the Prophets was a more firme or sure Doctrine.

The Old and New Testament agree. Chap. 1.

positive, and so the meaning to be, we have a very sure word of the Prophets. Others thinke, that here the comparative is taken for the superlative, and so the meaning to be, (as it's rendred in our Geneva Bibles) we have a most ^{3rd} word of the Prophets. But taking the Words as they are in the Text, we have a more sure word of Prophecy, or a more sure propheticall word, they may be understood, as spoken, either in opposition unto ² Doctrine of false Teachers, thus. Though they follow deceiverable fables, yet we have a more sure word of the Prophets: or in regard of that voyce which came from heaven, not because the word of the Prophets was more true, but because it was of more authority with the people unto whom Peter wrote; who did greatly reverence and esteeme the Doctrine of the Prophets, as being trained up and conversant in them, who therefore considering that the Doctrine of the Gospel, preached by the Apostles, did agree with the Doctrine of the Prophets, they might the more willingly embrace the same: or finally in respect of the Apostles themselves, which being alive, and compassed with infirmities, attributed unto the Word: written more firmly, as with no fault could be found, whereas for the infirmities of their persons, men perchance might have found some fault at their preaching, albeit in very deed no lesse obedience, and fast ought to have beene given to the one, than to the other, proceeding forth of one Spirit of truth.

Three particulars observed.

1

2

3

The particular parts to be considered, are three. 1 The harmony and consent, which is betwene the Doctrine of the Apostles, and the Doctrine of the Prophets, together with the certainty and truth of either of them. in these words We have also a more sure word of prophetic. 2 A commendation of such as had continued, together with an incitation unto them, still to attend unto the Doctrine of the Prophets in these words, Whereunto yee doe well that yee take heed. 3 A commendation of this Doctrine whereunto they attend, taken from the utility of the same, in these words unto a light that shineth in a darke place, untill the day, and the day-starre arise in your hearts.

Bradford.

For the 1, We have alſo a more ſure word of prophecie, two obſervations may be gathered.

The firſt is this, that

The Doctrin of the Prophets laid downe in the old Teſtament, confirmeth, conſenteth and agreeth, with the Doctrin of the Apoſtles contained in the New. Our Saviour confirmeth it, Search the Scriptures, for in them yee thinke to have eternall life, and they are they which teſtifie of me. Saint Paul confirmeth it, perſwading the Jewes which were at Rome, concerning Ieſus, both out of the Law of Moſes, and out of the Prophets, from morning till evening. Our Apoſtle confirmeth it, exhorting unto holineſſe, from that precept in the Law, Be ye holy, for I am holy. This will be more apparant by comparing Scripture with Scripture, places of the Old Teſtament, with places of the New, and that in particular, concerning Chriſt, his birth; Vnto you is borne this day in the Citie of David, a Saviour, ſaith the New, For unto us a child is borne, unto us a Sonne is given, ſaith the Old. His Mother a Virgin: Before they came together, ſhe was found with childe of the holy Ghoſt, ſaith the New, Behold a Virgin ſhall be with childe, and ſhall bring forth a Sonne, ſaith the Old. His Name, and thou ſhalt call his name Ieſus, for he ſhall ſave his people from their ſinnes, ſaith the New. And they ſhall call his Name Immanuel, which being interpreted, is God with us, ſaith the Old. This is my beloved Son, ſaith the New: The Lord ſaid unto me, thou art my Sonne, this day have I begotten thee, ſaith the Old. The like may be ſaid of the time when he was borne, Luc. 2. 1. Gen. 49. 10. The place where he was borne Luc. 2. 11. Mich. 5. 2. The perſons of whom he came, Luc. 1. 32. Rev. 5. 5. Iſa. 11. 1. Ier. 23. 5. Ruth. 4. 18. The workes which our Saviour did, Luc. 7. 22. Iſa. 35. 5. I might inſtance the ſame in many other particulars, as his riding unto Ieruſalem on an Aſſe, the bad entertainment which he had of his owne Nation, his being betrayed by Iudas, his death, the piercing of his ſide, the caſting lots for his garments, his Diſciples forſaking him, his reſurrection, his Aſcention, and the like. All which together with many

We have alſo a more ſure word of Prophecy.

D. The Doctrin of the Prophets, confirmeth, conſenteth and agreeth with the Doctrin of the Apoſtles. Ioh. 5. 39.

Aſt. 28. 23.

1 Pet. 1. 15. Lev. 11. 44.

Luc. 2. 11.

Iſa. 9. 6.

Mat. 1. 18.

Iſa. 7. 14.

Mat. 1. 21.

Iſa. 7. 14.

Mat. 3. 17.

Pſal. 2. 7.

Reason.

other things recorded of our Saviour by his Apostles' New Testament, are confirmed, consent and agree with *same* or the like sentences of the Prophets, in the Old.

And needs must it be so, seeing God which can who is truth it selfe, is the Author of both, and our S. Christ in the New, was most carefull to accomplish and whatsoever was foretold of him by the Prophets in the. Hence it followeth.

Use.

1

1 That the Doctrine of the Gospell is most true, and excellent, as being confirmed by the Scriptures of the Old Testament, they shewing that Christ was to come, as the That he is come, both concurring in this, that there is but way, both for Jew and Gentile to attaine everlastingnesse, one Christ both for the one and the other.

2

2 That the Doctrine of the Prophets laid downe in the Testament, is an especiall furtherance for the understanding the Doctrine of the Apostles in the New.

3

3 That as we would thoroughly know the New, we be diligent in the diligent reading and meditation of the Thus of the 1 observation. [The second is this]

The Word of God contained in the Old and New Testament is of infallible truth, most sure and certaine. Our S. confirmed it, Verily I say unto you, till heaven and passe, one jot, or one tittle shall in no wise passe from the till all be fulfilled. And againe, heaven and earth shall away, but my words shall not passe away. Hence is the titled, the Word of truth; confirmed also by miracles sent with the blood of thousands of Martyres.

This truth may be diversly confirmed. 1 From the author of it, God, the God of truth, yea, truth it selfe; wisdom and power is infinite, and therefore both know and is able to bring to passe, whatsoever he willeth. 2 the matter contained therein, the immutable and every sufficient frame of Pietie, righteousness, and divine wisdom. 3 From the effects when it worketh in us, being. 2, Knowledge, and so truth in the understanding. 2, the truth of 3 Truth in the heart, without hypocrisie, or guile, in the for

D. The Word of God is of unfallible truth, most sure and certaine.
Mat. 5. 18.

Mat. 2. 35.
Eph. 1. 13.
1am. 1. 18.

Proofes.

1

2

3

Joh. 14. 23.

formance of Gods service. 4 *Truth* in our conversation, and behaviour towards men. The uses of this point are fourfold.

For *Instruction*, 1 *Whatsoever the Lord hath spoken in the Scripture, is true*, whatsoever he hath promised or threatened, shall undoubtedly be accomplished in his owne time.

2 *Whatsoever is laid downe in the Word, ought to be beleeved by us*, as the undoubted truth of God, though it make both against our profit and pleasure. 3 That we ought to labour and endeavour to feele the certainty of the Word in our selves, that it may be unto us a sure Word, whereby we may attaine unto the knowledge of the truth, be guided and directed therein.

For *Reprehension*, 1 Vnto such as call the truth of the Scriptures into question, doubting, or cavelling against the same. 2 Vnto such as preferre fables, or any other bookes, before the Scriptures. 3 Vnto such as disobey the voyce of God, laid downe in the Scriptures, notwithstanding of the certainty of the reward, if they did obey it, of punishment, continuing in their disobedience. And such are many of us, as we strangle the light of Nature and conscience, so doe we the light of the Word, that we may sinne the more freely, how many admire, commend, affect, acknowledge the truth of Gods Word, which doe not obey the same? *whosoever thou art, if thou be one of this order, thou shalt one day feele by experience, the truth of this Doctrine, continuing impenitent, thou shalt everlastingly perish.*

For *Consolation*, unto the children of God, which beleeve the Scriptures, which rest and repose themselves upon the many sweet and comfortable promises contained therein, which delight in the hearing, reading, and meditation of the same. They are the Word of truth, most infallible, sure and certaine. Art thou troubled when thou considerest the many troubles of Gods Church? remember a most sure and certaine Word, the gates of hell shall not prevaile against her. And againe, That many are the troubles of the righteous, but the Lord delivereth him out of them all. Art thou much assaulted by many grievous temptations, so that thou knowest

Vse of Instruction.

1

2

3

Vse of Reprehension.

1

2

3

Vse of Consolation.

Mat. 16. 18.

Psal. 34. 18.

1 Cor. 10. 13.

Rom. 8. 1.

Use of Exhortation.

I

2

Whereunto yee
doe well that
yee take heed.

not what course to take? remember, a most sure and certaine word, God is faithfull, who will not suffer thee to be tempted above that which thou art able to beare; Art thou afraid of condemnation? remember, a most sure and certaine word. There is no condemnation to them that are in Christ Iesus. The like may be said of other particulars.

For Exhortation 1. Vnto such as continue in their sinnes, consider that the Word of God is most sure and certaine: and therefore in time make your peace with God: be reconciled unto him in the blood of Christ, otherwise, thou shalt find by experience, the certainty of Gods Word, in thy sure and certaine confusion. Many a time hast thou prophaned Gods Sabbath, blasphemed his Name, abused thy selfe by intemperancy, in gluttony and drunkennesse, made the members of Christ, to be the members of an harlot by adultery and whoredome, thus defying the Temple of the holy Ghost, choaked the motions of Gods Spirit within thee, through thy covetousnesse, and worldly-mindednesse, defrauded and wronged thy neighbour, by cruelty, oppression, usury, theft, and such unjust dealings, neglected both publike devotion in the house of God, and private in thine owne familie, briefly gone astray from the wayes of God, repent therefore and amend, else (as I said before) thou shalt find by experience the certainty of Gods Word in thine utter confusion. 2 Vnto such as are the children of God: continue, persevere, goe on in beleieving the Word of God; admit no Doctrine which doth not agree with the same, in all thine actions follow the same, be guided and ruled thereby, It will not deceive thee, its a most sure and certaine Word; Thus of the 2 observation, and so of the first part of the verse.

For the 2, whereunto yee doe well that yee take heed. Our Apostle doth in the same, commend them for their continuing in this Doctrine, inciting them unto a further attendance upon the same, as if he should have said, your hearing, assenting and obeying the doctrine of the Prophets, your continuance and diligence therein, your waiting and attendance upon the hearing and reading of the same, (for all those are in the original

ginall word, to take heed, implied) is praise-worthy, commendable, profitable, yea, acceptable in the sight of God. Herein he doth both commend the subject, about which they did employ themselves, as being the Word of God, and so worth their attendance, and likewise themselves, which did carefully search, read, and heare the same. His commending their present attendance upon the Doctrine of the Prophets, importeth, that not onely they had done well formerly, in taking heede therunto, but also should doe well, still to take heed unto the same.

The Observations arising from hence are two.

The first is this, that

Such as doe well, ought to be confirmed, and encouraged in their well-doing. Thus was Ruth by Boaz, all the Citie of my people, doth know that thou art a vertuous woman. Thus was Nathaniel by our Saviour Christ, behold an Israelite indeed in whom is no guile. Thus was Cornelius by an Angel of God. Thy prayers and thine almes are come up for a memoriall before God. Thus Saint Paul confirmed and encouraged, both the Corinthians, Now I commend you brethren, that you remember me in all things, and keepe the Ordinances as I delivered them unto you. The Philippians, notwithstanding yee have well done, that yee did communicate with my afflictions. And the Thessalonians, Yee become followers of us, and of the Lord, having received the Word in much affliction, with joy in the holy Ghost, so that ye were ensamples to all that beleeve in Macedonia and Achaia.

Thus also our Apostle in this place.

The Reasons hereof are these. 1 Because of the many lets and impediments, which such as doe well, have to withdraw them from well-doing, such as fleshly lusts, inward temptations, outward crosses and afflictions, the evill example of worldlings, their inticements and allurements on the one part, their mocking, slandering and reviling on the other, the seeming difficulty in the performance of holy duties, the Apostasie and backesliding of many Professors, the bad reward which they have many a time even from those to whom they have bene

D. Such as doe well ought to be encouraged and confirmed in their well-doing.

Ruth. 3. 11.
Ioh. 1. 47.

Act. 10. 4.

1 Cor. 11. 21

Phil. 4. 14.

1 Thess. 1. 6.

Reasons.

I

on the hearing
and reading
of the Word
of God.

Its not enough
to heare it, un-
lesse we be-
leeve it.

Luc. 8. 12.
Not enough to
heare and be-
leeve, unlesse
we obey it.
Luc. 11. 28.
Iam. 1. 22.

Not enough to
heare, beleeve,
and obey, un-
lesse we perse-
vere.

Luc. 8. 13.

Mar. 6. 20.

Ioh. 8. 31.

Proffes.

I

Deut. 6. 3.

to heare the Word of God, unlesse we beleeve it and assent therunto. Our Saviour confirmeth it, and they that are beside the way, are they, that heare, afterward cometh the Diuell, and taketh away the Word out of their hearts, lest they should beleeve, and be saved. Yea, if hearing were sufficient, not many Christians should be condemned. 2 Its not enough to heare and beleeve the Word of God, unlesse we doe also obey the same, blessed are they that heare the Word of God, (saith our Saviour) and keepe it, and be ye doers of the Word (saith Saint James) and not hearers onely, deceiving your owne selves, for if any heare the word, and doe it not, he is like unto a man that beholdeth his naturall face in a glasse, for when he hath considered himselfe he goeth his way, and forgetteth immediately what manner a one he was. 3 Its not enough to heare, beleeve, and obey for a time, unlesse we continue in taking heed therunto. This our Saviour telleth us, but they that are on the stones, are they which when they have heard, receive the Word with joy, but they have no rootes, which for a while beleeve, but in the time of temptation goe away, of which number was Herod, he knew that Iohn the Baptist was a just man, and an holy, and revered him, and when he heard him, he did many things, and heard him gladly, but in vaine, he did not persevere. To this end our Saviour said to them that beleeved in him, if ye continue in my Word, (hearing, beleeving and obeying the same) ye are verily my Disciples, and shall know the truth; and the truth shall make you free, all those I say must concur, hearing, beleeving obeying the Word, with perseverance in attending upon the same. Such as doe thus take heed unto the Word, doe that which is praise-worthy, and commendable in regard of men, profitable and beneficiall unto themselves, pleasant and acceptable in the sight of God.

This may be diversly confirmed, 1 From the many precepts and exhortations given us in charge, to heare, beleeve, obey, and attend upon the hearing, reading, and preaching of the Word of God, such as these: heare therefore, O Israel and take heed to doe it, that it may goe well with thee. Search the

the Scriptures. Let every man be ſwiſt to heare. 2 From the many comminations & threatnings againſt ſuch as do not performe the dutie. Such as theſe. But if thou wilt not obey the voyce of the Lord thy God, to doe, and to keepe all his commandements, and his ordinances, curſed ſhalt thou be, &c. And againe, But if yee will not hearken unto me, and will not doe all theſe commandements, I will even appoint over you, terror, conſumption, and the burning argue. As God bleſſed David, Cornelius, Lydia, the Apoſtles, with others that tooke heed unto the Word. So he inflicted judgments, on Pharaoh, Ieroboam, Ahab, Ahab, with others, contemning, and diſobeying the ſame.

3 From the commendations which the Scriptures give unto ſuch as have thus taken heed unto the Word of God, vnto the Bereans. Theſe were more noble than thoſe in Theſſalonica, in that they received the Word, with all readineſſe of minde, and ſearched the Scriptures daily, whether thoſe things were ſo. Vnto Lydia. And a certaine woman named Lydia, a ſeller of purple, of the Citie of Thyatira, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things that were ſpoken of Paul. Vnto the former Prophets, of which ſalvation the Prophets have enquired and ſearched diligently, which prophecied of the grace that ſhould come unto you. Vnto Cornelius, Now therefore are we all here preſent before God, to heare all things that are commanded thee of God. The very mentioning of this their praſtiſe, is no ſmall commendation unto them.

4 From the dignitie, excellency, and utilitie of the Word of God. The dignity of it appearing from the author thereof, the nature of it, the matter contained therein, with the antiquitie and perpetuities of the ſame. The excellency, from the happy condition of ſuch as have it, the miſerable eſtate of thoſe which want it. The utility by the many ſimilitudes whereby it is expreſſed, ſuch as meate, drinke, weapons, waters, and the like, by the often reiterated exhortations to heare it, by the many judgments, which have beene inflicted on the contemners thereof, and by the many profitable effects which it hath, and doth daily produce.

5 From the glorious reward which they attaine unto, that thus

Ioh. 1. 39.
Iam. 1. 19.
2
Deut. 28. 15.

Lev. 26. 14.

3
A&. 17. 11.

A&. 16. 16.

1 Pet. 1. 10. 11.

A&. 10. 33.

4

5

h. 10. 27. 28

uc. 11. 28.

6

thus take heed unto the Word. My sheepe heare my voyce, and I know them, and they follow me, and I give unto them eternall life, and they shall never perishe, neither shall any man plucke them out of my hand, yea, and blessed are they that heare the Word of God and keepe it. 6 From the opposition of Sathan and wicked men against the same. From all which I doe thus reason. If God hath commanded us to heare, beleeve, obey, and attend upon the reading and hearing of the Word preached: if he hath threatned judgements against the not performance of this dutie: if the Scriptures commend such as have performed it, if the Word be of great dignity, excellency and utility, If they are blessed, and shall inherit the Kingdome of heaven which doe thus take heed unto the Word. Finally, if the Divell and his members oppose themselves against it, then thus taking heed thereunto, we doe well, but the former is true & apparent, therefore thus taking heed thereunto, we do that which is good. This serveth partly for Reprehension, and partly for Exhortation.

Vse of Reprehension,

For Reprehension, unto such, as partly in their judgement, partly in their practise oppose this truth of God. In their judgement, of which there are divers sorts. The Papists thinke that Lay-people ought not to search or reade the Scriptures. Atheists thinke that the least time which is spent in hearing or reading of the Word of God to be too much, many are of opinion that there is too much preaching now a dayes, too much gadding to Sermons. In their practise, of which also there are divers sorts. We have some which neither attend upon the hearing nor reading of the Word of God, yea, if they be at Church in their bodies, their hearts, are not there, but about their worldly profits and pleasures. Others there are, who although they heare and beleieve the Word, yet are not obedient thereunto, as there are others, which fall away from the same, contemners of the Word, deriders of such as take heed unto the Word; yea, such as give eare unto fables, preferring the same thereunto.

Ezek. 33. 31.

Vse of Exhortation.

For Exhortation, Be encouraged to goe on and persevere in hearing, beleieving, and obeying the Word of God, in doing this tho

thou doeſt a good worke, thou art a well-doer. This worke is both lawfull and needfull, both pleaſant and profitable, ſet thy ſelfe about the ſame. No time better ſpent, no worke bringing ſuch commodity, God rewarding it, both here and hereafter. Thus of the 2 obſervation, and ſo of the 2 part of the verſe.

For the 3, as unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts. Our Apoſtle herein doth both commend the Doctrin about which they did employ themſelves, and likewise ſheweth how long there was to bee an uſe of the ſame. The former in theſe words, as unto a light that ſhineth in a darke place. The laſter in theſe, untill the day dawne, and the day-ſtarre ariſe in your hearts. Theſe words are by divers diverſly expounded. Some underſtanding by a darke place, the time before the coming of Chriſt, and by the dawning of the day, the time when Chriſt was manifeſted in the fleſh, where in there was a more full and open knowledge, than was under the ſhadowes of the Law, concluding from hence, that the Doctrin of the Goſpell, is much clearer, then the Doctrin of the Prophets, theiſe, being compared unto a lampe, or Candle ſhining in a darke place, and this unto the dawning of the day, and morning ſtarre, bringing a fuller manifeſtation of the truth of God, than did the Prophets, they being as Candles, which gave light unto the blind, untill the brightneſſe of the Goſpell began to ſhine. To backe which expoſition, might bee alledged, that the word untill, which ſeemeth to make againſt it, doth ſometimes ſignifie an indeterminate time, without excluding or ſhutting out ſucceeding time; Whence it would follow, that although they did attend upon the hearing and reading of the Prophets, untill that clearer Doctrin of the Goſpell were made knowne unto them, yet even afterward; they might make uſe of the ſame, Others, underſtand by a darke place, the whole courſe of our life, whilſt we are in this world, wherein the Word of God in generall, the Doctrin of the Prophets in particular, as a Lanthorne leadeth us to Chriſt, and pointeth him unto us, wherefore we ſhall have continuall uſe, untill the day dawne, that is, the day of judgement come, the

As unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts.

1 Cor. 13. 12.

Ioh. 8. 12.

the day of eternitie, wherein we shall attaine a perfect knowledge of God, and see him face to face: of which the Apostle Saint Paul speaketh, For now wee see through a glasse, darkely, but then we shall see face to face, and the day-starre arise in your hearts, that is, and either Christ, who is called the light, and brought heavenly light into the world, manifest himselfe most perfectly unto us, or the light of glory be infused into our hearts. Whereby we shall know God, as wee are knowne of him, In which Exposition, the word untill, noteth a determinate time, with an exclusion or shutting out of the succeeding time: for till the day of judgement there is use, after that day, there shall be no further use of the Scriptures. Of these two (omitting to mention others) I preferre the last; because they to whom our Apostle wrote, seeme to have had at this time, a great measure of knowledge, this being the second time that he had written unto them. And therefore (as I said before) I take, that our Apostle by the former words, as unto a light that shineth in a darke place, commendeth the Doctrine about which they did employ themselves, and by the latter, untill the day dawne, and the day-starre appeare in your hearts, sheweth how long there was to be an use of the same.

Touching the former; As unto a light that shineth in a darke place, It containeth a commendation of the Word of God, from the profit and utilitie which wee reape thereby throughout the whole course of our lives, namely, that wee are thereby guided, directed, and enlightened.

It is as a light that shineth in a darke place. Thy Word (saith David) is a Lanthorne unto my feet, and a light unto my path. The marginall note being this, Of our selves we are but darkenesse, and cannot see, except we be lightened with Gods Word. For the Commandment is a Lanthorne, and instruction a light, saith Solomon, by the commandment (saith the Geneva note) meaning the Word of God, and by instruction, the preaching and declaration of the same, which is committed unto the Church. This is the condemnation (saith our Saviour) that light is come into the world, and men loved darkenesse rather than light.

This

D. Gods Word
is a light that
shineth in a
darke place,
Psal. 119. 105

Pro. 6. 3.

Ioh. 3. 14.

This may be confirmed by divers reasons. 1 Because as the light is most needfull for the direction of our actions, seeing they which walke in darknesse know not whether they goe: so also is the Word of God in the performance of holy duties, without which we cannot duly perform either our duty towards God, our selves, or our neighbours. 2 Because as the light is exceeding comfortable unto them that are in darknesse. So the Word of God, unto all Gods children in the darknesse of this World. 3 Because as the light which shineth in darknesse, doth not partake with the darknesse, but expelleth the same, so also the Word of God. 4 Because, as the light discovereth the foulnesse of the roome or place where it shineth, discovereth whatsoever danger formerly lay hid there, whereas peradventure there was not any formerly supposed to be there. So also the Word of God. 5 Because as by the light shining in darknesse, the things which are lost, appeare and are found. So by the Word, we which were lost are found. 6 Because as the light shining in darknesse, maketh men ashamed of many their darke and obscure workes, whereof in the darke they were not ashamed. So by the Word wee become ashamed of sinne, which we freely committed in the time of ignorance. 7 Because as the light, the more it encreaseth, the more darknesse encreaseth, making even those things which were formerly obscure, light. So the more the Word encreaseth, the more sinne and ignorance decreaseth; yea, and they that were darknesse, become light in the Lord.

Besides, fitly may the Word be compared to light: For, as light is an incorruptible thing, even so is the Word. Though the light shine upon a stinking donghill, yet it is not corrupted: So the Word though it be preached to never so base persons, yet receiveth no tainture or infection. And as the light, in respect of the object hath a contrary effect, for shining upon a dead carcase, it causeth it to smell the more odiously; but shining upon herbes, it maketh them the more fragrant: even so the Word, is the savour of death unto death unto the Reprobate, but the savour of life unto life unto the Elect.

I may say further, that the excellency of the Word is such, that

Reasons.

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The Word compared to light.

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1 Pet. 1.23.

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The Word
excelleth the
Light.

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Vse.

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that although the *light* be an excellent and *glorious* creature, yet in *divers* particulars, there is no *correspondency* between those two. For 1, there are *divers* places of *darkenesse* in the *hollow* parts of the *earth*, which no *light* can pierce thorow, which the *Sun* did never *discover*, but there is no *darkenesse* if it were as *palpable* as the *darkenesse* of *Egypt*, to which the *Word* of *God* cannot *shine*. 2 The *light* though it be *profitable* unto them that *see*; yet doth it not *enlighten* the *blinde*, but the *Word* *enlighteneth* even the *blind*, making them to behold the *things* of *God*. 3 The *light* *decayeth*; but the *Word* of the *Lord* *endureth* for ever. So that, it is not onely, as a *light* that *shineth* in a *darke* place, but much *exceedeth* the *same*.

Hence we may perceive.

1 The *marvellous* and *superabundant* love of *God* towards us in these times, who (pitying our miserable condition, as having through our *sinnes*, involved our selves into *palpable* and *grosse* *darkenesse*) hath bestowed upon us such a *cleere* *light* of his *Word*, in so much that if we compare our times, with preceding ages, the *light* which we have doth as farre exceed theirs, as the *Sunne* doth a *Candle*, what they saw through a *glasse*, as it were, wee see *cleerely*. We are in *darkenesse*, we are in danger of *darkenesse*, yea, we have *darkenesse* within our selves, The world is full of *darkenesse*. In *Hell* there's everlasting *darkenesse*; yea, and we have within our selves, the *darkenesse* of *ignorance*, *infidelitie* and *sinne*, our hearts being *blind*, *obscure*, and *darkened*: is not *Gods* love then to be admired, who hath bestowed upon us the *light* of his *Word*, whereby *darkenesse* may be expelled, wee preserved and delivered from the *same*?

2 The *miserable* estate as well of *Infidels* and *Pagans* which want the *preaching* of the *Word*, as of *carnall* and *unregenerate* persons, which having it, are not obedient unto the *same*, they are in *darkenesse*, *strangers* from *God*, which can no more discern the *things* of *God*, than a *blind* man to judge of colours.

3 That such as are unworthy of this *light*, which doe either
preferre

preferre their owne judgements before it, or refuse to be ruled by it, or are unthankfull for the same; or mingle this light with their owne inventions, or set themselves against it, labouring by all meanes to extinguish the same.

4 That all of us must endeavour to become the children of light, having our hearts enlightned by this light; being enlightned, not to re. inthrall our selves in darknesse: but to walke as the children of light, our light so shining before men, that they beholding our good workes, may glorifie our Father which is in heaven; yea, being enlightned, and walking honestly as in the day, we must pray unto God, that he also would be pleased to enlighten the darknesse of others: even the darknesse of such poore soules as are under blind watchmen that cannot see, dumbe dogges which cannot barke, and so going on in your blindnesse and ignorance, love darknesse more than light.

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Eph. 5. 6.
Mat. 5. 16,
Rom. 13. 13.
Ioh. 3. 19.

5 That we ought to make use of this light, whilst it pleaseth God to continue it amongst us, as not knowing how soone we may be deprived of the same; how soone the darknesse of error, heresie, and ignorance may over-spreed the land, how soone this Candle of Gods Word may be put under a bushell, I meane either extinguished, or hid in a corner, as in the dayes of Popery. Oh that we could be truely thankful unto God, for this cleere Sun-shine of the Gospell. Moses, who unto the Iewes was covered, is unto us, unveiled, the legall types are now accomplished, a greater knowledge hath befallen us, then there did former ages, and should wee not make use of it, should our thankfulness be lesse, yea, in most none at all. Thus of the former.

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Touching the latter, untill the day dawne, and the day-barre arise in your hearts. In these words, our Apostle sheweth how long we are to make use of the Word of God, even till the day of judgement come, when we shall receive a perfect knowledge of God, and Christ Iesus his Sonne, the Sonne of Righteousnesse, shall fill us with glory, and fully manifest himselfe unto us.

Whence two things may be gathered.

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Tha t

D. After the day of judgement there shall be no further use of the Scriptures.

Reason.

Use.

D. Whatsoever is now imperfect in us shall then attain perfection.

1 Cor. 13. 9.

Reason.

Use.

Rev. 22. 20.

How the Scripture is to be understood.

1 That, after the day of judgement, there shall be no more use of the Scriptures. They are as a light shining in a darke place, untill the day dawne, yea, they shall be of some use, even upon this day, but after the judgement is ended, there shall be no more use of the same.

The Reason is plaine, because then there shall be no use of reprehension, exhortation, instruction, and the like. The wicked cannot repent at all, neither the godly sinne any more. Therefore now, whilst they may profit us, and are usefull, we must make use of the same.

2 That, whatsoever is now imperfect in us, shall then attaine perfection, when this day dawns, the day-starre shall arise in our hearts; We know (saith Saint Paul) in part, and we prophesie in part, but when that which is perfect is come, then that which is in part shall be done away.

The Reason is evident, because that which now hindereth our perfection is done away, to wit, sinne, for then shall wee cease to sinne. How much then should we long for the dawning of this day, this comfortable and joyfull dawning, that the day-starre may arise in our hearts? that mortality, may put on immortality, corruption, incorruptibility. Oh come Lord Iesus. Thus of the latter.

Verf. 20. Knowing this first, that no prophesie of the Scripture is of any private interpretation.

21 For the prophesie came not in old time by the will of man: but holy men of God spake, as they were moved by the holy Ghost.

These verses containe an amplification of the preceding Testimony, which concerneth the Doctrine of the Prophets, where in these two things are to be considered. 1 How their Prophecies; yea, how the whole Scripture is to be understood. It is not of any private interpretation or motion, that is, it is not to be expounded according to humane sense, according to this or that mans fancie or opinion, as if any man of himselfe could rightly understand the Scripture, but Scriptures must

be

Verse 20. The Scriptures require interpretation.

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be interpreted by Scriptures, and the knowledge of them beg-
ged of God, as containing things, which he onely can reveale.
The Scripture is to be read; but so that we aske of God, the
gift of interpretation, seeing he that is the Author of those
writings, is also the interpreter of the same. 2 By whom they
were moved thus to prophesie, which is set downe, first ne-
gatively, in these words. The prophesie came not in old time,
or at any time by the will of man. Secondly, affirmatively,
but holy men of God spake, as they were moved by the holy
Ghost, as if he should have said, Although men were the Pro-
phets, yet their prophesies were not humane; they did not ut-
ter them of their owne accord, or according unto their owne
fancy, but those godly Interpreters and Messengers, were in-
spired of God, from whom cometh the true interpretation of
the Scriptures. They spake as they were moved by the Holy
Ghost. Those their motions were in very good order (as ap-
peareth by their writings) farre different from the motions
of the prophane soothsayers, and foretellers of things to
come.

The observations arising from hence, are foure.

The first is this, that

The Scriptures require interpretation and exposition,
whereby we may find out the true sense and meaning of the
same. I prove it from the practise of Ezra and the Levites,
They read in the booke of the Law of God distinctly, and gave
the sense, and caused them to understand the reading. Of
our Saviour Christ, who accompanying the two Disciples in
their journey to Emmaus, began at Moses and at all the Pro-
phets, and interpreted unto them in all the Scriptures, the
things which were written of him. Of Philip, who opened his
mouth and began at the same Scripture (which the Eunuch
read) and preached unto him Iesus.

The Reasons hereof are divers. 1 In regard of the mat-
ter, there contained, being profound and deepe, stiled by Da-
vid wonderfull things. Such as are the unitie of the Godhead:
the Trinity of the Persons; the Creation of the world: the
Incarnation of Christ, and the like. 2 In regard of the man-
ner

By whom the
Scriptures
were inspired.

Knowing this
first, &c.

Interpretation,
O. The Scrip-
tures require
interpretation
and exposition.
Neh. 8.8.
Luc. 23. 27.

AA. 8. 35.

Reasons.

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Psal. 119. 18.

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3	ner of writing, many abstruse phrases are therein, divers Hebraismes, Grecismes, sundry Metaphors, Allegories, Ironies, with other tropes and figures. 3 In regard of those which doe erroneously handle the Scriptures, to maintaine their heresies, and so deceive simple people that they may erre with them.
4 I Cor. 2. 14. Ioh. 3. 4.	4 In regard of our owne naturall blindnesse, whereby of our selves we become incapable of spirituall things, as the Apostle Paul witnesseth, and the example of Nicodemus sufficiently confirmeth. 5 In regard that the Scripture is that rule, according to which all our actions are to be squared,
5	which therefore is to be made perspicuous and plaine unto us, lest otherwise we runne headlong unto our owne destruction,
I Cor. 12. 30.	for which cause there were in the Primitive Church, such as had the gift of interpretation; and for this cause our Saviour Christ, having read in the Synagogue, the 61 of
Luc. 4. 17.	Isaiah, and 1 verse. He closed the booke, and gave it againe to the Minister, expounding the place unto his Auditors.
Uses of Reprehension.	This serveth partly for Reprehension, and partly for Exhortation.
Simil.	For Reprehension, unto such as either complaine and stum- ble at the perspicuity: or difficulty of Gods Word, Sinning ei- ther on the right or the left hand, not remembering that in
I Cor. 2. 15. Eph. 3. 17.	regard of the perspicuity thereof, it may be compared to a Foard, over which a Lambe may wade, and in regard of its difficultie, to a Sea in which an Elephant may swimme. True
Psal. 119. 105.	it is, that its both hard and plaine, difficult and perspicuous, but differently. Its perspicuous and plaine to the spirituall-
Pro. 1. 4.	man, he discerneth all things, unto him is given of God, the Spirit of Revelation. Hereby the eyes of his understanding
	are opened, unto him the profound mysteries of the Scriptures are unfolded, he may discern them to be so, though he cannot fully conceive how they should be so, unto such, the Word is a light unto their feet, and a Lanthorne unto their pathes, en- lightning the eyes of their understanding, as it giveth unto the simple sharpnesse of wit, and to the child, knowledge and discretion. By the contrary, its hard and difficult unto the carnall and naturall man. Such holy things belong not unto hogges,

hogs, or dogs, If it be hid it is hid to them who are lost, in whom the God of this world hath blinded their mindes. Its hard, but unto them who being unlearned and unstable; wrest the Scriptures unto their owne destruction, where by the way, we may observe the exceeding policie, and subtilty of the Devil about this point. Such as are unlearned, he withdraweth from the study of the Scriptures, making them beleieve that they are so hard and difficult, that it will be but lost labour, to employ any time in the study of them, which lesson too many, have too well learned. Again, such as are learned hee maketh to contemne, and despise them, because of their perspicuity, and plainnesse. They are not so hard, but that the humble and obediens heart may conceive them, neither so plaine, but that they have need of Interpretation.

For Exhortation, as well unto us all in generall, as unto both Preachers and People in particular.

Vnto us all in generall. 1 Let us reverence & esteem *the Word of God* laid down in the Scriptures, as needing interpretation. 2 Let us not cursorily or carelessly read the Scriptures, but with great diligence, care and circumspection, remembering that there is a certaine divine Majestie in the Word: that the shell must be broken, so the end we may eate the kernell, that if we would find, we must seeke as for gold, and search as for treasures. 3 Let us be carefull and diligent in the use of the meanes, whereby we may attaine unto the understanding, and knowledge of the Scriptures, taking notice of the fundamentall points of Christian Religion, that no sense be made contrary unto any of them, observing the *type* of the place, together with the circumstances going before, and coming after, comparing one place of Scripture with another. Those which are hard, with them which are more plaine and perspicuous, daily praying unto God, that we may see the wonders of his Law. 4 Let us learne to be thankfull unto God, for the meanes of knowledge afforded unto us in this age more plentifully than in former times, namely, the holy Scriptures in our vulgar tongue, with many good and profitable bookes expounding the same.

2 Cor 4.3.

2 Pet 3.16.

A policie of the Devil.

Note.

Uses of Exhortation in generall,

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Prov. 2.4, 5.

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Egal. 1.19.18.

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In particular
unto Prea-
chers.

Vnto *Preachers*, to be diligent in the *private* reading of the *Scriptures*, using all the *helpes*, whereby in *publike* they may interpret the *same*, but especially *prayer*, whereby their reading may be *sanctified*, and they *assisted* by Gods *Spirit*.

Vnto people.

Vnto *People*, to attend upon this ordinance of *preaching*, to reverence and esteeme the *same*, to conceive the *necessity* of *Preachers*, praying unto God, both for *us*, and *your selves*. Thus of the *first*.

The *second* is this, that

No prophecies
of the Scrip-
tures is of any
private inter-
pretation.
D. The Scrip-
ture is not of
of any private
interpretation.

The *Scripture* is not of any *private* Interpretation, that is, such interpretation, as any by their *naturall* wit, or *naturall* gifts, shall give upon the *Scriptures*, without the *helpe* of Gods *Spirit*. The *Scripture* is not to be interpreted, or expounded, according to the *fancy*, or *liking* of every *particular* person, yea, we may account and esteeme every interpretation, which is not according to the *Word* of God, to be a *private* motion or interpretation: not but that *private* particular persons, may rightly expound the *Scriptures* being illuminated by the *Spirit* of God, which otherwise none are able to conceive.

Reasons.

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Hereof amongst many others, there may be rendred a *two-fold* reason. 1 Because thus, any thing might be made of the *Scriptures*, as a nose of *Waxe*, it might be turned every way. For by the *selfe-same* place of *Scripture* whereby we prove the performance of Gods service, *Atheists* and carnall *Libertines* would prove an exemption from the *same*. 2 Because as men were not the *Authors* of the *Scriptures*: So neither of themselves can they be the *Interpreters* of the *same*.

Use.

Hence it followeth.

That in the *Exposition* of the *Scripture*, we must not rely upon our owne judgement, fancy, or conceit, much lesse wrest the *Scriptures* according to our owne minde, for confirmation of our erroneous opinions. How many having skill in tongues, likewise good store of *Logicke*, *Philosophy*, and *Rhetoricke*, thinke themselves sufficient for the understanding of the *Scripture*.

Scriptures? yea, how many having in a manner no learning at all, yet dare enter into the Ministry, meddle with the most difficult places of Scripture, through the presumption of their heart, preferring their own opinion before the judgement of those which are endued as well with piety, as learning? How many also of the vulgar, expound the Scripture according to their owne meaning thereby to continue in their errors? How many also rely and depend upon the interpretation of others, without any further search? if Hierom, Augustine, Ambrose, Bernard, this or that learned Father say it, they doe beleeve it, though we ought to admit no exposition or interpretation of any person, (how famous so ever they seeme to be) unlesse it be backed by the Word of God confirming the same, yea, those holy Fathers requiring to be no further beleeved, then they agree with the Scriptures, agreeable unto which, is that of Saint Paul. Though we, or an Angell from heaven, preach any other Gospel unto you, then that which wee have preached unto you, let him be accursed. And hence it is, that the Bereans daily searched the Scriptures, whether the things which Paul preached were agreeable to the same. Thus of the second.

The third is this, that

Man was not the Author of the Scriptures, it came not by the will of man. Though holy men were the Pen-men, yet were they not the Authors of the same. They write nothing but by the inspiration of the holy Ghost. They did not write or say, Thus saith Moses, Samuel, David, Isaiab, &c. But, thus saith the Lord, yea, the false Prophets, that they might gaine credite unto their false prophecies, did not avouch themselves, but the Lord to be the Author of their vanities, saying, thus saith the Lord, when the Lord bid them speake no such thing. Saint Paul doth directly confirme this point, but I certifie you brethren, that the Gospel which was preached of me, is not after man: for I neither received it of man, neither was I taught it.

That man I say, was not the Author of the Scriptures, may be confirmed both from the nature of the Scriptures,

Gal. 1. 8.

Acts. 17. 11.

For the Prophetic came not in Old time by the will of man.
D. Man was not the Author of the Scriptures.

Gal. 1. 11.

Prooves.

the *master* contained therein, and the condition of those which wrote the same.

1 Touching the nature of the Scriptures, they are *holy, pure, perfect, heavenly*, and therefore could not proceed from *sinfull man*, for such as the cause is, such the effect must needs be, and therefore, if man had beene the Author of the same, they would have beene corrupt, impure, imperfect, superfluous in some places, defective in others, which to lay of the Scriptures, were great blasphemy.

2 Touching the matter contained therein, it doth no lesse confirme the same, for it setteth out the corruption of man by sinne, the fount aine and originall thereof, the punishment of the same, both in this life, and the life to come. It setteth forth, and layeth open most admirable and profound things, farre aboute the reach of humane reason. It doth not give way unto any one sinne, but clearly forbiddeth all, yea, the stile and phrase thereof is plaine and simple, without affectation, and yet full of grace and Majestie.

3 Touching the condition of the Pen-men or Writers of the Scriptures, though they were men of God, having their calling from God, standing manly for God, sanctified of God, and set a part to this holy calling of Prophetic and Apostleship, devout and holy persons, as our Apostle termeth them here, yet were they but men, subject unto humane frailties, as were others, yea, most of them were unlearned and plaine men, some of them being heardmen, and gatherers of Sycamore fruits, as was Amos. Others of them being Fishermen, as were the Apostles, how then could they invent such writings, as the Scriptures are, by their owne braine? yea, even many of the chiefeest Prophets did very unwillingly undergoe this office, as Moses, Isaiah, Jeremiah, with others.

Amos 7. 14.
Mat. 4. 18.

Uses.

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Hence divers conclusions may be gathered.

1 That the authorisie of the Scriptures doth not depend upon man.

2 That no man can attaine unto the true knowledge of the Scriptures, of himselfe, without the illumination and inspiration of Gods Spirit.

3 That

3 That no man ought either to adde unto the Scriptures, or to take any thing from them, both which are frequent in the Popiſh Church.

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4 That aſſalvation doth not come of our ſelves, ſo alſo ſhe means leading thereunto, which are the Scriptures.

4

5 That we ought not to receive the Word, as the Word of man, reſpecting the ſame, according to the perſon, or quality, or wiſedome of him that doth deliver it, ſeeing it came not by the will of man. Thus of the fiſt.

5
But holy men of God ſpake as they were moved by the holy Ghoſt. D. God is the certaine and undoubted author of the Scriptures.

The fourth is this, that

God is the certaine and undoubted Author of the Scriptures, a point worth our attention, profitable for our inſtruction, a truth whereof none ought to be ignorant, a thing moſt neceſſary to be knowne, than which, there is no point of greater conſequence in Divinitie, which ſeemeth to be implied in the words, knowing this fiſt, that is, in the fiſt place.

I prove it, by the Teſtimony of the Prophets; for the mouth of the Lord hath ſpoken it. Say unto them, thus ſaith the Lord God; of the Apoſtles; Now we have received, not the Spirit of the world, but the Spirit which is of God, that wee might know the things which are freely given to us of God, which things alſo we ſpeake, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing Spirituall things, with ſpirituall. And againe, all Scripture is given by inſpiration of God; of our Saviour Chriſt, For David himſelfe ſaid by the holy Ghoſt. The Lord ſaid unto my Lord, ſit thou on my right hand, untill I make thine enemies, thy footſtoole.

Iſa. 68.14.
Ezek. 12.28.
1 Cor. 2.12, 13.
2 Tim. 3.16.
Mar. 12.36.

This may be confirmed by divers ſorts of reaſons.

1 From the abſurdities which would follow; if God were not Author of the Scriptures, viz. that they are imperfect: that they are fabulous: that they are not the authentick rule of faith: that we have not Gods will revealed unto us: that ſuch faile which ſerve God according to his will revealed therein, which to thinke, were great impietie; to ſpeake blaſphemie.

Reaſons.
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2 From the matter of the Scriptures, laide downe in the Law,

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Law, and in the Gospel, favouring of heavenly and celestially puritie. The Penmen and Writers thereof, not setting forth their owne glory, nobilitie, or vertues, but directly and plainly acknowledging their owne errors and faults: which they would not have done, unless they had been guided by the holy Ghost.

3

3 From the *Properties* of the *Scriptures*, being most ancient, as containing a continued *history* from age to age, for the space of 4000 yeares before *Christ*, even from the beginning of the world. Most true, as is cleere by the consent of one *Scripture* with another, and the accomplishment of those things in the *New*, which were foretold in the *Old Testament*. Most perfect, as being the absolute rule of faith, teaching both what to beleeve concerning *God*, and how to be-have our selves according to the will of *God*. Most powerfull, commanding the whole man, body and soule, more affecting the heart of man, than all humane writings whatsoever.

4

4 From the effects which they worke in men, both godly and wicked. Godly, both in their conversion, and daily consolation. Wicked, both in their confusion, and in extorting from them a confession of this truth, as when the *Divell* confessed that *Christ* was the Sonne of *God*.

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1 Joh. 2. 27.

5 From the *Testimonies* confirming them, which are twofold, internall and externall; the externall being of no value without the internall. Internall, the *Testimony* of *Gods Spirit*, of which *Saint Iohn* speaketh. But the *Anointing* which yee have received of him, abideth in you, and yee need not that any man teach you, but as the same *Annointing* teacheth you all things, and is truth, and is no lie, and even as it hath taught you, yee shall abide in him. This is the surest and most infallible *Testimony*, and this we obtaine by being truly obedient unto the *Doctrine* taught, and daily prayer unto *God*, a gift whereof none partake but such as are *Gods children*. Externall, the *Testimony* of the *Church*; the *Testimony* of the *Jewes*; the *Testimony* of the very enemies of the truth; the *Testimony* of baly *Martyrs*; the *Testimony* of Heathen Writers;

Writers; the ſame being alſo confirmed by Miracles.

6 From the providence of God in the preſervation of the Scriptures, notwithstanding of the many malicious enemies which have and doe endeavour by all meanes poſſible to ſuppreſſe them, yea, wholly to extinguiſh the ſame. At the commandement of Antiochus, they rent in pieces the bookes of the law, which they found, and burnt them with fire. Ichoiakim cut with a Pen-kniſe, the Rolle which Baruch wrote, at the mouth of Ieremiah the Prophet, conſuming the ſame in the fire that was on the Hearth. In the dayes of Queene Mary, what publike Proclamations were there againſt the having or reading of the Scriptures? what privie ſearches? what publike executions? what burning of Bibles? yet did the Lord ſtill preſerve them, notwithstanding of all their malicious practiſes. By all which it appeareth that God is the certaine and undoubted Author of the Scriptures.

This ſerveth partly for Repreheſion, and partly for Exhortation.

For Repreheſion, 1 Vnto ſuch, as neither heare, reade, ſearch, beleve, eſteeme, or obey the holy Scriptures. 2 Vnto ſuch as preferre before them, the writings of others, Fathers, Councels, Heathen Authors and the like. 3 Vnto ſuch as would have the Authority of the Scriptures to depend upon the Churches approbation. 4 Vnto ſuch as alleadge that the Scriptures are imperfekt, not ſufficient unto ſalvation. 5 Vnto ſuch as affirme that the Pope hath power to diſſence with the Scriptures. 6 Vnto ſuch as hinder people from reading the Scriptures. 7 Vnto ſuch as call in queſtion the truth of the Scriptures. 8 Vnto ſuch as addeth unto, or take from the ſame.

For Exhortation, 1 Let us learne to admire the wiſedome and goodneſſe of God towards us in the writing of his Word, and preſervation of the ſame. For hereby we are the more confirmed in the undoubted truth of it, as all make account, that things done in blacke and white are moſt ſure. Hereby its the better preſerved from being corrupted. Hereby we have a remedy againſt our naturall forgetfulneſſe. Hereby

6

1 Mac. 1. 56.

Ier. 36. 23.

Vſes of Repreheſion.

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Vſes of Exhortation.

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by

by we discerne errors and heresies. Hereby wee take notice of the policie and subtilty of the Devill, transforming himselfe often into an Angell of light. And hereby the will of God is made more common, for bookes and writings may both easily be dispersed whether the voyce of the Teachers cannot come; and also be read in private by Christians, when they are apart from their Teachers.

2 Let us observe the difference betweene the Scriptures, and all other writings.

The Scriptures alone are free from error, all other writings are subject unto error; yea, many are full of errors.

The Scriptures are to be beleaved on their owne Word, because we know, God speaketh with us in them: others againe, they have credit onely so farre as they consent with the Scriptures, and are confirmed by them.

3 The Scriptures onely are perfect, whereunto it is not lawfull to adde, from which its wicked to detract.

3 Let us be diligent in hearing, reading, searching, meditating, beleaving, esteeming, obeying, and leading our lives answerable unto the Scriptures, being thankfull unto God for them, assuring our selves of the undoubted truth of the same, and rejecting every Doctrine which is repugnant thereunto.

4 Great comfort might we finde in this practise, whether in prosperitie or in adversitie, the Word being a rule unto us, in both.

4 Let us stand for the Scriptures, neither rejecting those which are admitted into the Canon, neither receiving those which are Apocryphall, not admitted into the same; yea, though both the writings of the ancient Fathers, the determination of divers generall Councils, and the practise of many learned men, might seeme to induce us thereunto: for the authoritie of the Scriptures, doth not depend on the approbation, either of Fathers or Councils. This were a reproach unto God, as if the Authoritie of men were greater than his owne, or, as if we were to beleave him for mens cause

cause, not for his owne: yea, the Church her selfe is said to be builded upon the foundation of the Prophets and Apostles, even the Doctrine delivered by them.

Eph. 2. 20.

5 Seeing God is the Author of the Scriptures, let us bee earnest with him in Prayer, that he would bee pleased by his Spirit, to reveale unto us his Will contained therein.

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CHAP. II.



Our *Apostle* having in the last part of the former Chapter, confirmed the truth of his *Doctrine* by a *threefold Testimony*: Namely, by his owne, and the *Testimony* of two other *Apostles* which were present at the *transfiguration* of *Christ*, by the *Testimony* of *God the Father*, who in a *voyce* from *heaven* testified of him, saying, *This is my Beloved Sonne*, in whom I am well pleased; and by the *Testimony* of the former *Prophets*, who foretold, and confirmed the selfe-same things, doth in this Chapter, yeeld a reason of his former *Doctrine*, shewing the cause why he did thus strengthen and confirme them, in the truth and certainty of the same, even because he foresaw, that they were to be assaulted by a number of false *Teachers*, who springing up from time to time, would oppose the truth of his *Doctrine*, endeavouring by all meanes, to withdraw them from the same. This is apparent from the very first words of this Chapter. But there were false *Prophets* also among the people, even as there also shall be false *Teachers* among you, as if he should have said, as formerly under the law, whilst the state and policie of the *Iewes* was yet standing, there were not onely true *Prophets*, teaching them the

The coherence
of this Chap-
ter with the
former.

the truth of God, whose Doctrine they were to receive; but also false Prophets, opposing themselves against the truth of God, whom they were not to beleve; even so also there shall bee amongst you under the Gospel false Teachers, which privily will bring in false heresies, commanding and gaine-saying the truth which I have taught you, endeavouring by all meanes to make you follow their pernicious wayes. Them, you must not receive, or beleve. The Doctrine which I have taught you, is the truth of God; I have sufficiently confirmed it unto you; I have the more endeavored to settle and ground you therein, in regard of such profane and blasphemous seducers, such pernicious and hurtfull false Teachers, which will oppose it, and goe about to withdraw you from the same.

From this our Apostles practise, the Preachers of Gods Word, may learne a threefold duty.

A threefold
duty required
of Preachers.

1

1 To take notice of false Teachers.

2

2 To give their people warning of them, when they perceive them.

3

3 To be so much the more carefull in strengthening and confirming their people in the truth of God, as the likelihood they are to be assaulted by false Teachers, as did Eliakim of the Prophets of Baal, Micaiah, of Zedekiah, the sonne of Chanaanah, Peter, of Simon Magus; and Paul of Elimas, the Sorcerer, according to that of our Saviour Christ, Beware of false Prophets. That of Saint Paul, I know this, that after my departing shall grievous Wolves enter in among you, not sparing the flocke, also of your owne selves, shall men arise, speaking perverse things, to draw away disciples after them, therefore watch. And againe, From such withdraw thy selfe.

D. They must
take notice of
false teachers.

Mat. 7. 15.

Act. 20. 28.

1 Tim. 5. 6.

Reasons.

2

1 Tim. 3. 2.

2

3

Whereof a threefold Reason may be rendred. 1 In regard of themselves; because God hath appointed them watchmen, Seers, of whom it is required, that by the vigilant; wherein if they faile, they themselves are in danger to bee seduced. 2 In regard of their people, whose soules are committed to their charge, who for the most part want the gift of discretion, the true triall of spirits, and so may easily be deceived. 3 In regard of false Teachers, who privily creepe in, watching for oppor-

opportunities to seduce the simple, who for the most part are most carefull, when the Preachers of Gods Word, are most carelesse.

Ob. The Prophets and Apostles had the gift of Prophecy, the Spirit of Revelation, they could discern the Spirits, who were true, who were false Teachers, this we want, therefore it seemeth impossible for the Preachers of Gods Word to discern them, or take notice of them.

Ans. Although Preachers be not properly Prophets, and God doth not reveale himselfe unto them in visions and dreames, as he did unto Prophets, of old, and to the Apostles yet even they, may discern of a false Teacher; that is, of such a one, that maintaineth an error which overturneth true faith and Religion, which is a fundamentall error; who doth endeavour to withdraw men from the true faith and Religion, perswading them both in private and publike to beleve what he teacheth, such a one I say, the Preachers of Gods Word, may discern by these markes (for as our Saviour saith, by their fruit they may be knowne) 1 He is not called of God, but as Iude affirmeth, creepeth into the Church, like those of whom Ieremy writeth, I have not sent them, neither did I command them, yet they prophecy in my Name. 2 He delivereth and maintaineth corrupt Doctrine, contrary to the Doctrine of the Holy Scriptures, the commandements of the Law, and the promises of the Gospel. 3 He doth in his teaching and preaching, aime at his owne glory, not serving the Lord, but his owne belly. By these tokens I say, not onely Preachers, but even people likewise (as they are bound) may take notice of false Teachers. 2 I say, to give warning of false Teachers, when they doe perceive them, according to the practise both of the Prophets and Apostles.

Whereof these Reasons may be rendred; 1 That they may make it appeare, that they are faithfull shepheards, for he that is an hireling and not the shepheard, whose owne the sheepe are not, seeth the Wolfe comming, and leaveth the sheepe, and flyeth, and the Wolfe catcheth them, and scattereth the sheepe.

Q

2 That

*Ob.**Solut.*

Markes wherby to discern a false Teacher.

Mat. 7. 16.

I
Iude 4.
Ier. 14. 14.

2

3

Rom. 16. 18.

D. They must give warning of false Teachers, when they doe perceive them.

Reason.

I
Iohn 10. 12.

2
Ezek. 3. 19.
3
D. Preachers
must be so
much the more
carefull in
strengthening
and confirming
their people, as
in likelihood
they are to be
assaulted by
false Teachers.
Act. 20. 31.
1 Tim. 4. 6.
Act. 8. 4.

Rev. 12. 12.

1 Pet. 5. 3.

Vsa.

The argument
of this Chap-
ter.

Three parts
observed here
in.

1

2 That by this meanes they may save their owne soules.
3 That their people may the better arme and prepare them-
selves against such; lest they be entangled by them.

3 I say, to be so much the more carefull in strengthening
and confirming their people in the truth of God, as in likeli-
hood they are to be assaulted by false Teachers, and Gods truth
to be opposed by them. This was Saint Pauls practise. And
remember (saith he) that by the space of three yeares, I ceased
not to warne every one night and day with teares, and there-
fore writeth to Timothy: If thou put the Brethren in remem-
brance of these things, (that is, of seducing spirits, departure
from the faith and the like) thou shalt be a good Minister of Je-
sus Christ, nourished up in the words of faith, and good Do-
ctrine, wherunto thou hast attained. This was our Apostles
practise in this place, as also the godlies in the dayes of Sauls
persecution, and the practise likewise of the holy Martyrs
in the dayes of Queene Mary. A duty never more needfull,
than now, in these dangerous and perillous times, in this last
age of the world, the Diuell now having great wrath, as
knowing that he hath but a short time; Now chiefly being as
a roaring Lyon, going about, and seeking whom he may
devour, now Heretikes and Heresies abounding every
where.

The Lord in mercy open our eyes that wee may discern
them: guide our tongues that we may give warning of them;
and stirre up our affections more and more towards our people
that we may diligently and carefully confirme and strengthen
them against the day of tryall. Thus of the coherence of this
Chapter with the former.

In this Chapter, our Apostle foretelleth of false Teachers,
showing the impietie and punishment, both of them and of their
followers, from which the godly shall be delivered: as Lot was
out of Sodom, describing the manners of those prophane and
blasphemous seducers, whereby they may be the better knowne
and avoyded.

Herein these three particular parts are to be considered,
1 A Prophecy of those false Teachers, wherewith the Church
both

both was and is now troubled, together with some notes, whereby they might be knowne, as also the certainty of their destruction, from verse 1, to verse 10. 2 A description both of the kindes and manners of those false Teachers, from verse 10, to verse 28. 3 A declaration of the wofull estate and condition of such as are seduced by them, from verse 20 unto the end of the Chapter.

2

3

Verse 1 But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

In these words three particulars are to be considered, 1 A Prophecie of those false Teachers, wherewith the Church of God was to be tryed; together with a confirmation of the same. There shall be false Teachers among you, even as there were false-prophets amongst the people. 2 The study whereabouts they would employ themselves, who privily shall bring in damnable heresies, even denying the Lord that bought them. 3 The fruit which they were to reape by those their damnable heresies: bringing upon themselves swift destruction.

Three particulars observed in these verses.

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Concerning the 1 There were false Prophets also among the people, even as there shall be false Teachers amongst you. As there were false Prophets among the Jewes, which did oppose themselves against the true Prophets of God, affirming, what they denied, denying what they affirmed: so there shall be false Teachers among you, who will oppose Gods faithfull Ministers, contradicting the truth preached by them. Whence may be observed, that

But there were false prophets also among the people, even as there shall be false Teachers also among you.

The Church of God both under the Law and under the Gospel, before the birth of Christ, and since his Ascension from the beginning of the world unto the end thereof, hath bene, is, and shall be assaulted and troubled, with false Teachers: with such as in matters of Religion, obstinately oppose themselves

D. The Church of God as it hath bene, so is, and shall be assaulted by false Teachers.

against,

False Teachers before the coming of Christ.

Gen. 3. 4.
Rev. 2. 14.
1 King. 18. 26.
1 King. 22. 7.
Neh. 6. 10.
Jer. 28. 1.
Amos 7. 10.

False Teachers since his Ascension.

Mat. 24. 24.

against the truth of God, revealed in his Word, and preached by his Servants. Yea, comparing the time of the Gospell, with the time of the Law, the time before Christ was borne, with the time since his birth, we may finde that the Church hath been more troubled since his manifestation into the world, than before. Before, (as Philastrius recordeth) there were but 28 heresies: within a short time after, there were 128. to which Saint Augustine addeth some more. Before the coming of Christ, there were, the Divell in Paradise, Baalam in the dayes of Moses; the Priests of Baal, in the dayes of Elias; the Priests of the Groves in the dayes of Micaiah: Shemaiah, in the dayes of Nehemiah: Hananiah in the dayes of Jeremiah: Amariah, the Priest of Bethel in the dayes of Amos, with others, who were false Teachers; and preached hereticall and erroneous Doctrine. But after his Ascension, they began to increase exceedingly, their number becoming in a manner innumerable, even in the very dayes of the Apostles, they began to spring up.

In the first Century or hundredth yeere, were Simon Magus, Menander, Ebion, Cerinthus, and the Nicolaitans. In the second, here were Saturninus, Basilides, Carpocrates, Valentinus, Marcus, Colobassus, Heracleon, Gnostici, Cerdon, Martion, Tatianus, Encratite, Montanus. In the third, there were Artolyrita, Alogi, Adamiani, Theodatiani, Melchisedecians, Bardesianiste, valesij, Apostolici, Origeniani, Artemon, Helcesaita; The Novatians, Sabellians, Nepotians, Samosatrenians, Manichees, Hieracite. In the fourth, there were the Meletians, Arrians, Anomians; Macedonians, Photinians, with others. I might thus goe along throughout every Century succeeding those: yea, notwithstanding the cleere light of the Gospell, now preached, Hereticks and heresies, false Teachers, and false Doctrines doe plentifully abound; Papists, Familists, Anabaptists, Remonstrants, with the like seducing spirits, cunningly broaching their errors, their Doctrines of Devils. And as this hath beene and is, so shall it be the condition of Gods Church untill the coming of Christ. There shall arise (with our Saviour)

false

false Christs, and false Prophets, and shall shew great signes and wonders, in so much that if it were possible, they shall deceive the very Elect. Now the Spirit speaketh expressly (saith Saint Paul) that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lyes in hypocrisie. And againe, that in the last dayes, perillous times shall come, &c. For of this sort are they which creepe into houses, and leade captive simple women laden with sinnes, and led with divers lusts, which places as they might have been applyed to times before ours, so they may be applyed unto ours, and may bee also understood of future times.

1 Tim. 4. 1.

2 Tim. 3. 1. 6.

The Reasons hereof are fourefold. 1 In regard of God, that his Love, Wisedome, Power, and Iustice, may be manifested unto us, his love, in exercising us thus, lest otherwise we should runne on in sinne; his Wisedome in confounding the policie of the adversaries; his Power in preserving his owne, and punishing those adversaries; his Iustice in giving such over, to be deluded by false Teachers, which will not be obedient, and conformable unto the truth. How many even of Gods children have been at strife in the time of peace, who have in dangerous times banded themselves together against false teachers? A manifestation of Gods love, how many of Gods deare children have beene in danger to be intrapped through the subtiltie of their adversaries (as was Latimer) whom God so guided in their answers, as that their Adversaries could not get advantage of them? A manifestation of his wisdome. How many of Gods children have beene in danger to be seduced by false teachers; whom God hath preserved? a manifestation of his power, as also in the confusion of divers Heretickes and false teachers, such as Arius, who brast in sunder, (as Iudas did) his bowels gushing out, as having troubled the bowels and peace of the Church of God; Montanus and his two madde Prophetesses which banged themselves. Menes, who was stoned, and burnt by the King of Persia; Paulus Samosatenus, who was stricken with leprosie; Amaziab the Priest of Bethel,

Reasons.

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A moos 7. 17.

Ier. 28. 17.

2 Theff. 2. 11, 12.

2

3

A& 20. 30.

4

1 Cor 11. 19.

1 Ioh. 2. 19.

Uses of Instru-
ction.

I

who dyed in a polluted land, whose wife became an Harlot in the Citie, and his sonnes and daughters fell by the sword, and his Land was divided by line. Hananiah, who dyed the same yeere, as having made the people trull in a lie. Finally, Saint Paul saith; And for this cause, God shall send them strong delusions, that they should beleeeve a lie, that they all might bee damned, who beleaved not the truth, but had pleasure in unrighteousnesse.

2 In regard of the Devill, whose malice and tyranny towards mankind is so great, that as by other meanes; So in speciall by this, he seeketh to undoe them; yet, he doth more privately by false teachers, than he doth by open persecution, (as the Ecclesiasticall History witnesseth) through their subtilty catching the ignorant, the inconstant, the negligent, the curious, with such as are given to the lusts of their flesh.

3 In regard of false teachers, whose pride, envy, vaine glory, conceits of their owne learning, wit, knowledge, and the like, driveth them forward to this course, puffeth them up to speake perverse things, even to draw away disciples after them.

4 In regard of the Church. 1 That sincere Christians may be discerned from Hypocrites. For there must also be heresies among you (saith Saint Paul) that they which are approved, may be made manifest among you. They went out (saith Saint John) that they might be made manifest, that they were not all of us. 2 That Gods children may be the more careful in the performance of Gods service, preaching, praying, reading of the Scriptures, and the like, as also the more with-drawn from sinne, lest God in Iustice give them over unto seducing spirits. 3 That the excellency of Gods truth, may the better appeare, being compared with the doctrine of false teachers.

The uses of this point are threefold.

For Instruction, seeing the Church of God hath beene, is, and shall be assaulted by false teachers, it followeth. 1 That there is no small difference betweene the estate of Gods Church

in

in this life, and her condition in the life to come. There shall be no hypocrites, or wicked persons there, no Tares amongst the Wheat, as here, no danger to be seduced by false teachers, there, no feare of Heretiques and Heresies, as here. 2 That Gods truth is most excellent; although through the tyranny of the Devill from time to time it hath bene mightily opposed, yet doth it still continue, as it shall doe unto the end. 3 That the Churches chiefest enemies, are they which are hatched even in the bosome of the Church, unnaturall children, pearcing the bowels of their Mother, fit and ready instruments to accomplish the Divels will (which is the enemy of mankind) unto the destruction both of themselves and others. 4 That we ought to be watchfull and carefull at all times, lest we be seduced and entrapped by false teachers.

For Reprehension. 1 Vnto such as call in question the truth of our Religion, in regard of the opposition which is made against it, not considering that even from the beginning of the world, it hath bene opposed, neither remembering, that from hence it would follow, that there were no true Religion, in as much, as there is no religion, which is not opposed, yea, in some points, by some of their owne sect, as may bee scene amongst Papists, Anabaptists, and others.

Now as their disagreement amongst themselves doth not prove their Religion to be true, so the opposition which is made against Ours, doth not prove ours to be false: Nay, by the same, we may be the more confirmed in the truth of Ours; thus resolving with our selves. That must needs bee the true Religion, against which the Divell by false teachers, hath from time to time opposed himselfe, impugning the same. But our Religion hath bene thus oppugned, Therefore ours is the true Religion. 2 Vnto such as looke for a pure, unspotted Church in this world, which was the error of one Scapulus, who defineth the Church to be a company of people, in which there are no diverse opinions, no sects, no scismes, from which the rigide opinions of our over-just Separatists doe much disagree. 3 Vnto such as remaine ignorant, carelesse, and negligent in these dayes of danger, are there not now

Vses of Repre-
hension.

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not

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- many false teachers? are there now every where seducing spirits, Antichrists adherents? Is it then time to sleepe? time to want knowledge? how shall we prevent them? how shall we free our selves, from being seduced, if not by careful watchfulnesse, by the knowledge of the will of God?
- 4 Vnto such as have beene the Diuels instruments in troubling the Church of God, by whom he both hath and doth so much preuaile. Dost thou goe beyond many others in the gifts of nature, learning, and the like? thou oughtest to be so much the more thankfull unto God for them, employing the same for the good of his Church. Thine Apostasie is the occasion of the fall of many, of the ruine of thousands; for what say they? Such a one who is a great man, learned, much respected, and the like, preacheth such and such Doctrine, which you gaine-say, may we not as well, (yea, rather) believe him than you? knoweth not he the truth as well as you? doth not he love his owne soule, as well as you doe yours? and the like. So following their blind guides they perish with them.
- 5 Vnto such as doe not oppose themselves against false teachers, notwithstanding their opposition unto the truth of God, Moses set himselfe against Iannes and Iambres; Elias set himselfe against Baals Priests; Peter against Simon Magnus; Paul against Elimas; Iohn against Ebion; Augustine against the Donatists, and Manichees; no lesse cause have we to set ourselves against false teachers, the enemies of Gods truth.
- 6 Vnto such as being daily warned, and willed to take heed unto themselves, doe notwithstanding suffer themselves to be seduced, as daily experience sheweth.

Vses of Exhortation.

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For Exhortation. 1 Let us be truly thankfull unto God, for his great goodnesse and love, manifested towards his Church in preserving her from time to time, notwithstanding of those her subtile and dangerous enemies. 2 Let us at all times be watchfull and careful, lest at any time wee bee seduced by false teachers. 3 Let us labour for the Spirit of discretion, being daily conversant in the reading of Gods Word, that we may the better try the spirits. 4 Let us labour

bour and endeavour in time, both to *confirm* our *selves* and *others* in the *truth* of *God*, yea, to *reduce* those, which are already *seduced*. 5 Let us be *carefull* and *watchfull*, lest at any time the *Devill* use us, as his *Instruments* to teach *false Doctrinē*, remembring, that *Heretickes* are *withdrawne* from the way of *truth*, are *enemies* and *blasphemers* of the *truth*, are *shut out* of the *kingdome* of *heaven*, are *corrupted* in their *mindes*, are in *league* with the *Devell* For this cause, let us beware of *pride*, *vaine-glory*, *selfe-love*, *selfe-conceit* of *wit*, *learning*, *judgement*, *eloquence*, or the like, following the good counsell of the *Apostle Paul*, let nothing be done through *strife* or *vaine-glory*, but in *lowliness* of *mind*, let each esteeme other, better than themselves. 6 Let us *manfully*, *courageously*, and *valiantly* oppose our selves against *false Teachers*, *Magistrates*, *Ministers*, and *people*, in their severall places; that to we may not be *seduced* by them, may both *save* our selves, and *others*. Thus of the first particular, laide downe in these words: *But there were false Prophets also among the people, even as there shall be false Peachers among you.*

Concerning the 2, The study whereabout those *false teachers* were to employ themselves: *who privily shall bring in damnable heresies*, or, (according unto the *Originall*) *deadly heresies*, even denying the *Lord* that hath bought them. In which words, we may both perceive the properties of *false teachers*, and the *Nature* of their *Doctrinē*. Their properties being 1 *diligence*, and 2 *subtily* in broaching their errors; diligence in that they bring them in, even into the *Church* of *God*, to which formerly they were unknowne; subtilty in that they doe privily bring them in. The nature of their *Doctrinē*; being both *dangerous*: as being a *damnable* or *deadly doctrine*, an *hereticall doctrine*, a doctrine contrary to the will of *God*, revealed in his *Word*, *impious*, the *Authors* thereof denying the *Lord* that bought them, *Christ Iesus*, by whom they were redeemed; which words are not to be understood absolutely, as if they had been indeed redeemed by *Christ*, or *Christ* had effectually dyed for them, for then one of these two absurdities would follow, that, either the *Elect* may

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Phil. 2. 3.

6

Who privily shall bring in damnable or deadly heresies, even denying the Lord that bought them.

may totally and finally fall away, or, that Christ dyed for Reprobates, both which are false, but they are to be understood, either according to the judgement of those false teachers, who no doubt thought and affirmed that they were redeemed by Christ, or, according to that opinion which others had of them, thinking that they were the children of God, or according to the rule of Charity, which should be in every one of us, even to esteeme every particular person to be redeemed by Christ, which imbraceth and professeth the Christian faith, in whom we doe not see absolute signes, and evident markes, that hee hath sinned that sinne which is to death; because although for the present they may walke otherwise than becommeth the Gospel: yet we know not how soone God, which hath the hearts of all men in his hand, will turne their hearts: the condition of Gods children before their conversion being the same with the wicked, all of us, being by nature, the children of wrath, or finally in regard that in a large sense, all to whom the Gospel cometh, may be said to be bought by him; yea, all men, because the price by him payed, is sufficient to ransom all; neither is it by any default therein, that any perish, but through their owne wickednesse and unbelieve.

From this particular, foure observations may bee gathered.

The first is this, that

Erroneous and Hereticall Doctrine, is not the doctrine of the true Church, but intruded and brought in by false teachers.

This may be diversly confirmed.

1 From the nature of the Churches Doctrine, together with the foundation of the same. The Doctrine of the Church is a sound Doctrine, according to that of Saint Paul, *Hold fast the forme of sound words which thou hast heard of me.* And againe, *Speake thou the things which become sound Doctrine.* And againe, *In Doctrine, shewing uncorruptnesse, gravity, sincerity, sound speech, that cannot be condemned.* The foundation thereof, is, Christ Iesus, for other foundation can no man lay, than that is laid, which is Iesus Christ. If then

the

D. Erroneous and hereticall Doctrine is not the Doctrine of the true Church but intruded and brought in by false teachers.

Proofes.

● 1
2 Tim. 1. 13.
Tit. 2. 1, 7.
1 Cor. 3. 11.

the Doctrine of the Church be sound and wholesome, and if Christ be the foundation of the same, how can heresie proceed from the same? doth a fountaine send forth at the same place sweet water and bitter? can the figge tree beare Olive berries, either a Vine figges? can the Church be both of God, and not of God? Every spirit (saith Saint Iohn) that confesseth that Iesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God. If the Church be of God, (as its most certaine) then is it not the Author of Heresies.

Iam. 3. 11.

1 Iohn 4. 2.

2 By comparing the Doctrine of the Church, with the doctrine of Heretiques. Its the Doctrine of the Church, y Iesus Christ is the perfect Mediator both of Intercession, and satisfaction. Its the Doctrine of the Church, that the Bread and Wine are not transubstantiated into the Body and Blood of Christ. Its the Doctrine of the Church, that there are onely two Sacraments, ordained and instituted by Christ; that marriage is honourable amongst all men: that the Elect cannot fall away totally and finally: that Christians ought to bee subject to Magistrates, Rulers, and such as God hath set over them: that our Saviour Christ is both God and man in one person, all which are opposed by Heretickes, some opposing one, some another. Therefore is not their doctrine, the Doctrine of the Church; yea, how is it possible that it should be, and yet continue: our Saviour himselfe affirming, that if a Kingdome be divided against it selfe, that kingdome cannot stand; and if a house be divided against it selfe, that house cannot stand.

2

Mat. 3. 24.

3 By a particular Induction of all those heresies which have beene from the beginning, I will instance but in a few. The worshipping of Images, had its original from Simon Magus, the first Heretique after the Ascension of Christ. The heresie of the plurality of Gods, had its original from Valentinus. Cerdon and Marcion, were Authors of the opinion of two Gods, denying the truth of Christs humane nature, and of his suffering. The Ebionites and Arians denied, the Divinity of Christ. Tatianus was the Author of the sect Encratita. So

3.

cal.

called, because they abstained from Wine, and eating of flesh, and creatures quickned with a sensitive life, condemning marriage, and blaspheming the Epistles of Paul. The like may be said of other heresies, such and such were Authors of them, from whom their followers were denominated, Arians, Manicheans, Novatians, Pelagians, and the like. Therefore, the Church was not Author of the same.

4
1 Tim. 3. 15.

4 From that very title which Saint Paul giveth unto the Church, stiling her, the pillar and ground of truth. If shee be the pillar and ground of truth, then can she not be the pillar and ground of errors; it is intruded and brought in by false teachers,

Hence it followeth.

Use.

1

1 That we ought to esteeme of false teachers, as intruders, as of such as bring in false Doctrine into the Church.

2

2 That we ought not to admis the Doctrine of false teachers, as being repugnant and contrary unto the Doctrine of the Church.

3

3 That the Doctrine of the Church (which is the onely truth of God) is of greater antiquity, of longest continuance and standing. Heretickes commonly boast of the Antiquity of their Doctrine, yea, alleadge that their Doctrine is the truth of God, the Doctrine of the Catholicke Church, but comparing the one and the other together we may easily find, that false teachers are intruders, their Doctrine privily brought into the Church. Thus of the first.

The second is this, that

D. False teachers are both diligent and subtile in broaching their errors.

False teachers, are both diligent and subtile, in broaching their errors diligent, subtile, which privily shall bring in damnable heresies.

Diligent.

Mat. 23. 15.

1 I say, they are diligent in broaching their errors, diligent in word, diligent in action: Sparing neither charges, nor paines to bring in their errors; as the Scribes and Pharisees, they compassed Sea and Land to make one Proselyte, and when he is made, they make him twofold more the child of Hell, than themselves. This may be confirmed from the practise of ancient Heretickes, Simon Magus, Arius, Manes, Pelagius.

Pelagius; and by the practise of false teachers in these dayes, *Iesuites*, *Seminary Priests*, *Anabaptists*, with others. As there are, so there hath been at all times, a number of faithfull watchmen in the house of God. As now, so likewise in every preceding age, there hath been made great opposition against heresies, and heretiques. Not without great danger, and much difficulty have heresies beene intruded and publickly professed; yea, a number of false teachers have beene by godly Magistrates condemned to the death, executed for their errors: yet notwithstanding doe they yet continue (as formerly) diligent and industrious in broaching their errors sowing their Cockle and Tares in Gods field.

Neither is it any wonder, seeing they are the choyce plants of the Devils Orchard, the most perfect and learnedst Scholars of his Schoole, the chiefe agents in his service: yea, in some measure, the onely proppes which uphold his kingdome, neither could they gaine any credit unto their Master, if they were not diligent both by word and deed.

2 They are subtil in broaching their errors, and therefore are here said, privily to bring in their damnable heresies. This our Saviour testifieth: Beware of false prophets which come to you in sheepes cloathing, but inwardly they are ravening Wolves. And againe, but while men slept, his enemy came, and sowed Tares among the wheat, and went his way. And againe, there shall arise false Christs and prophets, and shall shew great signes & wonders, in somuch, (that if it were possible) they shall deceive the very Elect. This S. Paul confirmeth, and that because of false brethren, unawares brought in, who came in privily to spy out our liberty. And againe, for of this sort are they which creepe into houses, and leade captive silly women laden with sinnes. This also the Apostle Jude witnesseth, For there are certaine men crept in unawares. So, they are subtil in regard of their entry, in regard of their Doctrine, both are done privily, They enter not in by the doore into the sheepefold, but climbe up some other way; an evident signe that they are thieves and robbers. This I may confirme also from the very practise of false teachers in these our dayes, *Iesuites*, *Anabaptists*,

Reason.

Subtile.

Mat. 7. 15.

Mat. 13. 25.

Mat. 24. 24.

Gal. 2. 4.

2 Tim. 3. 6.

Jude 4.

Ioh 10. 1.

nabaptists, Familists, and others. They are most subtil in broaching their errors, having learned the Doctrine of equivocation, and being expert therein: whereby they may the more easily deceive, & being seduced themselves, seduce others.

Reasons.

Hereof may be rendred a sixefold reason.

1
Iohn 3.20.

1 In regard of the nature of their doctrine, it is evil; yea, I take, that even their consciences, untill they be seared as with an hot yron, informed them of the same. Now our Saviour telleth us, that every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be re-proved or discovered.

2

2 In regard of the opposition which they know will bee made against them, and their doctrine by the Preachers of Gods Word.

3

3 In regard of the danger which happily may take holde on them at the first publication of their Doctrine, whereby their Doctrine not onely may bee quite extinguished, and crushed in the very shell, but their persons likewise indangered.

4

4 In regard of such faithfull watchmen as are in the Church which are carefull to prie into every corner to discover them.

5

5 In regard, that the longer they continue undiscovered, they may pervert the more, gathering in the meane time a faction, by which they may bee able to resist such as doe oppose them.

6

6 In regard that whilst they are undiscovered, they may discover whatsoever standeth in their way, and take notice of such as are chiefeft on the contrary part, observing their nature, judgement, learning, friends and the like, all which may stand them, in great stead afterward.

Use.

1

Hence we are taught,

1 That false teachers are exceeding dangerous, they want neither will nor meanes to bring their purposes to passe, they are unwearied in their evil wayes, they are industrious and diligent in broaching their errors, subtil and crafty in concealing the same. They are skilfull hunters, knowing how to

cover

cover their pits, expert Fowlers, knowing where to ſet and how to hide their nets; wary Fiſhers, knowing how to trimme their hookes. An open enemy is not halfe ſo dangerous, as an unknowne enemy, a forraigne enemy not halfe ſo dangerous; as a domeſtique foe, from whom we expect no ſuch matter. Never was David in ſo great danger, as when Abſolom and Achitophel conſpired againſt him, the former his Sonne, the latter his ſuppoſed friend: neither hath the Church been at any time more endangered, than by ſuch as have pretended greateſt love unto the welſare thereof.

2 That every one of us ought to be diligent and induſtrious in the performance of good duties, ſeeing falſe teachers are ſo diligent, in doing that which is evil, their diligence may incite ours: yea, conſidering their diligence and ſubtiltie, it ſtands us in hand to be watchfull, wary, and circumſpect, wiſe as Serpents, carefull, leſt at any time we be ſeduced. For this cauſe alſo we muſt not familiarly converſe with falſe Teachers, obſerving that counſell of Saint Iohn; If there come any unto you, and bring not this Doctrine, receive him not to houſe, neither bid him God ſpeed.

3 That the precise time when errors crept into the Church, cannot abſolutely be determined. Thus of the ſecond.

The third is this, that

Hereſies which falſe Teachers intrude and bring into the Church, are damnable and deadly, which privily bring in damnable and deadly hereſies. Hence are they called doctrines of Devils, lies ſpoken in hypocriſie. This Saint Paul ſheweth clearly, And their word will eat as doth a Canker: (or Gangrene) of whom is Hymenæus and Philetus.

They are damnable and deadly in divers reſpects. 1 Be- cauſe they are odious and hateful in the ſight of God. 2 Be- cauſe they withdraw men and women from God. 3 Be- cauſe they proceed from the Devil, the enemy of mankind, the broachers of the ſame, being men of corrupt minds, reprobate concerning the faith, having their conſcience ſeared with an hot iron. 4 Be- cauſe they are contrary to the truth of God, revealed in his Word, contrary to ſound and wholeſome Do-
ctrine.

2

2 Iohn 10.

3

D. Hereſies in-
truded and
brought into
the Church,
are damnable
and deadly.

1 Tim. 4. 1.

2 Tim. 2. 17.

Reasons.

1

2

3

1 Tim. 4. 2.

2 Tim. 3. 8.

4

5

ctrine. 5 Because they bring death and damnation as well on the seducers, as the persons seduced.

Vjs.

Hence we are taught,

How to esteeme of errors and heresies which are crept into the Church, even as of damnable and deadly doctrines. Such as are condemned by Gods Word, such as bring inevitable and undoubted destruction upon the followers of the same. Be not deceived in your judgments, admit not that for wholesome which is poisonous food, how pleasing soever heresies seeme, yet are they dangerous and deadly, shun them, avoyd them, death is in the pot, if thou dost meddle with them, thou shalt find by experience, that they will be as the poison of asps, byt as a Cockatrice, wound as a two edged sword. Thus of the third.

The fourth is this, that

False Teachers by bringing in such damnable and deadly heresies, deny the Lord that bought them, even Christ Iesus the Sonne of God.

D. False Teachers by bringing in such damnable and deadly heresies, deny the Lord that bought them. Jude 4.

This is witnessed also by the Apostle Jude, Ungodly men they are, turning the grace of God into wantonnesse, and denying the onely Lord God, and our Lord Iesus Christ.

For the opening up of this Doctrine, three things are to be considered, 1 the severall wayes whereby Christ is denied. 2 After what manner those seducers deny him. 3 In what particulars they performe the same.

Christ is denied two manner of wayes.

Mat. 15. 8.

Touching the 1, Christ is denied two manner of wayes, inwardly, and outwardly, Inwardly, when men and women doe in their hearts scoffe the Religion of Christ, having their hearts farre from him, when as in the meane time, they doe outwardly professe themselves to be his Disciples, of such the Lord speaketh by his Prophet, our Saviour observing the same of those in his dayes. This people draweth nigh unto me with their mouth, and honoureth me with their lippes, but their heart is farr from me. So also when men vainely trust in worldly things, not trusting and reposing all confidence in Christ, they deny Christ, as Iob cleerely sheweth: yea, all those inwardly deny Christ, which remaine impenitent, which from their very hearts doe not beleve in him: of which sort

Iob 31. 24, 25, 26, 27, 28.

Jeremiah

Jeremiah complaineth in his time. They have denied the Lord, and said it is not he, neither shall the plague come upon us, neither shall we see sword or famine. Outwardly, Christ is denied two manner of wayes, by word and by deed. In word and profession, and that both of Pagans, Jewes, and Christians. Pagans, who are not so much as within the skirts of his Church, outward members of the same, who (with Pharaoh) say in the pride of their hearts, who is the Lord, that we should know him? Jewes, who deny him to be the true Messiah, the Saviour of the world. Christians, and that either of frailty and infirmities, or of presumption and knowledge, of frailty and infirmities as many fearefull Professors, when they are among the Pagans or Papists, cruell enemies unto the Gospel of Christ, through feare, either of the one or the other, deny their Religion, of knowledge and presumption, and that either about his Deity, as Cerinthus, Arius, Sabellius; his humanity, as Marcion and Cerdon; the union and propriety of his two natures, as Eutyches, and Nestorius; his properties, when he is not accounted our onely Redcemer, when his glory is given unto stockes and stones, as by the Papists; his Word, when it is not acknowledged, when it is untruly taught, when it is blasphemed, when some things are added unto it, some things taken from the same. In deed and action Christ is denied by hypocrites, by superstitious worshippers by prophane and licentious livers, by backsliders and Apostates, by such as turne the grace of God into wantonnesse, by temporizers, such as in the time of persecution, flye when the Wolfe cometh, holding their peace, when they should boldly confesse Christ, courageously preach his Gospel.

Touching the 2, those seducers deny Christ, not openly or publicly, as the Turkes and Jewes doe, but fraudulently and privately, professing themselves in the meane time to be sincere Christians, who although they professe that they know God, yet in their workes they deny him, being abominable and disobedient, and unto every good worke reprobate. Their denied is real, their profession hypocriticall.

Touching the 3, false Teachers doe in diuers particulars manifest

R

Ier. 5. 12.

Exod. 5. 2.

After what manner seducers deny Christ.

Tit. 1. 16.

In what particulars false teachers deny Christ.

I

2

3.

Luc. 19. 27.

4

2 Tim. 3. 13.

Vfe.

I

Mat. 10. 33.

Act. 3. 13.

1 Ioh. 2. 22.

Rev. 3. 8.

2

1 Tim. 2. 12.

Tit. 1. 16.

2 Tim. 3. 5.

manifest this their denyall of Christ. 1 By broaching abroad doctrines contrary to the Doctrine of Christ. 2 By withstanding the meanes of that power of Christ, whereby he would sanctifie their hearts unto obedience. The merit of his Redemption is welcome to them, but they will not have to doe with its efficacy, which sanctifieth and renneweth the inward man, subdueth sinne, and quickneth the life of God in them. 3 By denying him obedience, which as to a Lord is due unto him: they are the enemies which will not that he should raigne over them, who shall be brought and slaine before him. 4 By their impenitencie, waxing worse and worse, deceiving, and being deceived.

Hence are we informed.

1 Of the miserable estate of false Teachers; they are deniers of Christ: now our Saviour saith, He that denyeth mee before men, I will also deny him before my Father which is in heaven. Herewith did Peter rebraid the Jewes, to draw them unto repentance, whom yee denied, (saith he) in the presence of Pilat, when he was determined to let him goe, but ye denied the holy one, and the just, and desired a murderer to be granted unto you. Such are lyers and Antichrists, who is a lyar, (saith Saint Iohn) but he that denyeth that Iesus is the Christ, he is Antichrist that denyeth the Father and the Sonne. Its the commendation of the Church of Philadelphia (whereof false Teachers are no members) that she did not deny Christ. Thou hast kept my Word, and hast not denied my Name.

2 How carefull we should be, lest either through Satans subtilty, and the corruption of our owne nature, being seducers, or seduced, we become deniers of Christ Iesus, and so bring upon our selves both temporall, spirituall, and eternall judgements. Oh let us not deny him in profession, for if we deny him, he also will deny us. Let us not deny him, by denying any article of Christian Religion, or any part of heavenly and wholesome doctrine, for thus shall we be punished as enemies of the truth. Let us not deny him in conversation, bearing the world in hand that we know God, But by our workes denying him, making a shew of godlinesse, but in our lives denying the

the power thereof. For of all others, the Lord cannot away with hypocrites. Let us not deny him by trusting in any thing besides him, whether strength, riches, wisdom, honour, and the like, for he endureth when all those shall vanish away. Let us not deny him by revolting, backsliding, and falling away from the profession of his glorious Gospel, into any other Religion, whether Popery, Judaisme, Paganisme, or the like, for thus shall we crucifie unto our selves againe, the Sonne of God, and make a mocke of him, it being impossible, that we can be restored againe through repentance. He is a Lord, let us not with false Teachers, deny him obedience. He is a perfect Mediator betweene God and Man, Let us not with false Teachers, ascribe unto any other meanes, as to Angels, Saints, merits, and the like. This glorious worke, that honour which is his due; he is both God and Man in one person, let us not with false Teachers gaine-say the same; he is the object of our faith, let us not deny him by continuing in infidelitie, what though others deny him, as too too many doe; we must not follow their example. Oh let us not deny him any manner of way as we have already done too too many times. Hast thou made a shew of pietie and goodnesse, but in hypocrisie? Hast thou lived scandalously, notwithstanding of all thy profession to the contrary? Dost thou not yeeld obedience unto the will of God? dost thou not daily grow in grace? thou art a denier of Christ, repent therefore, be the servant of Christ, not of custome, but of conscience, deny not him, lest he deny you; deny not him who hath beene so kinde unto you, who hath redeemed you by his owne precious blood: oh bewaile and lament the generall apostasie and backe-sliding in these our dayes, that now when the Gospell shineth so cleerely, Christ should be so much denied, so many seducers, so many seduced, so many living in Atheisme and Epicurisme, even as if there were no Christ. Though others deny him, yet let us acknowledge him, resolving in these dangerous dayes (as the holy Martyrs did in the time of persecution) to stand for the defence of Gods truth, not shrinking from Christ, though for the same we were to lay downe our lives. Thus of the

Heb. 6. 6.

Heb. 10. 29.

And bring up-
on themselves
swift destruc-
tion.

D. The re-
ward of heres-
tiques is swift
destruction.

fourth, and so of the second particular, laide downe in these words, *Who privily shall bring in damnable heresies, denying even the Lord that bought them.*

Concerning the 3, the fruit which they reape by these their damnable heresies, they bring upon themselves, swift destruction. They hasten God, as it were to inflict his judgements upon them, yea, and speedily are they inflicted, even before false Teachers are aware; Gods judgements doe upon the sudden seaze upon them.

The observations arising from hence are two.

The first is this, that

The reward of Heretiques is swift destruction. Gods judgements are of two sorts, such as are inflicted in this life, such as shall be inflicted in the life to come; both which may bee understood here. The judgements which are inflicted upon them here in this life, are divers, some ordinary, some extraordinary; Ordinary, as when they are deprived of their goods, lose their credite and reputation, are imprisoned, condemned, and are by the course of Law executed for their errorrs. Extraordinary, when they are given over unto all manner of wickednesse, when judgement upon judgement doth take hold on them, when their consciences torment them, Hell gapeth for them, Death seazeth upon them at unawares. Arius brast asunder, his bowels gushing out. Montanus, Paulus Samosatenus, Manes, Mahomet, divers of the Pope of Rome, have unnaturally ended their dayes. So also they are not free from judgements, upon body, soule, name, estate, posteritie. The Judgements of God in the life to come are most fearefull, for if the wicked shall be tormented according to their workes, then false Teachers, being wicked the very highest degree, must endure the very extremitie torments. This is the portion of their cup; this is the fruit their labours; this is the reward of their errorrs.

Hence it followeth,

1 That God will not suffer heretickes to go unpunished. He is a just God, who as he brought judgements on Pharaoh, Adonizedek, Achan, Agag, for their horrible

Use.

1

Verse 2. False Teachers bring destruction to themselves. 245

ries, even when they feared no such matter, so will hee in his owne time bring swift destruction on false Teachers. They may flourish for a time, but in the end destruction shall seaze upon them. As the remarkable examples of Steven Gardiner, Doctor Story, with diuers others, mentioned in the Booke of the Martyres, doe sufficiently confirme.

2 That therefore we must be carefull to shunne the company of false Teachers, (as the Israelites were to depart from the Tents of Corah) lest being partakers with them in their heresies, wee also partake with them in their destruction. Thus of the first.

The second is this, that

False Teachers bring upon themselves this swift destruction. They themselves are the Authours of their owne miseries, their owne workes condemne themselves. The further they doe runne in their heresies, the nigher doe they draw Gods judgements upon themselves. By the same meanes, whereby they thinke to game most, they lose most, as Spiders they are taken in the same webbe which they weave. They are accessaries, and shall be punished as accessaries unto their owne death, unto their owne destruction.

Hence we are taught.

1 To admire Gods Iustice in the execution of his Iustice on such cunning Merchants, deceitfull workemen, false teachers.

2 To ascribe unto false teachers, themselves the cause of their owne destruction.

3 To beware of the Doctrine of false teachers, as proceeding from such, which are their owne greatest enemies, which bring upon themselves destruction, destruction both of body and soule. Thus of the second, and so of the third particular, laid downe in this verse.

Verf. 2. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousnesse shall they with fained words,

R 3

2

Num. 16. 27.

D. False Teachers bring upon themselves swift destruction.

Vfe.

1

2

3

words, make merchandise of you, whose judgement now of a long time lingereth not, and their damnation slumbreth not.

Two periculs
lars observed
in these verses.
False Tea-
chers descri-
bed.

From the
number of
their follow-
ers.
The effect of
their doctrine.

The ground
of the same.

The madnesse
of their sedu-
cing.
Their end and
ayme in sedu-
cing.
Their punish-
ment reitera-
ted.

Many shall fol-
low their pere-

Followeth in these verses, a further description of false Teachers, together with a repetition of the punishment, which shall *seaze* on them. They are described, 1 from the number of their followers, and many shall follow their pernicious or lascivious ways.

2 From the effect which their Doctrine worketh, either in themselves, their followers, or in others, by them, or by reason of them the way of truth is evil spoken of; that is, either they and their followers, or carnall unregenerate persons, by reason of them and of their followers, shall curse, revile, re-proach, scoffe and mocke Christ Iesus, who is the Way the Truth, and the Life, or the Doctrine of the Gospell, which is the way of truth, whereby we are directed towards the attaining of Christ.

3 From the ground and cause of their hereticall doctrine, of their diligence and subtiltie in breaching the same, Cove-
nencie.

4 From the manner of their seducing, it is, through fained words.

5 From their end and ayme in breaching their errors, that they may make merchandize of those whom they doe seduce. Their punishment, its againe reiterated whose judgement now of a long time lingereth not, and their damnation slumbreth not. Those judgements which God hath of old ordained and prepared for them, shall undoubtedly (how prosperous soever their estate seeme to be) be inflicted upon them, they shall be condemned and tormented with the Devill and his Angels world without end.

Touching the former, which containeth a description of false Teachers, it consisteth (as yee have heard) of five particulars, of which I entend now at the pleasure of God to speake in order.

Concerning the 1 *many shall follow their pernicious*, or (as
its

its read in some copies) lascivious wayes, that is, many shall be seduced by them: many shall embrace their doctrine tending to destruction and wantonnesse. Their doctrine shall not be fruitlesse, but exceeding fruitfull: through their diligence and subtilty, they shall pervert a multitude; their schoole shall be thoroughly furnished with Schollers. They shall not want such as will heare, beleve, maintaine, countenance, and assist them in the broaching of their errors. One would thinke that the very nature of their doctrine should drive men from them, as being damnable, hurtfull, pernicious, and deadly, but by the contrary, even hereby they draw disciples unto them, many following their pernicious wayes; Was not the doctrine of Arius damnable, who denied the Dietie of Christ? yet a number, both of Courtiers, Bishops, and others, embraced the same, for which within these few yeares, even in this same Land one was burnt; neither yet is his heresie dead. Was not the doctrine of the Nicolaitans damnable, which was that Wives might be common to every man, as well as to their Husbands? yet even in the Church of Pergamum; there were a number which held this doctrine; was not the doctrine of Balaam (who taught Balak to cast a stumbling blocke before the children of Israel, to ease things sacrificed to Idols, and to commit fornication) damnable? yet even there, also there were such as held the same; was not the doctrine of Sabellius pernicious, denying that there three were distinct persons in the Godhead? yet wanted not be a number of followers. The like may be affirmed of Pelagius, Manes, Apollinarius, Donatus, with others. But leaving former times, we our selves in these dayes, see the accomplishment of this Prophecie, what a number of followers hath Antichrist the Pope of Rome? are there not even whole kingdomes, which weare the marke of the Beast? which bow their knees unto this Idolatrous Baal? what a multitude of followers have Jesuites and Seminary Priests, his Agents in every Countrey? Yea, what a number of Recusants are here, even amongst our selves, which dayly partake of their Popish trumpery? I could instance further the great number of Anabaptists, Familists, Ar-

minians or lascivious wayes.

D. The Doctrine of false teachers exceeding fruitfull.

Rev. 2. 15.

Rev. 2. 14.

Reasons.

In regard of
the Teachers.In regard of
the seduced
being either.

Ignorant.

A& 22. 3.

Negligent.
Judg. 18. 27.

Curious.

2 Tim. 4. 3.

minians, with others, by all which it would appeare, that many follow the pernicious wayes of false teachers, but that the former are sufficient.

The Reasons hereof are partly in regard of the Teachers, partly in regard of those whom they teach, and partly in regard of the doctrine which they doe teach.

Touching the Teachers, they are (as ye heard in the former verse) both diligit and subtile in broaching their errors. They sow their Tares, whilst the householder sleepeeth. They creepe into houses before men be aware, as Theeves & robbers they spie their opportunity. They can insinuat themselves by glossing and tickling words; They can accommodate themselves unto every mans vaine, swearing with the Swearer, swaggering with the Swaggerer, drinking with the Drunkard, and the like. They can outwardly pretend great zeale, contrition, humilitie, which things have indeed a shew of holinesse, yea, they will not spare to compell some, threaten others, by gifts, corrupting, and flattery alluring a great many, what wonder then, though they draw after them many Disciples? yea, no more wonder, then for a skilfull fisher to catch many fishes, a skilfull Fowler to catch many birds.

Touching the persons seduced, they are for the most part ignorant, negligent, inconstant, curious, lascivious, contempters of Gods Word, respecters of mens persons, all which may be easily seduced.

1. I say, the ignorant, they may be easily seduced, because they want judgement, and so may be made to beleve any thing, not knowing either what they do, or what to do, not being able to discern the right from the wrong, yea, with Paul before his conversion, out of a preposterous & blind zeale, persecuting the truth of God.

2. Such as are carelesse, secure, and negligent, they may also be seduced, as secure Lachis was unawares destroyed by the tribe of Dan: because they prepare not defensive weapons to make resistance. Its no more wonder that such are seduced, then that an unprepared house be rob'd, an unwall'd City taken.

3. Such as are curious, they likewise may be seduced, of
they

whom S. Paul warning Timothy. The time will come, when they will not indure sound Doctrine, but after their owne lusts shall they heape to themselves teachers, having itching eares. Evaescariously did undoe her. Davids curiositie was the occasion of his committing adultery with Bethsheba. The envious are delighted with novelty, hearing of any strange doctrine, they are by and by desirous to heare the teachers themselves, to reade their bookes, and the like. By which meanes, many of all sorts, who will needs reade Popish bookes, see the Masse, conferre with Popish Priests, are daily seduced.

4 Such as are inconstant, they may be easily seduced, like the multitude which on the one day cryed Hosanna, on the other, crucifie him. They are as clouds carried about of winds, ready to entertaine every ghost y^e wooeth the, Arian, Anabaptist, Famelist, Papist, allowing all Religions, abiding in none.

5 Such as are lascivious, wanton, fleshy minded, they may be also seduced, because they like them best, which promise them most liberty.

6 The contemners of Gods Word, they may be also seduced, it being iust with God, to give such over unto themselves, who turne away their eares from the truth, to turne them unto fables.

7 Such as are respecters of mens persons, they are also lyable unto this danger; For false teachers pretend more purity, zeale, learning and humility, than others doe. Now, the multitude consisting, for the most part of ignorant, negligent, curious, inconstant, lascivious person, contemners of Gods Word, respecters of mens persons, such also being the common object of false teachers. Its no wonder that many follow their pernicious wayes,

Touching the doctrine which they teach, it tendeth unto fleshy and carnall liberty, its a lascivious and wanton doctrine. They allure through the lusts of the flesh, through much wantonneffe, promising liberty unto such as follow them, which doctrine of all others, is most pleasing unto the corrupt mind of man, which cannot abide the sound Doctrine of Gods Word as contradicting their pleasures: no wonder then though that many follow their pernicious or lascivious wayes. Hence

Gen. 3.24.

2 Sam. 11.3.

Inconstant,
Mat. 21.9.,
Mat. 27.22.

Iude 12.

Lascivious.

Contemners of
Gods Word.
2 Tim. 4.4.Respecters of
mens persons.In regard of
the doctrine,
which they
teach.

Use.	Hence may we behold.
1	1 The great corruption of mans nature, how prone and bent it is unto that which is naught. Though the Word of God be pure and wholesome, though it be the ordinary meanes of our conversion, though the Preachers thereof, have their warrant from God; yea, a commandement from God to preach the same; yet how few are there, which yeald obedience thereunto? How few are there in every Parish, of whom the Ministers of Gods Word may say, they doe conscionably walke in the wayes of God? whereas by the contrary, although false doctrine be pernicious and hurtfull: although false teachers have not their warrant from God, but are intruders, yet many follow their pernicious wayes.
Mat. 28. 19.	
2	2 The truth of that our Saviours speech, Wide is the gate and broad is the way that leadeth to destruction, and many there be which goe in thereat.
Mat. 7. 13.	
3	3 That we ought not to regard or respect Religion, according as the multitude doth, for thus, we should follow a multitude in evill. If Lot, if Noah, if Eliak had followed the multitude, they could not have pleased God: yea, if wee should now follow the multitude, we should be of no Religion, the most part being meere Atheists, vain and foolish are they, which judge of Religion according to the multitude, as if the multitude did make the Church: for we may find as well by 5 Scriptures, as other writings, that the best were alwayes the fewest number. Whilst our Saviour Christ was upon earth, there were but a few which followed him; few, I say, in comparison of such, as were with the Scribes and Pharisees. Whilst Paul was at Ephesus, almost the whole Citty was set against him by meanes of Demetrius a Silver-Smith. At Pauls first answer, No man stood with him, but all men forsooke him, yea, experience sheweth, that such things as are most precious, are most scarce.
Act. 19. 29.	
2 Tim. 4. 15.	
4	4 How carefull all of us should be, especially Magistrates and Ministers in opposing themselves against false teachers, confuting and condemning their errors, lest being winkt at, many be seduced by them. A scabbed sheepe, may in time infect
Simil.	

Verf. 2. False Teachers blaspheme the Truth.

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infect the whole flocke: a few weeds unregarded, may in time over-runne a whole garden: a little Ivie suffered to grow, may in time spoyle the growth of the tree: a yong Serpent, may in time be a dreadful Dragon. So, if Heretickes and false Teachers be not curbed in time, they may doe a world of mischief. Thus of the first.

Concerning the 2, the effect which the Doctrine of false Teachers worketh in themselves, in their followers, and in other carnall and unregenerate persons: by them, or by reason of them the way of truth is evil spoken of. The words may be fully understood either way.

1 Thus, that

False Teachers speake evil, or blaspheme the way of truth, Christ, and his holy Gospell. Thus did Hymenæus and Alexander, whom Paul delivered unto Satan, that they might learne not to blaspheme. The like Saint Iohn witnesseth of the Beast, & he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in heaven. And againe, he saith, I saw a woman sit upon a Scarlet coloured beast, full of names of blasphemy. Did not Ebion speake evil of Christ and his Gospell, when he denied the Deitie of CHRIST, affirming that hee was onely man begotten betweene Ioseph and Mary, and that the observation of Moses Law, was necessary to eternall life, and that no part of the New Testament was Canonically Scripture, except Saint Matthews Gospell? Were not Cerdon and Martion blasphemers of Christ, by denying the verity of his humane nature, and the truth of his sufferings? Did not Tatianus, by condemning the Epistles of Paul? and according to Saint Iohns former propheticke, doth not Antichrist the Pope of Rome, blaspheme Christ and his glorious Gospell? doe not his Agents blaspheme the same, by detracting from Christ, and ascribing intercession to Angels, Saints, and the like.

Hereof may be rendred a threefold reason, 1 Because they are Antichrists, opposite and contrary unto Christ, so repugnant, that there can be no communion betwene them, so long as they maintaine such positions. 2 Because they are not able

to

By (whom or) whom the way of truth shall be evil spoken of.

D. False teachers blasphemers the way of truth Christ and his holy Gospell.
1 Tim. I. 28.
Rev. 13. 6.

Rev. 17. 3.

Reasons.

1

2

Rev. 168.

3

U/s.

1

2

Its lawfull to
inflict death
upon Here-
tiques, persi-
sting in their
heresies.

Scriptures con-
firming it.
Deut. 13. 9.

to confute this his doctrine, this way of truth, like unto those men, which when they were scorched with great heat, blasphemed the Name of God, and repented not to give him glory. This is often laid downe in the booke of the Martyrs, that when the Persecuters were not able to confute their answers, they then raged, railed at them, scoffed and mocked their Religion. 3 Because hereby they would (as often it cometh to passe) withdraw such from Christ, and true Religion which profess, and have a liking to the same, by working in them an hatred of Christ and his Doctrine.

Hence we may perceive.

1 How pernicious, impious, and damnable false teachers are, it cannot content them to be wicked, unlesse they exceed in the same, unlesse they doe directly oppose themselves against Christ himselfe, and the truth of God, revealed in his word, were it not a sawcy part for a poore mean subject to speak against the King, much more to curse him, scoffe at him, make a jest at his laudable Lawes? much more is it to be admired, that poore creatures should rise up against their Creator, silly wormes, against Christ, the Sonne of God.

2 How Magistrates ought to deale with false teachers, even as with blasphemers of Christ, and true Religion; yet herein there is great wisdom required, for some blaspheme of ignorance and infirmities, others of knowledge and presumption, some being admonished and perswaded to leave their errors, relent, others will not take with any admonition, daily waxing worse and worse, by all meanes endeavouring to seduce, infect others. The former are gently to be entreated, the latter rigorously to be handled, yea, to be taken away by death, if they continue in their heresie. This may seeme somewhat harsh and cruell, therefore I will endeavour to prove it, both by the Testimony of Scripture, by examples both out of the Scriptures and Ecclesiasticall histories, and by reasons grounded both upon the Law of God and Nature. The Testimonies of Scripture are these two, the former, but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterward the hand of all the people, and then

thou shalt stone him with stones, that he die, because hee hath sought to thrust thee away from the Lord. The latter, and he that blasphemeth the Name of the Lord, he shall surely be put to death, & all the congregation shall certainly stone him. Scripture examples are these, *Iehu* destroyed the Priests of *Baal*. *Iosiah* slew all the Priests of the high-places, that were there upon the Altars: yea, *Nebuchadnezzar*, an Heathenish King, made this Decree, that every people, Nation and language which speake any thing amisse, against the God of *Shadrach*, *Mesach*, and *Abednego*, shall be cut in pieces, and their houses shall be made a lakes.

Lev. 24. 16.

Scripture ex-
amples.

2 King. 10. 25.

2 King. 23. 10

Dan. 3. 29.

Examples out
of the Ecclesi-
astical histo-
ries.

The examples of the Ecclesiastical Historie, are of *Constantine the Great*, who did so set himselfe against the *Arrians* and *Idolaters*, that he spared not euen the Rulers of Provinces. Of *Martian* and *Iustinian*, who in their Lawes ordained no lesse punishment for false teachers. Of *Valentinian*, *Gratian*, and *Theodosius*, who were severe in this kinde; yea, and in the dayes of *Queene Elizabeth* of famous memory, were there not severe statutes enacted against *Popish Priests*, which were accordingly put in execution? Neither is this without great reason, if either we consider the dishonour which they doe unto God, the wrong which they doe unto themselves, or the hurt which they may doe unto others. Further, in the inflicting of punishment: for offences committed, there ought to be some correspondency, betweene the fault and the punishment now what fault can be greater, than obstinate heresies, and therefore how can it be otherwise punished, but by death. If any sheepe of the flocke be infected, must it not be removed from the flocke? if any member of the body be infected with the gangrene, must it not be cut off before it endanger the whole? The like reason may be rendred of this punishment to be inflicted on false teachers. Whence it appeareth both how commendable such Magistrates are which handle them roughly, and how much such are to be discommended, which connive and minke at them. If we were in their hands, as they often fall into ours, we should not so escape as they do; witnesse that great persecution in 5 dayes of

Reasons.

Queene

Queene Mary, witnesse the great danger wherein many times *Protestants* are which *travaile* beyond the *seas*. Their *prattise* towards us contrary to *Law*, sheweth us what we should doe unto them according to the *Law*. Oh that they were more strictly lookt unto! shall such as blaspheme the King be punished with death, as its just and equall? and shall those which blaspheme the King of Kings, escape scot-free? yea, scarce be reprov'd, nay, upholden, countenanced, commended, entertained, resorted unto, God forbid. The people of *Ephesus* had had just cause to have risen up against *Paul*, (as their *Towne-Clarks* speech implyeth) if he had blasphemed their Goddesse. And have not we cause to oppose our selves against the blasphemers of the God of heaven?

3 That false Teachers are not the men which they pretend themselves to be; though they make a shew of zeale, a profession of Christianity, yet are they indeed blasphemers of Christ, and of his glorious Gospel.

2 Thus, that such as are the followers of false Teachers, speake evill of Christ and of his Gospel. They are apt scholars, They quickly imitate both the speeches and actions of their Teachers, being made Proselytes by false Teachers, they are made twofold more the children of Hell than themselves. The Proverbe is verified in them, like Pastor, like People, like Master, like Scholler; as the seducers, so also the seduced speake evill of Christ, and of his Gospel. Menander the Scholler was no lesse, yea, more blasphemous, than *Simon Magnus* his Master. *Marcus*, no lesse blasphemous than his Master *Valentinus*. *Sabellius* no lesse blasphemous than his Master *Noetus*. Hereby as by a most evident token wee may discern such as are seduced, even by their following the manners of those by whom they are seduced, as the Scribes and Pharisees renounced Christ, cryed, crucifie him, did revile and mocke him, so did their followers. Commonly children resemble their parents in countenance and conditions, imitating them in swearing, lying, stealing, and the like; so doe the seduced resemble their seducing fathers? laying and doing as they are directed by them, following them in evill, as *Sapphira* did her husband in dissimulation. Hereof

D. Such as are the followers of false teachers speake evill of Christ and of his Gospel.

Hereof may be rendred a fourefold reason. 1 Left they should be upbraided with *Apostasie*, and inconstancy in Religion, 2 lest there should be given any occasion unto others to hope that yet they may returne from their vomit, and give care unto good counsell, 3 lest they should seeme to be bad schollers, in the diuels schoole, or still to retaine any correspondency with Christ and true Religion. 4 That hereby they may gaine credite and reputation with their Teachers, and fellow disciples, as being no lesse the children of the Diuill, the enemies of Christ then themselves. Hence we are taught.

To be exceeding watchfull and carefull, lest we be seduced by false teachers, and so become blasphemers of Christ, and his Gospel. There is no sinne which doth so much offend God, as this sinne of blasphemy: none so beloved of the Father, as is this Sonne of his love; he will not then leave this sinne unpunished. What is there in Christ or his Gospel, worthy of reprehension? nothing his very enemies acknowledged, that they found no fault in him, that never man spake as he did, and the Apostle witnesseth of the Gospel, y it is the power of God unto salvation to every one that beleeueth. Should not we then be circumspect to avoyd the traps & baits of false teachers, lest we become blasphemers of Christ, and his glorious Gospel.

3 Thus that By reason of the bad life and conversation of false Teachers, the Apostasie and backe-sliding of their followers. Other carnall and unregenerate persons doe speake euill of Christ, and of his holy Gospel. Hereby an occasion is offered unto them to stumble at the doctrine of Christ Iesus, to reject and despise the way of truth. This may be confirmed by the practise of the Spanish Priests and their followers in the West Indies for these many yeeres, as their owne historians, report. Through their bad life and conversation, their whoredome, cruelty, oppression, theft, drunkennesse, perjury, and the like, the Infidell Indians continued in their irreligious religion, abhorring, cursing, blaspheming Christinity and Christians.

But, considering y those false teachers are hypocrites, make a faire & goodly shew of an outward profession, we may for our better edification; conceive the doctrine more generally, thus that

Through

Reason.

1

2

3

4

Use.

Mat. 27. 24.
Ioh. 7. 46.
Rom. 1. 16.

D. By reason of the bad life and conversation of false teachers, the Apostasie of their followers. other unregenerate persons take occasion to speake euill of Christ and his holy Gospel.

D. Though the Apostasie, backsliding and evill life of Professors unregenerate and carnall persons, speake evill of Christ, and his holy Gospel.

Sam. 12. 14.

Ezek. 36. 20.

Rom. 36. 20.

1 Tim. 9. 1.

Tit. 2. 5.

Through the Apostasie, backsliding, and evill life of Professors, unregenerate and carnall persons, speake evill of Christ and his holy Gospel. By this deed (said Nathan unto David) thou hast given great occasion unto the enemies of the Lord to blaspheme. And when they entred into the heathen, whether they went (saith Ezekiel) they prophaned my holy Name, for the Name of God is blasphemed among the Gentiles through you saith Saint Paul. Hence he writeth unto Timothy, Let as many servants as are under the yoke, count their owne Masters worthy of all honour, that the Name of God and his Doctrine be not blasphemed. So unto Titus, that they may teach the yong women to be discreet, chaste, keepers at home, good, obedient to their owne husbands, that the Word of God be not blasphemed. Thus, when such, as professe themselves Christians, enemies unto wickednesse, doe those things which are against their profession, as follow drunkennesse, whoredome, or the like naughtinesse, they give occasion unto others to speake against their profession: for what may they say. Such a one maketh a great shew, he or she, or they pretend great purity, and sincerity, yet there's none more proud, vaine glorious, covetous, malicious, lascivious, and the like. Such as are thus, doe they not give occasion unto the enemies of God to blaspheme?

Hence we are taught.

Use.

Rom. 2. 21.

So to carry our selves, as that justly no exception may be taken against us, let not our profession and practise disagree, make not a shew of that which is not within thee. Thou which teachest another, teach also thy selfe; Thou that preachest a man should not steale, doe not thou steale; Thou that sayest a man should not commit adultery, doe not thou commit adultery; Thou that abhorrest idoles, doe not commit sacrilege; Thou that makest thy boast of the Law, doe not by breaking thereof, dishonour God.

Col. 4. 5.

Oh my beloved, I beseech you to walke circumspectly towards them which are without, we have many eyes beholding us, ready to prie (if they could) into the very secrets of our hearts. Doe nothing therefore, but that whereof you have a

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warrant, from Gods Word, walke so, as that you need not care who behold and observe your actions. Be not either blasphemers of Christ, or an occasion unto others to blaspheme. There is not (I suppose) any of you, but if yee were demanded, whether yee beleeve in God, whether yee are redeemed by Christ, whether yee doe obhorre sinne, whether yee are the true servants of God, but would answer; yea, then I say unto every one of you in particular: (and let every one of you, take it unto yourselves) why doe yee not live accordingly? why doe yee not abstaine from swearing, theeving, whoring, profaning of Gods Sabbath, drunkennesse, usury, malice, covetousnesse, and your other manifold sinnes? Is it a small thing in your eyes, that the great, glorious, and fearefull Name of God, should be by reason of you, evill spoken of? It fareth with us, as with many simple beasts, which being pursued by Hunters, hide their heads, thinking that then they cannot be spied. So doe we often sinne, thinking indeed that its not perceived, even as of the Devil, who is the inciter of men and women unto sin, had not his spies in every corner to bewray it, y^e professi^on may be scandalized therby. Thus of 2.

Concerning the 3, the ground and cause of their heresies, of their diligence and subtiltie in broaching the same, Covetousnesse, and through covetousnesse, shall they with fained words, make Merchandise of you. The word in the originall significth sometimes an insatiable desire of having more; sometime an affectation of that which is chiefest in any thing, whether honours, riches, or the like. Sometimes, deceiving, or rather that which is made to circumvent or deceive, or that wherein one is deceived, as S. Paul useth it, Lest Satan should get advantage of us, or circumvent us: where Satan metaphorically; is compared unto covetous Misers. In this place it may be fitly taken in them all; for false teachers in broaching abroad their hereticall doctrine, insatiable desire to enrich themselves, ambitionly affect honours and estimation of men, fraudulently circumvent poore soules, turning them from the truth of God to beleev^e lies. But retaining the usuall signification of the word, as it here rendred, I say that

Simil.

Through Covetousnesse.

2 Cor. 2, 11.

D. Covetousnesse is the ground and cause of all these errors which are broached as broad by false Teachers.

1 Tim. 6. 10.
Tit. 1. 11.

Phil. 3. 19.
Iude 11. 16.

Rev. 2. 14.

Neh. 6. 10.

Mic. 3. 1.

Isa 56. 11.

Luc 16. 14.

Mat. 21. 12, 13

Covetousnesse (even the desire of having more, or the inordinate love of money) is the ground and cause of all these errors which are broached abroad by false Teachers. I doe not deny, but that there may be alto many other causes, in some more predominant than this: such as pride, envy, impaciency, selfe-conceit, vaine-glory, or the like; and in others, Concurring with this, yet in the most, this, even covetousnesse, is the chiefe. They doe it through covetousnesse. Covetousnesse worketh this effect in them, Saint Paul affirmeth it, *The love of money is the root of all evill, which while some coveted after, they have erred from the faith.* And againe, *whose mouthes must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre sake.* And againe, *Their god is their belly, they minde earthly things.* Of such Saint Iude writeth, *Woe unto them for they have gone in the way of Caine, and runne greedily after the error of Balaam, for reward.* And againe, *Having mens persons in admiration, because of advantage.* Why did Balaam teach Balak to cast a stumbling blocke before the children of Israel, to eat things sacrificed to Idoles, and to commit fornication, was it not (as ye heard Iude 11.) for reward? he did it through covetousnesse. If his heart had not beene covetous, he would neither have undertaken such a long journey, nor given pernicious counsell against the people of God. For this cause Shemaiah did prophesie false things unto Nehemiah, thereby to put him in feare, even because Tobiah and Sanballat had hired him. Hereof are we informed by the Prophet Micah. *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money.* Of whom also the Prophet Isaiah speaketh, *They are greedy dogges which can never have enough, and they are Shepheards that cannot understand: they all looke to their owne way, every one for his owne gaine, from his quarter.* Thus were the Pharisees, and therefore derided our Saviour Christ speaking against covetousnesse. Thus also were the Priests, who through covetousnesse suffered them that sold & bought in the Temple, the tables of money-changers, and the seats of them

that ſold Doves, thus making the houſe of prayer, a denne of theeves. Thus finally doth Antichriſt the Pope of Rome, doe Ieſuites, Seminary Priests, and other his Popiſh agents, through covetouſneſſe they teach ſuch pernicious, blaſphemous, and hereticall doctrine, as they doe. This maketh the Land to ſwarme with ſuch a multitude of thoſe Locuſts. This maketh them compaſſe both Sea and Land. This maketh them aſpire to Biſhopricks, Cardinalſhip; yea, to the very Chaire of Antichriſt, the Popedome. What moved Sampſon a Monke of S. Francis of Millaine, (who had gathered ſo many thouſands of gold in divers Countreies, by his Popiſh trumperies, as all the world greatly wondered at that monſter) to profer above the ſumme of 120000 Duckats in one day to buy the Popedome? ambitious covetouſneſſe. What moved Cardinall Wolfey, ſo earnestly and importunately to aſſeſt the Popedome? (in ſo much that he threatned to worke the Emperour great woe, becauſe he had it not) ambitious covetouſneſſe. This is the ground and cauſe of moſt errors in Popery; yea, if it were not for this, Antechriſts Kingdome would quickly fall; it being the very pillar which upholdeth and maintaineth the ſame. This is the originall of their Purgatory; Auricular Confeſſion; Prayer for the dead; of their Popes Supremacy and Prerogatives; of their Pardons and Indulgences; of their Sacraments of Orders, and Penance; of their Sacrifice of the Maſſe; of their Reliques and Canonization of Saints, and the like; whereby both now and in former ages, they have heaped up innumerable riches.

This may be further confirmed by theſe three Reaſons. 1 Becauſe the moſt part of the errors which they teach, tend to the enriching of themſelves, as I have already inſtanced in Popery. 2 Becauſe where there is no hope of gaine, they are even ſlow, and unwilling to trouble themſelves, witneſſe the condition and eſtate of ſuch as are perverted by falſe teachers, they are for the moſt part, ſuch as are wealthy, and have good eſtate. 3. Becauſe falſe teachers (though learned) are deſtitute of ſpirituall underſtanding, dull in heavenly things, an evident and direct token, that they are covetous.

Acts and Monuments.

Reaſons.

I

2

3

1sa 56. 11, 12.

Quest.

Ans.

1 Tim 6. 10.

Gen. 31. 2.

Iosh. 7. 21.

Iudg. 16. 18.

1 Sam. 8. 3.

1 Sam. 25. 11.

1 King. 21. 16.

2 Ring. 5. 20.

Mat. 19. 22.

Mat. 26. 15.

Act. 5. 1.

Act. 19. 25.

2 Tim. 4. 10.

Act. 24. 26.

Vse.

I.

Lamberts Pec-
cambulation
of Kent.

Therefore the Prophet *Isaiah* saith of those dumbe and greedy dogges, that they could not understand, rendering thereof this reason, for they looke all their owne way, every one for his gaine from his quarter, for his owne advantage, for his owne profit.

Q. But may some say, why is Covetousnesse rather the cause and ground of heresies, than other vices? A. Because as Saint *Paul* sheweth, It is the root of all evill. One sinne may be the cause of another, as envy of murder, drunkennesse of whoredome, and the like, but covetousnesse it is the roote of all evill. And if of all, than much more of false doctrine, as this was the ground of *Labans* unkindnesse to *Jacob*; of *Achans* taking the execrable thing; of *Delilaes* betraying of *Samsen*; of the sonnes of *Samuel* perverting of judgement; of *Nabals* churlishnesse towards *Dauid*; of *Ahabs* taking possession of *Naboths* Vineyard; of *Gehezs* receiving of gifts from *Naaman* the Syrian, contrary to his Masters will; of the rich mans forsaking of Christ; of *Judas* his betraying of him; of *Ananias* and *Saphirae* dissimulation; of *Demetrius* his uprore against *Paul*, of *Demas* his forsaking of him; of *Felix*, his detaining of him in prison, and sending often for him, and thousands the like; so also its the originall of false Doctrine.

Hence it followeth,

1 That false Teachers doe not of conscience or desire they have to advance Gods glory, teach such damnable doctrine, take such paines by Sea and Land to broach the same; but of covetousnesse. Their covetous hearts incite them to use such wyes and meanes, whereby deceiving others, they may most enrich themselves. This made the Monkes of *Boxley* to frame such an artificall Image, which smiled at the liberall, frowned at such as offered sparingly. This maintained that goodly shrine of *Thomas Becket*, the Arch-traitor at *Canterbury*. This was the ground of those supposed miracles, done by *Roods & Images* in this Land in the dayes of Popery, y poore simple people travailling thither (as often in penance they were enjoyned) their purses might pay tribute for their journey.

This

This is apparent by this one praſtiſe of theirs, men well giſted, without money ſhall not have any ſpiritual promotion : Boyes, yea, ignorant perſons having it, doe eaſily obtaine the ſame : is there any conſcience here? any deſire to glorifie God?

2 That the eſtate and condition of falſe Teachers is exceeding wofull and miſerable. They thinke themſelves the onely happy men of the world, yet who more miſerable then they? miſerable in regard of their ſoules, of their bodyes, of their poſterity, of their goods, in regard of this life, and in regard of the life to come; and all through covetouſneſſe. They are enemies to their ſoules, hindring the operation of Gods Spirit therein, expoſing them unto all manner of temptation, unto all manner of ſins, piercing them thorow with many ſorrowes. They are enemies unto their bodies, deſtroying them of thoſe good bleſſings which they might enjoy; yea, oftentimes provoking God to ſhorten their lives, as witneſſeth Eſay for their covetouſneſſe, I was angry and ſmot. They are enemies unto both, depriving both of the Kingdome of heaven. They hurt their poſterity, as did Gehazi. He that is greedy of gaine, being troubleſome to his owne houſe; And if God hate covetouſneſſe in every man, much more in the teachers of others, which being in them occasioneth the fall of many.

3 That every one of us ſhould by all meanes poſſible avoyd and ſhun covetouſneſſe, it being the ground of every error and hereſie. To prevent this, meditate we on Gods Commandements, on his promiſes, on the unworthineſſe of things coveted, in regard of their intertainy, & inſufficiency, on the ſhortnes of our life, praying alwayes with David, that our hearts may not be ſet upon covetouſneſſe. Thus of the third.

Concerning the 4. the manner how falſe Teachers doe inveigle and ſeduce their followers, it is through ſained words, reaſons which in appearance ſeeme to be good and ſubſtantiall, but indeed are not, nothing leſſe then true, nothing elſe but deceivable. This the Apoſtle Paul ſheweth. For they that are ſuch, ſerve not our Lord Ieſus Chriſt, but their owne belly, and by good words, and faire ſpeeches, deceive the hearts of the ſimple, and writin g unto the Theſſalonians, hee ſaith,

1 Tim. 6. 9, 10

IIa 57. 17.

1 Cor. 6. 10.

Prov. 15. 27.

3

How we may avoyde covetouſneſſe.

Pſal. 119. 36.

Through ſained words, Rem. 16. 18.

1 Theff. 2. 5.

2 Sam. 15. 3.

Simil.

Prov. 7. 5.

Ioh. 7. 48.

Indg. 9. 2.

Why false teachers use fained words.

for neither at anytime used we flattering words, as yee know, nor a cloake of Covetousnesse. God is witnesse, false teachers in perverting their followers, imitate Absaloms practise in seducing the people. They would not seeme to be, that which indeed they are. As the Crocodile by weeping, and the Hyena by imitating a humane voyce, kill those which otherwise would shunne them; So false teachers with fained words pervert men and women, as the whore in the Proverbs, they use faire speeches to bring their pernicious purposes to passe.

Thus would the Scribes and Pharisees have withdrawne the officers from Christ, are there any (said they) of the Pharisee, which beleve on him? Thus in our dayes are thousands seduced unto Popery, and other Sects. False teachers use the same reason which Abimelech unto the Sichemites, to make him King, whether is better for you, that all the sonnes of Ierubbaal, which are seventy persons raigne over you, either that one raigne over you? Is it not safer for you (say they) to pray unto Saints, to beleve as the Church beleeveth, to follow your pleasures, and not to trouble your selves about the Scriptures. Its enough for you to heare Masse, to say over your breviary, and the like, by which meanes multitudes are daily turned from the truth unto fables. Fained words makes them so faine, that thereby they become wandring and lost sheepe.

Quest. But why doe they use fained words?

Answer. Because hereby unperceived, they may deceive the more. If they did plainly declare their opinions, they are so monstrous that few would embrace them. Therefore doe they sweeten their bitter pills, with such fained faire words. For this cause even a number of their followers, are in most things ignorant of their opinions. If the booke were not baited, the net were not bid, the pit were not covered; they could not catch such store of fishes and fowles, seduce so many simple soules, as they doe; yea, and the nature of people is such, that they are most easily withdrawne from the truth by this meanes, which false Teachers perceiving, doe speedily take the advantage, devising such words, as may best fit their humours. Hence it followeth.

1 That

Verse 2. False Teachers cunning Merchants.

263

1 That false teachers are meere hypocrites. 2 That smooth words are not alwayes the most sound and wholesome. 3 That we ought to suspect those doctrines most, which are most gilded and painted; truth it selfe needing no colours to set it out: all is not gold that glistereth, all is not truth that is delivered for truth. We must trie before we trust: discerne the spirits whether they are of God or not. Thus of the fourth.

Concerning the 1, the end and ayme of false teachers in broaching abroad their errors, that they may make merchandise of their followers of such as are seduced by them. As Merchants in merchandizing, aime at gaine, at the enriching of themselves. So false teachers aime at gaine, in the seducing of others. They make Merchandise of them. They pill and poll them as nigh as possibly they can. And through covetousnesse shall they with fained words make merchandise of you, as if he should have said, Through their insatiable and inordinate desire of money, shall they, (unlesse yee be aware) make their best advantage of you, by fraudulent and fained words, enriching themselves to your impoverishing and detriment. They shall with a little paines, with a few sweet and sugred words, gaine you to be their owne, and being theirs, you you shall hardly be rid of them so long as you have any goods remaining.

This is most apparent in Poperie, not any Sect in the world hath more cunning merchants: or to whom this description of false teachers, doth more properly belong; our Apostle seeming especially to ayme at them. The most labourious and subtle Merchant may learne of them both diligence and subtiltie. They know what wares are in greatest request, who are most desirous of them, what time is best to sell them, how to come by more when they have put away those which they had. Other merchants occupie themselves about some certaine kinde of merchandise, wooll, filke, cloath, stuffe, &c. but they deale in every thing. They have their gaines from the baptizing and ringing of Bells; from their dispensations to marry, in times prohibited by them, in degrees forbidden, by Gods Law; from the Jewes, whose Synagogues they tol-

Use.

1

2

3

Shall they make merchandise of you.

The Popish Clergy of all others, the most cunning Merchants, Instanced in divers particulars.

Such as are desirous to be further informed of Popish Wares, may reade Musculum in his Common Places, pag. 216.

Tot. mundina Romani Pontificis.

--- Venalia romana Temporum, Sacerdotes, Altaria, sacra, corona, lignis, sterna preces, calum est Genale, * Deusque, Martia. Calamita sat. 6. 3.

licate; from Shewes publicly allowed; from the Reliques of dead men, for the most part counterfeited, and such like. Other Merchants sell those things which they have first bought, or obtained through their Industry, but they either sell those things which are not their owne, or which are not at all. Other Merchants sell real commodities unto their customers, permitting them the free use of the same, but they often sell the very aspect of a thing, scarce permitting their followers to behold the same. Other Merchants doe commonly sell one thing to one man, but they sell one Masse to many men, yea, many times they have so multiplied the Reliques of Saints, as that they have made Monsters of them, with divers hands, feet, and the like, thereby to encrease their gaires. Other Merchants do sometimes rest and cease from their businesse, but they rest not at all, being most busie at those times, wherein through their meanes others are most idle. Other Merchants have certaine places, where they yeerely keepe their Mart, conveying their wares thither, not without great charges, but they, wheresoever it seemeth good unto them, hang forth their wares, making any place famous, by their counterfeited Reliques, and forged miracles. Other Merchants doe expose their wares to sell, without compelling any to buy them, but they compell men and women to buy theirs, under paine of Excommunication, and final condemnation. Finally, whereas in most places, any man may buy and sell, and so play the Merchant, its not so amongst them. Vnction and shaving must precede, which without money cannot be obtained, and are they not then cunning Merchants? Doe they not make merchandize of their followers? Are they not more ready to receive, than to give? At Rome which should be the place of holinesse, the seate of him which affirmeth himselfe to be the Successor of Saint Peter, (but is indeed the successor of Simon Magus) what is there else but Merchandising people for their money (if they have any) shall there have Agnus Dei, Crucifixes, Holy Water, and the like trash. What else I say is Rome, but the place wherein Temples, Priests, Altars, holy things, fire, frankincense, prayers, Heaven, yea, God himselfe murderer.

are saleable? There, the *Drunkard*, the *Whoremonger*, the *murderer*, for money may be absolved; yea, which is more) chaste and continent Priests are compelled to pay tribute for Concubines, which being payed, they may abstaine or not abstaine, as they thinke good. Doe not they make merchandize of their followers, when they devise such Lawes, whereby themselves are enriched, their followers impoverished? wch is most evident in Popery. How many have through their perswasion, endowed their Popish Church, with faire lands, thereby disinheriting their children, depriving them of their due parrimony? How many have through their meanes, through their fained alluring and entising speeches, bestowed their meanes for the upholding of Popery, themselves becoming professed Monkes? How many rich Gentewomen have beene allured by them to become Nunnes, whereby they have got into their hands, all their substance?

In former ages, even in this same land, how did they rob the simple people of their money, by their *Masses*, *Pilgrimages*, *Offerings*, *Dirges*, and the like? Had they not then in their possession, even the most pleasant, best, and fattest places of the whole land, wch are now employed unto better uses?

Hence we are taught,

That false teachers are not the true servants of God; doe altogether differ from the practise of the Holy Apostles, if they were the servants of Christ, they would more endeavour to gaine men unto Christ, than to gaine of them, by withdrawing them from Christ. The Apostles abstained from being chargeable, even in those things wherein they might have beene chargeable. I have coveted no mans Siluer, or Gold, or Apparell, (saith Saint Paul) yea, you yourselves know, that these hands have ministred unto my necessities, and to them that were with me. And againe, For ye remember brethren our labour and travaile; for labouring night and day, because wee would not be chargeable unto any of you, we preached unto you the Gospel of God. And againe, Neither did we eate any mans bread for nought; but wrought with labour and travaile night and day, that we might not be chargeable unto any of you.

The

Acts and Mon
niments.

Use.

I

Act. 20. 33.

1. Thess. 2. 9.

2 Thess. 3. 8.

Num. 16. 26.

1 Sam. 12. 3.

2

Mat. 16. 26.

Their punishment whose judgement now of a long time lingreth not, and their damnation slumbreth not. Why our Apostle mentioneth the same.

I

2

The like doe we reade of the holy Prophets, *Moses* saith, *I have not taken so much as an Asse from them.* *Samuel* saith, *Behold, here am I: beare record of me before the Lord, and before his anointed: whose Oxe have I taken? or whose Asse have I taken? or of whose hand have I received any bribe, to blinde mine eyes therewith, and I will restore it you?*

2 That we ought to be exceeding carefull, lest false teachers doe intrap us, and so we become their merchandise. They are too cunning for us; they can buy cheape, and sell deare: it is best for us to have no dealing with them; lest by bargaining with them, we impoverish our selves, and become slaves unto the Divell: Let us I say, have no dealing with them; let us neither buy nor sell with them; for if we doe, they will undoubtedly circumvent us: If they buy of us, it is our soules, which they infect by pernicious doctrine, than which, what losse can be greater? it being our Saviours speech, *What is a man profited, if he shall gaine the whole world, and lose his owne soule? or what shall a man give in exchange for his soule?* If we buy of them, its nothing else but superstitious vanities, for which wee must pay full deare. And therefore I say againe, it's best for us not to have any dealing with them. Thus of the first, and so of the former description of false Teachers.

Touching the latter; their punishment, its laide downe in these words, *Whose judgement now of a long time lingreth not, and their damnation slumbreth not*, that is, those judgements which God hath of old, ordained and prepared for them, shall undoubtedly be inflicted upon them; which our Apostle declareth, partly lest the godly minded should be offended at the outward prosperity of false teachers, beholding their riches, their greatnesse, the estimation wherein they are with the great ones of this world, partly that every one of us, may be aware of false teachers; lest being partakers with them in their sinne, we also partake with them in their punishment, both which may be learned by this their punishment. Though they feed delicately, and goe deliciously, and flow in wealth excc-

exceedingly, being assisted and countenanced by the men of of this world, yet notwithstanding Gods judgements, shall seaze upon them, and who duely considering the same, would be offended at their prosperity? and seeing their judgement lingreth not, their damnation slumbreth not, have not wee just cause to remove and withdraw our selves in time, from the Tents of those wicked men. This counsell gave Moses unto the people; Depart, I pray you, from the Tents of these wicked men, and touch nothing of theirs, lest ye perish in all their sinnes. This counsell gave Lot unto his sonnes in Law, Arise, get you out of this place, for the Lord will destroy this Citie. This counsell is given by Angell from heaven; Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues. The same is implied by the holy Ghost in this place.

Num. 16. 25.

Gen. 19. 14.

Rev. 18. 4.

The observation arising both out of the words themselves, & from the repetition of them, they being already mentioned in the first verse, is this, that

Gods judgements shall undoubtedly, and most certainly seaze upon false teachers, impenitently going on in their evill courses, judgements, temporall, spirituall, upon soule, upon body, in this life, in the life to come.

D. Gods judgements shall undoubtedly and most certainly seaze upon false teachers.

Touching the judgement here mentioned, called also damnation, I take it chiefly meant of their finall estate, of those terrible torments, which they shall suffer in hell, although its cleere enough, that even Gods judgements take hold on them in this present life: as the examples of Arius, Samosatenus, Manes, with others, doe sufficiently prove; yea, even in this life shall Rome be ruinated. Her plagues shall come in one day, death and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord, who judgeth her; and the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewaile her, and lament for her, when they shall see the smoake of her burning, standing a farte off, for the feare of her torment, saying, Alas, alas, that great Citie Babylon, that mighty Citie: for in one houre is thy judgement come. Antichrist that false teachers shall

Rev. 18. 8, 9, 10.

the

1 Theff. 2. 8.

Zach. 11. 17.

2 Tim. 3. 9.

Reason.

Inde ver. 4.

the Lord consume with the Spirit of the mouth, and shall destroy with the brightnesse of his coming. Wee (saith Zechariah) unto the idle Shepherid, that leaveth the floske, the sword shall be upon his arme, and upon his right eye; his arme shall be cleane dried up, and his right eye shall be utterly darkened. God will not still let them alone, they shall proceed no further, their folly shall be manifest unto all men, as theirs also was.

The Reason of the certainty of this their punishment may be taken from the decree of God; whereof Saint Jude maketh mention. when he saith, that they were ordained of old; to this condemnation, of old, even before all worlds; whose condemnation, albeit it be of God foreseene and ordained, yet are they condemned, not because God hath foreseene it, but because themselves in their time, use meanes, whereby they deserve just condemnation: and so by their wickednesse bring to passe the eternall counsell of God, touching their destruction. Now the decree of God is most certaine, firme, constant, and stable; and therefore false Teachers shall undoubtedly be punished.

Use.

1

Hence we may perceive,
1 That God doth take notice of the finnes of false teachers, though they sleepe and slumber in sinne, yet their judgement lingreth not, their damnation slumbreth not.

2

2 The miserable estate of false teachers, notwithstanding of all those pleasures which they enjoy, their houre-glasse runneth, their judgement lingreth not, their damnation slumbreth not.

3

3 How much, false teachers are enemies unto themselves, by continuing in their impenitency, they draw upon themselves heavy and fearefull judgements.

4

4 The equity of God in the execution of his judgements on false Teachers, as they hasten the damnation of others. So God hasteneth theirs: their judgement lingreth not, their damnation slumbreth not.

5

5 That judgements both here and hereafter, doe not cease on false teachers at unawares, by chance, and fortune, but are effects

effects of Gods decree, inflicted on them by the Providence of God, for as God hath before all worlds decreed the electing of some to salvation: so he hath decreed the refusall and rejecting of others to condemnation among whom false Teachers are the chiefe) as divers Scriptures doe testifie.

Verse 4. *For if God spared not the Angels that sinned, but cast them downe to Hell, and delivered them into chaines of darkenesse, to be reserved unto judgement, &c.*

Our Apostle having in the latter part of the preceding verse, reiterated the punishment which shall be inflicted on false teachers, doth in this and the ensuing verses, unto the tenth, confirme the same by a threefold example. 1 Of the Angels which sinned, verse 4. 2 Of the first world, verse 5. 3 Of the Sodomites, which vexed just Lot, with their filthy conversation, verse 6, 7, 8. From thence concluding, that as God will undoubtedly preserve his owne children, both from destruction, and from being seduced by false Teachers. So he will undoubtedly inflict his judgements upon the ungodly, whether seducers or seduced, in the meane time reserving them unto the day of judgement to be punished, verse 9.

In this verse our Apostle proveth by an example taken from the Angels which sinned, that Gods judgements shall certainly and undoubtedly be inflicted on false Teachers. For (saith he) if God spared not the Angels that sinned, but cast them downe to Hell, and delivered them unto chaines of darkenesse, to be reserved unto judgement, he knoweth how to reserve the unjust unto the day of judgement, to be punished. The reason may be thus framed, If God spared not the Angels that sinned, but cast them downe to Hell, and delivered them into chaines of darkenesse, to be reserved unto judgement, then will not he spare false Teachers, which privily bring in their damnable heresies. But he spared not the Angels that sinned. Therefore will he not spare false Teachers.

The Reason followeth, the consequence is undeniable. 1 Because the Angels were more glorious and excellent creature

The certainty of those judgements which shall be inflicted on false teachers confirmed by a threefold example.

1
2
3

The first example taken from Angels that sinned. The fitnessse of the example.

270 Different punishments on the godly and ungodly. Chap. 2.

Psal. 8. 5.

2

Object.

Solus.

1
Differences
betweene
Gods puni-
shing of the
godly, and the
ungodly, in
regard of
the time.
the kinde.
the manner.
the endl.

2

3

creatures, then *man*, mans condition being *inferiour* unto theirs, according to that of the *Psalmist*, O Lord what is man that thou art so mindfull of him, thou hast made him little inferior to the *Angels*. 2 Because God is just and equall in the execution of his judgements, who cannot abide sinne in any; whence it followeth, that, as he manifested his Justice, in the inflicting of his judgements on the *Angels* which sinned. So (he being alwayes just) will manifest his justice in the punishment of false teachers.

Ob. But may some say, by this reason it seemeth to follow, that none are exempted from Gods judgments; for if he spared not the *Angels* that sinned, he will not spare others which sinne against him. And therefore that even the godly themselves in as much as they doe sinne against God, shall have judgments inflicted upon them?

Answ. 1 That although God punisheth his owne children, chastising them for their sinnes; yea, and sometime to outward appearance dealeth more hardly with them, than with the very wicked, yet is there great difference betweene their punishments, both in regard of the time, kinde, manner, and end of the same. Time, the godlies afflictions are in this life: the wickedes (though here also they be afflicted) in the life to come. Kindes, the godlies ordinary, temporall, and sometimes also spirituall: the ungodlies, extraordinary, everlasting. Manner, the godly are punished in mercy: the ungodly in justice. End, the godly are punished for their amendment, to drive them unto repentance: the ungodly for their further confusion. 2 That Gods judgements would undoubtedly teaze upon all, so that no flesh could be saved, if it were not for Christ Iesus, through whom wee are reconciled unto God, accepted of him.

3 That our *Apostle* doth speake here of impenitent persons, such as the *Angels* which sinned were, and most false Teachers are, not of the penitent, who sinning against God, humble themselves before God, mourning for the same, by their humiliation, avoyding and preventing those judgements which teaze on impenitent persons.

Thus

Thus by this Reason it followeth not that Gods judgements shall undoubtedly seize on his owne children, because they seized on the *Angels* which sinned; but this followeth, that as God spared not the *Angels* which sinned, so he will not spare false teachers continuing in their ungodlinesse. This is the very drift and scope of our Apostle in this place, from which (as also by the other two following examples) we may certainly perswade ourselves of the undoubted destruction of false teachers. Though their followers are many, their estimation great, their heresies applauded, themselves countenanced, and the like: Yet let us not be dismayed, if God spared not the *Angels* which sinned, neither will he spare those base, ignominious, vile wretches. He is the same God, equall, just and righteous. He is no respecter of persons.

Oh that both seducers, and such as are seduced, would but in time set this example before their eyes! Oh, if that every one of us, would duely meditate and weigh the same, that so we might neither stumble at the outward prosperity of false Teachers, or multitude of their followers, neither yet become seduced by them! yea, would to God that every one of us did set the same before our eyes, to withdraw us from our particular sinnes! Oh that the adulterer, the drunkard, the covetous person, the envious, the swearer, and the like, would but consider the same, thus reasoning with themselves, If God spared not the *Angels* which sinned, neither will he spare me impenitently going on in sinne, covetousnesse, drunkennesse, malice, or the like. By this meanes we should be (as with a bridle) restrained and withdrawne from sinne. Their pride should teach us to be humble; their rebellious contumacy, to be obedient: their apostasie, to persevere in the truth of God.

Thus of the coherence of these words with the former, as being a prooffe or confirmation of the former.

In this example of the *Angels* which sinned, three things are to be considered. 1 The persons which sinned and were punished, the *Angels*. 2 The sinne or fall of the *Angels*, implied in the word sinned. 3 Their punishment, they were cast downe

D. False teachers shall certainly be destroyed.

Use.

Three particulars considered in this example.

For if God spared not the Angels that sinned.

1 Tim. 5. 21.

D. None can persevere in goodnesse, whom God doth not uphold by his holy and heavenly Spirit.

The Reason. 1

Use.

1

downe to hell, delivered unto chaines of darknesse, to be reserved unto judgement.

Concerning the 1, the persons which sinned, were the *Angels*, whose office was to be the messengers of God. to stand round about him as attendants, ready to be sent forth at his pleasure for the execution of his will in all parts of the world. This was their office in the creation; hereunto they were fitted and deputed, which the *Elect Angels* (as Saint Paul stileth them) doe now wholly performe. They are invisible substances, having being, life, sense, and understanding, and are not meere qualities, motions, evill affections, or bad cogitations, as the *Sadduces* affirmed. Those evill spirits may even yet fitly be termed *Angels*, that is, messengers: For such also God sends us messengers to doe his will, for probation of the godly, and for plaguing the ungodly, so oft as he pleaseth. As touching their nature and substance, they are of God, by whom of nothing, they were created good, glorious and excellent. Those I say, even those glorious and excellent creatures, were the persons which sinned, were the persons which first for sinne were punished, which were cast downe to hell, which were delivered into chaines of darknesse, to be reserved unto judgement.

The observations arising from hence, are three.

The first is this, that

None can persevere in goodnesse, whom God doth not uphold by his holy and heavenly spirit. The *Angels* that sinned were created good, without any sinne at all, yet being left unto themselves, they kept not their first estate, they left their owne habitation, they sinned against God their Maker. This may be further confirmed, by the examples of *Adam* and *Euah* in the state of innocency, of *Lot*, *David*, and *Peter*, who being left unto themselves for a time, did fearefully fall.

The Reason is plaine and evident, even because Gods Spirit is the ground and cause of our perseverance.

Hence it followeth,

1 That the estate and condition of wicked persons is exceeding miserable, in as much as they are not upholden by the Spirit

Spirit of God, and so doe daily fall away, from God, from their profession, from their Religion, from the out vaid performance of good workes; Notwithstanding all their faire shewes, yet can they not persevere, as wanting the assistance of Gods Spirit, though relying upon their owne strength, they boast with Peter, that though all others would forsake Christ, yet they will not, but still cleave unto him, adhere unto Christian Religion, yet shall they fall away, as did proud Pendleton (for all his bragges) unto Idolatry and superstition. Neither in the meane time is God to be blamed in that hee doth not bestow his Spirit on wicked men, because he is an absolute Lord, not bound to doe any more, than he himselfe willeth.

Mat. 26. 33.

Acts and Monuments.

2 That the estate of Gods children is exceeding happy and blessed, as having Gods Spirit bestowed upon them, wherewith they are upholden, so that they cannot finally and totally fall away.

2

Ob. If the Angels in their innocency and excellency fell wholly and utterly from God, much more may sinfull men (though believers) who fall from God, and utterly cut themselves by sinne from Christ?

Ob.

Ans. There's not the same reason of the grace of creation, as of the grace of regeneration, for that cometh farre short of this: by the former the creature hath a power, either to stand or fall, to abide with God, or depart from him, this power being in it selfe; but by this latter, such feare of God is put into the hearts of the regenerate, that they shall not depart from God, and this power of not falling is in them indeed, but not from themselves.

Solut.

3 That we must therefore daily pray unto God that hee would bestow his holy Spirit upon us, continuing him with us, that we may persevere unto the end. Thus of the first.

3

The second is, that

None ought to be puffed up with any gift, either of body or mind, wherein they excell others. The Angels at their creation were excellent and glorious creatures, whose glory & excellency is often expressed in Scripture, whose attendance

D None ought to be puffed up with any gift either of body or mind, wherein they excell others.

T

upon

274 No excellency in us exempts from punishment. Chap. 2.

upon God, is a part of their glory, as it shall be of ours, when after the resurrection we shall be like unto them: yet notwithstanding they fell away, by their owne freewill, through their owne default, averting themselves from God, and revolting from his love, and from obedience due to him. None, I say, ought to be puffed up with any gift either of body or minde, wherein they excell others; Because if God doe but withdraw his presence, even those will turne unto their owners ruine. Goliaths strength; Achitophels wisdom; Absaloms beauty; Nabals riches, confirme the same.

Use.

Be we carefull therefore lest those gifts whereby wee may and should most glorifie God, turne unto the dishonour of his Name, knowledge, wisdom, learning, beauty, strength, and the like. Did the Angels fall, notwithstanding of their excellency, feare we, lest we also fall. Let their sinne teach us to be carefull, lest we also sinne: let us suspect our owne weakness, acknowledge our imperfection, even in our best gifts; Thus working out our salvation in feare and trembling. Thus of the second.

D. No beauty, glory or excellency of the creature, can exempt it from the punishment of sinne falling thereunto.

The third is this, that

No beauty, glory, or excellency of the creature, can exempt it from the punishment of sinne, falling thereunto. What creature more excellent and glorious than were those Angels, yet notwithstanding they sinning, God inflicteth his judgements on them. Pharaoh and Nebuchadnezzar, great Kings. Hophni and Phineas, the Lords Priests, had experience hereof. yea, God doth more severely inflict his judgements upon such, than he doth upon others, as the Cedars of Lebanon are more subject unto the fierce windes, than the low shrubs of the Valley; and high Castles and Towers more endangered by Tempests, than the low Cottages.

Reason.

1

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Hereof may be rendred a threefold Reason. 1 Because God is not a respecter of persons, will not beare with sinne in any. 2 Because God is just in the execution of his judgments, those which are indued with greatest gifts, being bound unto greatest thankfulness, and to leade their lives most carefully and conscionably. 3. Because else there would be given liberty and

and freedome to sinne. Let us be carefull therefore not to pretend any prerogative or priviledge, in respect of our gifts, thereby to continue in sinne, but to employ them to the glory of God, assuring our selves that if we doe sinne against God, they shall not be able to exempt us from punishment. Thus of the third observation, and so of the first particular.

Concerning the 2, the fall and sinne of the Angels, the ground and cause of those judgements which were inflicted upon them, implied in the word sinned, God spared not the Angels that sinned.

Touching this fall or sinne of the Angels, the Scripture speaketh sparingly, and that not without reason, because they cannot repent, they cannot turne, there is no hope of salvation for any of them which fell, as there was for man, whose fall and remedie, whose misery, and deliverance from the same are so amply recorded. Its the policie of the Divell to withdraw men from the meditation of points usefull, and to stirre them up to a curious search after those things which neither we ought, nor can know, whereof there is no use, such as, what day the Angels fell, what number of them fell, what was their sinne, and the like. Wherein wee are conducted by Scripture, therein we may safely meditate, of such things freely search and enquire. This fall or sinne of the Angels, though it be no where expressly set downe in Scripture, yet is it in many places glanced at: such as these, Behold he put no trust in his servants, and his Angels he charged with folly. Yee are of your father the Divell, and the lusts of your father yee will doe, he was a murtherer from the beginning, and abode not in the truth, because there is no truth in him. Not a novice, lest being lifted up with pride, he fall into the condemnation of the Divell. The Angels which kept not their first estate, but left their owne habitation, hee hath reserved in everlastinge chaines, under darkenesse, unto the judgement of the great day. From which places it appeareth that the sin whereby they did offend God, was especially pride, through which they fell from their first estate, and left their owne habitation,

Vse.

That sinned.

Why the Scripture speaketh so sparingly of the sinne of the Angels.

A policie of the Divell.

Iob 4. 8.

Ioh. 8. 44.

1 Tim. 3. 6.

Iude 6.

Isa. 14. 11. 3
Ezek. 28. 12.
Job. 1. 25.
Luc. 10. 18.
1 Tim. 3. 6.

Why God per-
mitted the Angels
to fall.

Psal 78. 49.
1 Sam. 18.

Use.

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1 Tim. 5. 21.

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habitation, voluntarily departing from their originall condition, neither standing in that *Image of God*, wherein they were created, themselves being the occasion of their owne fall. Its probable that they aspired to be like unto God, in power and authority over all the creatures, whereunto some light is given in these marginall quotations. Farther we cannot determine, unless we should say, that a man by his fall broke all the ten commandments, so, that divers sinnes did concur in this their fall; that even in one instant of their declining, they fell into all manner impietie and ungodlinesse, into all wilfull rebellion against God their onely Maker.

Whatsoever their sinne was, its evident enough both by Scripture and experience, that they sinned and are fallen, and that of themselves.

Thus God permitted, not onely thereby to shew his wrath against sinne; in their everlasting paines, but also to punish by them in this life, the ungodly; yea, and also to try or exercise the godly by temptations. God I say, doth by them not onely exercise his owne children in humility and patience for their ben fit, as he did Job, Paul, and others, but also doth by them, punish the ungodly, as hee did the Egyptians, and Saul.

Hence we are taught,

1 That pride is exceeding dangerous, as being by all likelihood, the sinne of the Angels: the ground of their not standing in the truth.

2 That as of the Angels there were some that fell, so there are others styled the Elect Angels, which stood in their first estate, left not their owne habitation; by whom even Gods children now are instructed in Gods will, and directed in his wayes, are comforted and encouraged in their feare and perplexitie, are guarded, defended, and protected in affliction, distress, and misery.

3 That these evil spirits being through their fall become enemies unto God will endeavour by all means to set themselves against the children of God, which therefore should rouse us up from security and carelesnesse, stirre us up unto vigilancy and

and watchfulnesse, lest unawares we become a prey unto them. To this end we must prepare spirituall weapons, as well defensive as offensive, whereby resisting them, they may flie from us. Great is their agilitie, their subtiltie, their power, their malice, so much the more had we need to be watchfull.

4 To bewaile those finnes in our selves, which occasioned, the Angels ruine, pride, envy, rebellion: Apostasie, or the like. The Angels sinned; Let him that standeth take heed lest hee fall. Thus of the second particular.

Concerning the 3, their punishment, God cast them downe to Hell, delivered them unto chaines of darkenesse to be reserved unto judgement. This punishment is twofold: that which concerneth this life, and that which concerneth the life to come. Touching their punishment in this life, it is twofold, 1 They are deprived of Heaven. 2 They are cast downe into Hell. This last is amplified by their entertainment there, and by the end why they were put there; their entertainment is chaines of darkenesse, by chaines we may understand either that mighty power of God, whereby they are bridled, as in these words of the Apocalypse, The old Dragon was bound for a thousand yecares, or the guiltinesse of the Angels, which by the tenour of Gods judgements, bindeth them over to destruction, and by darknesse we are to understand the wrath and anger of God, the want of his blessed favour, or the extreame misery, whereunto the evill spirits, and backe-sliding Angels are subject. The end why they were put there, to be reserved in durance, unto the judgement of the great day. Touching their punishment in the life to come; They shall be judged, the fulnesse and extremity of torment shall seize upon them, even finall and eternall condemnation.

Their condition is most miserable and terrible. The speech is metaphoricall, borrowed from condemn'd Malefactors, as they lie fast tied in bands and coards, in a toothsome dungeon or stinking prison, till they be thence drawne out to execution; so are the Angels which sinned delivered unto chaines of darkenesse, to be reserved unto judgement; even the judgement of the great day when Gods wrath shall fall on them to the full,

Mat. 8. 29.

Ob.

Iob 1. 11.
1 King. 22. 22.
Mat. 4. 1.
Eph. 2. 2.
1 Pet. 5. 8.
Marc. 5. 9.

Solut.

v/s.

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whereunto that speech of the unclean spirits in the Gospel, seemeth to have relation, *Art thou come to torment me afore the time?*

Ob. It seemeth the Devils are not reserved in Hell, seeing both Scripture and experience, shew the contrary. The Devil accused Iob; was a lying spirit in the mouth of Abahs Prophets; tempted Christ; is Prince of the ayre; as a roaring Lion, going about, seeking whom he may devour; yea, one man was possessed with a Legion.

Ans. It seemeth at the first they are cast into Hell, from which at certaine times, and upon certaine occasions, God permitteth them to come out for the execution of his will; as Rev. 9. 1. and 20. 1.

From whence note we,

1 The woefull and miserable estate of wicked spirits, they are reserved unto the judgement of the great day.

2 The end why hell was ordained; to be that place of honour and terror, wherein wicked spirits, and ungodly persons shall be tormented, world without all end.

3 That there shall be a day of judgement; wherein wicked spirits, and ungodly livers shall be judged; though it be not yet come, yet it shall come, whereof wee may undoubtedly perswade our selves; and therefore should so live here, that on the day of judgement, our condition may bee happy, free from those torments which shall seaze on those wicked spirits. Thus of the third particular, and so of the first example.

Verf. 5. *And spared not the old world, but saved Noah the eighth person, a Preacher of righteousness, bringing in the floods upon the world of the ungodly.*

The second
example taken
from the old
world.

These words containe the second example, whereby our Apostle proveth his former position, viz. that Gods judgements shall certainly and undoubtedly be inflicted upon false teachers, and such as are seduced by them. It is taken from that generall deluge which God in the dayes of Noah brought

brought upon the old world; wherein all mankind was drowned, excepting Noah himselfe and his wife, his three sonnes and their wives. It may be thus framed. If God spared not the old world, but brought in the flood upon the world of the ungodly, then will he not spare false teachers, and such as follow their pernicious wayes. But hee spared not the old world, but brought in the flood upon the world of the ungodly. Therefore will he not spare false teachers, or their followers. The Reason followeth. 1 Because false teachers, and their followers, walke according to the manners and fashions of the old world, delighting and defiling themselves in and with the selfe-same sinnes, whereunto the people of the old world were given. 2 Because if God did not spare the old world, and yet did now spare false teachers, walking in the selfe-same sinnes, it would follow, that he were unjust, a respecter of persons, not such an enemy unto sinne now, as he was formerly, or that men and women now, had a greater liberty to sinne, might more boldly commit the same now, than formerly, which to affirme were monstrous impiety, and horrible blasphemy.

From the example (as ye heard from the former) wee may undoubtedly perswade our selves, that Gods judgements shall be inflicted upon false teachers, and their followers; he is the same God, with whom there is no shadow of changing, he was, he is, and for ever will manifest himselfe to be an enemy unto sinne, and sinfull persons.

This example consisteth of two parts. The former concerneth the destruction of the old world, in these words, and spared not the old world, but brought in the floods upon the world of the ungodly. The latter, the preservation of Noah, and his family, in these words, But saved Noah, the eighth person, a Preacher of righteousness.

Concerning the 1, three things are to bee considered.

- 1 The persons punished, the old world.
- 2 The ground or cause of their punishment, implied in the word, ungodly.
- 3 The punishment it selfe, God brought in the flood upon them

The benefit of the example.

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Two particulars considered in this example.

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280 Multitude of sinners exempts not from punishment. Cha. 2

The persons
punished, are
the old world.

1 Sam. 25. 28.
A. G. 5. 5. 10.
Num. 16. 27.
Ioh. 7. 24.
Gen. 19. 24.

D. Even a mul-
titude of sin-
ners, partaking
together in
sinne are not
exempted from
Gods iudge-
ments.

Exod. 12. 37.

Num. 14. 26.

1 Sam. 6. 19.

2 King. 19. 35

For the 1, the persons punished were the old world, so called, not because God made a new world, but because the world seemed new, so few being preserved, and so many destroyed. Stiled also the world of the ungodly, in regard of their generall apostasie from God, their disobedience and contempt of his word preached by Noah, those I say, even the people which lived in the dayes of Noah, were the persons upon whom God inflicted this fearefull judgement. In other places of Scripture we have examples of the severity of Gods justice. sometimes upon one particular person, as upon Nabal. Sometime both upon husband and wife, as upon Ananias and Sapphira; Sometime both upon husband, wife and children, as upon Corah, Dathan, Abiram, Achan; sometime upon a whole Citie, as upon Sodom; Sometime upon an whole Nation, as upon the Egyptians, upon the Amalekites; yea, upon the Jewes themselves, when they were vanquished by the Romans. But here we find a generall deluge, over-spreading the whole earth, all mankind drowned therewith, God sparing neither old nor young, rich, nor poore, a terrible and fearefull example of Gods justice. Whence may be gathered that,

Even a multitude of sinners partaking together in sinne, are not exempted from Gods judgements: he spared not the old world, wherein no doubt there were many millions of people of every age, state and condition. As they banded themselves together against God; So God did set himselfe against them, as amongst themselves there was an uniformitie in sinning against God, so they had an uniformity in punishment from God, their multitude was neyther shelter nor safegard unto them. This may be confirmed by divers other examples. The Israelites when they departed out of Egypt were about 600000. that were men, besides children, of them all, not above two entred into the land of Canaan, even Caleb the sonne Iephunneh, and Ioshua the sonne of Nun: Of the men of Bethshe-mesh that looked into the Arke of the Lord, there were 50000. and 70. men, whom the Lord smote, that they dyed. Of the Assyrians which besieged Ierusalem, blaspheming the Lord God of heaven, an Angel of the Lord went out and smote

smote in their campe, 185000. The Syrians which blasphemed the God of Israel, laying, their Gods are Gods of the hills, therefore were they stronger then we, but let us fight against them in the plaine, and surely we shall be stronger then they, even those I say, notwithstanding they filled the whole country, were slaine of the children of Israel. (pitching before them like two little flockes of Kids): so the number of 10000 footmen in one day. Woe (saith Isaiah) to the multitude of many people, which make a noyse, like the noyse of the Seas, and to the rushing of Nations, that make a rushing like the rushing of mighty waters, God shall rebuke them, &c. Though the Sodomites, though the Ephesians were many in number, though the Prophets of Baal filled the house of Baal from the one end to the other, yet did Gods judgements seize upon them. So here, although of the old world, the number, no doubt, was exceeding great, yet their multitude was no sufficient shelter to free them from Gods judgements.

The Reasons hereof are these. 1 Because when a multitude of sinners doe partake together in sinne, God is most dishonoured, his Sabbathes most prophaned, his Gospel most scandalized, his threatnings less respected, his judgements less noted, his Word and servants most contemned. 2 Because there is left little or no hope of any future amendment, there being amongst a multitude, so many provocations unto sinne: one infecting another, drawing them on unto the committing of the same. 3 Because, though all the world did combine themselves together against God, yet are they not able to withstand his judgements; yea, though they were all destroyed, God is able of the very stones to raise up children unto Abraham. Oftentimes Kings are glad to passe by, and winke at many enormities of their rebellious subjects, partly, not being of sufficient strength and power to punish so many, partly being unwilling, so much by their overthrow to weaken themselves, but it is otherwise with God, hee hath both ability to punish the transgressors of the Law, neither needeth hee to feare the want of them, hee being able to raise up others (more profitable Instruments for

1 King. 20. 23.
29.

Isa. 17. 12.

Reasons.

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Pro. 1. 11.

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Mat. 3. 9.

for

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Judg. 18, 27.

Ezek. 22, 29.

5

Use.

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for the advancement of his glory) in their places. 4 Because commonly, where there's a multitude, there is also security and carelesse, an evident signe of some eminent judgement. As the people of Lachis being secure and carelesse were upon the sudden destroyed by the Tribe of Dan: so when sinners become carelesse and secure, (as where there's a multitude, they doe) then doe Gods judgements seaze upon them. This the Prophet Ezekiel witnesseth. The people of the Land have used oppression, and exercised robbery, and have vexed the poore and needy, yea, they have oppressed the stranger wrongfully, and I sought for a man amongst them that should make up the hedge, and stand in the gap before me, for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath, their owne way have I recompenced upon their owne heads, saith the Lord God. 5 Because it were injustice in God to punish sinne in some few, in the meane time passing by and winking at the sinnes of the multitude.

Hence it followeth,

I That such as fashion themselves according to the multitude, judging things lawfull or unlawfull, according as the multitude doth, beleeving as it beleeueth, leane unto a sandy and brittle foundation, which will deceive them, when they have most need. And yet alas, of this sort are the greatest number of men and women in these our dayes, children learning of their Parents, Servants of their Masters; one of another, all manner of impiety, swearing, whoring, drunkenesse, and the like. Seldome shall we finde one alone in a Countrey, Parish, or Familie, given over unto ungodlinesse, who hath not others to countenance him in the same, which will sweare to what he affirmeth or denyeth; yea, so diuells are we, that if any one will out of the pit of Hell, bring new fashions, devise new oathes, and the like, he shall not want such as will endeavour to outstrip him in his owne invention: well, yet notwithstanding thus following the multitude in evill, wee must come to judgement. Let multitudes band them-

themselves together, let them take counsell against the Lord, and against his Christ. Gebal and Ammon, and Amalek, Gog and Magog, Turke and Pope, with other the Churches enemies: God doth but laugh them to scorne, and will in his owne time inflict his judgements upon them.

2 That the example of the multitude is an insufficient argument, either thereby to excuse our owne sinnes, or to draw others into sinne, and yet is not a little used to either end. Some excuse their sinnes by the example of the multitude; for, say they, such and such doe thus live, and why may not I? have not they a soule to save as well as I? but this is all one, as if a thiefe should excuse his theft by telling that there were divers other theeves besides himselfe; I suppose such an excuse would not serve his turne. Is there any so mad, as would willingly, be imprisoned, banished, or executed, because such things have befallen others? neither should we so much hate our selves, be enemies unto our owne salvation, as to thrust our selves into Hell with the multitude. Others alledge the example and practise of the multitude to draw men and women into sinne, as the bloody Persecuters in the dayes of Queene Marie, Gardar, Bonner, with others, they used this as their maine argument, Are not all the world of our Religion, doe not the King, the Queene, the Nobilitie, the whole Parliaments, with an uniforme consent embrace the same?

3 That we ought not so fashion our selves like unto the world, or conforme our selves according to the custome of the multitude. My Sonne (saith Solomon) if sinners doe entise thee, consent thou not, Let us not, I say, follow the multitude in evill. The times wherein we doe now live are evill, we have plentifull store of such as offend in every kinde of sinne, drunkennesse, malice, whoredome, covetousnesse, swearing, and the like. Beware therefore so much the more wary, walking circumspectly, because the times are evill: assuring our selves, that if God doth not spare even the multitude, neither will he spare particular persons sinning against him: have we sinned with the multitude, let us in time repent, lest wee be partakers together in punishment, let us in time forsake sinne.

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Rom. 12. 2.

Prov. 1. 10.

Eph. 5. 15.

upon man-
kinde, untill
that God send
them.

Vse.

Rom. 3. 28.

The matter,
the flood.

D God hath
varietie of
judgements
to inflict on
the workers
of iniquitie.
Gen. 19. 29.
1 Sam. 7. 10.
Exod. 14. 27.
numb. 25. 32.

Vse.

D God in the
execution of
his judgements
doth not deale
alike with
every sinner.

2 Sam. 7. 14.

Vse.

The time after
the space of
120 yeares.
D God will
not alwayes

Whence as the *wicked* may be terrified, so the *godly* may receive much comfort, that troubles cannot take hold on them, till God will, which when hee willeth, shall turne to our great good, all things working together for the best to such as love God.

The matter was a flood of water, Whence note,

1 That God hath varietie of judgements to inflict on the workers of iniquitie, even judgements both many and great, he is the Lord of Lords, the God of Armies, all creatures are at his command, ready to execute his will, fire to destroy the Sodomites, Hailestones to beat downe the Philistims, the Sea to overflow the Egyptians, the Earth to swallow Corah, Dathan, and Abiram, a flood here to drowne the world of the *ungodly*.

Stand we therefore in awe of this God, let us *humble ourselves under his mighty hand*; even in this Land wee have had within these few yeares experience of divers heavy judgements, plague, famine, inundation of waters, and the like. Let those stirre us up to repentance, let us sinne no more, lest a worse thing light on us.

2 That God in the execution of his judgments doth not deale alike with every sinner; Some he handeth more hardly, than others: some hee doth exercise longer under troubles, than others: and there are not a few, whom by his judgements he doth utterly destroy, as this present example sheweth: he dealt otherwise with Saul, than with Solomon, he tooke his mercy from Saul, in mercie as a loving Father chastising Solomon.

Whence we may learne even to beseech God, through Christ Iesus, that if he hath purposed to lay his rod upon us (as he hath already laid it upon others) he would be pleased to chastise us with the rod of men, as he did Solomon, even out of a fatherly pittie and compassion, not utterly to destroy us, as he did the *old world*.

The time was after the space of 120 yeares. Whence note that,

Though God beare with sinners for a long time, yet at the length (they remaining impenitent) his judgements shall bee inflicted

inflicted upon them: as manifold examples in Scripture (such as that of the *Sodomites*, that of the *Israelites* in the *Wilderness*, that of the *Iewes* before their destruction by the *Romans*) doe confirme.

Whence we may learne not to presume upon Gods patience, and long suffering, concluding from hence, that because God hath borne with us for a long time, he will therefore still beare with us, notwithstanding of our great finnes. The contrary rather followeth, that because he hath spared us so long, and we have notwithstanding continued in sinne, he will therefore assuredly enter into judgement against us, as being jealous of his owne glory, and who cannot abide impenitent sinners.

The equity of his punishments; it's likewise apparent, as their *sonles* were drowned in the pleasures of sinne, so now were their bodies by a flood of water. Oh the equity of God! He is just in all his wayes, and holy in all his workes, the examples of *Pharaoh*, *Saul*, *Adonizedek*, *Agag*, with others doe evidently confirme this Point. Deale not with us, O Lord, according to the rigour of thy justice. Thus of their punishments, and so of the first part.

Concerning the 2, The preservation of *Noah* and his Family, in these words, but saved *Noah* the eighth person, a Preacher of righteousness; in which words, three things are to be considered. 1 The persons preserved. 2 The danger from which they were saved. 3 The meanes which God used in their preservation.

For the 1, the persons preserved, were *Noah* and his Wife, his three sonnes, and their three Wives, eight persons in all, of which eight *Noah* himselfe was a Preacher of Righteousnesse, (as having for the space of 120 yeares sincerely preached Gods Word, unto that disobedient world, calling upon them to abstaine from sinne, and returne unto God by repentance) and Came a wicked person.

Hence may be noted,

1 That God in the execution of his judgements upon the wicked, is carefull of his owne children, as here of *Noah* and his

D. God will not alwayes beare with impenitent sinners.

Use.

The equity of it. Gods iudgements are iust and equall.

Use.

The preservation of *Noah* and his family.

The persons preserved, eight.

D. God in the execution of

his judgments upon the wicked, is carefull of his owne children.

D. The number of the godly few.

D. The holiness of the godly shall not be buried in oblivion.

Mat. 26. 13.

D. The wicked fare the better for the company of Gods children.

D. In most societies, the wicked are mingled with the godly.

The danger from which they were saved, the deluge.

D. God in the midst of danger can preserve whosoever he pleaseth from the same.

Use of Consolation.

his Family in this generall Deluge.

2 That the children of God being compared with the multitude of wicked persons, are but few in number: as ~~one~~ but eight persons, (yea, of thole one a Reprobate) professing Gods truth, there being beside a world of ungodly.

3 That the holy life, and godly conversation of Gods children shall not be buried in oblivion, but even after their death recorded to their everlasting praise and commendation; as both that of Mary Magdalens powring oymntment on Christ, and this of Noah being after so many thousand yeares declared to have beene a Preacher of righteousness, doe confirme.

4 That wicked persons fare the better for the company of Gods children, as Cam being with his father and brethren in the Arke, and as the Sodomites did whilst Lot was amongst them.

5 That in most Societies and Companies, the wicked are mingled with Gods children, Cain in the house of Adam; Ismael in the house of Abraham; Esau in the house of Isaac; Judas amongst the Disciples of Christ, Cam here in the Arke with his father.

For the 2, the danger from which they were saved, They were saved from that generall deluge, wherein all others perished.

Whence may be gathered, that

God in the midst of danger, can preserve whomsoever he pleaseth from the same. Here was an horrible great and fearful judgement, whereby all flesh perished, those eight onely excepted.

The examples of Jacob, Ioseph, David, Saint Peter, Saint Paul, with others whom God preserved in the very midst of imminent dangers, confirme this point.

This serveth partly for consolation, and partly for exhortation.

For Consolation unto all Gods children, whom the Devil, the World, and their owne Lusts, doe daily persecute. Be not dismayed or discouraged, the same God who preserved Noah from drowning, is able to preserve thee in y^e midst of dangers.

For

For *Exhortation* unto every one of us, Let us endeavour to be the children of God. Being Gods children, let us shelter our selves under his protection, assuring our selves, that if he be on our side, nothing shall prevaile against us.

For the 3. the *meanes* whereby Noah and his Familie were preserved, they were either outward or inward; outward, by the *Arke*, inward, by *Faith*. God commanded Noah to make an *Arke*, he beleiving Gods promise, and obeying his commandement, was preserved therein.

Sometime the Lord preserveth without *meanes*, yea, contrary to *meanes*, Sometimes againe by very small and weak *meanes*, as here, whosoever were out of the *Arke*, perished, all that were therein were saved.

We must not tie God unto *meanes*, but how small or weak soever the *meanes* be, relye upon the promise of God, performing what he commandeth, so assuring our selves of the accomplishment of whatsoever he promiseth.

This *Arke* may be a fit Type of the Church, Whosoever despiseth mee shall perish, whosoever are the true members thereof shall be preserved from the fearefull deluge of Gods wrath. Thus of the second example.

Verse 6. And turning the Cities of Sodom, and Gomorrah into ashes, condemned them with an overthrow, making them an ensample, unto those that after should live ungodly.

These words containe the third or last ensample, whereby our Apostle confirmeth his former position, viz. That Gods judgements shall certainly and undoubtedly be inflicted on false Teachers, and their followers. It is taken from that horrible and fearefull destruction of Sodome and Gomorrah, and may be thus framed. If GOD spared not the Inhabitants of Sodome and Gomorrah, but turned their Cities into ashes, and condemned them with an overthrow, making them an ensample unto those that after should live ungodly; then will he not spare false teachers and their followers: But hee

Vse of Exhortation.

The meanes whereby Noah was preserved, in the Arke. Heb. 11. 6.

Also in what manner God preserveth.

Vse.

The Arke a type of the Church.

The third example.

The fitnessse
of the exam-
ple.

Four things
considered in
this example.

I

Deut. 29. 23.

Gen. 19. 25.

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The subject
of the punish-
ment, the Citi-
es of Sodome,
&c.

Such as are
partakers to-

spared not the Inhabitants of Sodome and Gomorrah, &c. Therefore will he not spare false Teachers and their followers. The Reason followeth, because as the people of Sodome and Gomorrah did grievously offend God by their continuance in sinne, notwithstanding of the many warnings and admonitions given by Lot; even false Teachers and their followers, doe offend him in the selfe-same kinde; for the Sodomites were not more given to carnall and fleshly whoredome, then false teachers and their followers to spirituall fornication. Therefore if God spared not those, neither will he spare these.

From this example we may also perswade our selves of the undoubted destruction of false teachers and their followers. If God spared not the Sodomites, but brought destruction upon them, and their Cities, neither will he spare Anabaptists, Familists, Jesuites, Seminary Priests, with others the like, but will in his owne time bring some sodaine destruction upon them.

In this example these foure things are to be considered.

1 The subject of this punishment, the Cities of Sodome and Gomorrah, whereunto we may adde Admah, and Zeboim, by which we may understand as well the Cities themselves, as their Inhabitants, for so it is written, *And he overthrew those Cities, and all the Plaine, and all the Inhabitants of the Cities, and that which grew upon the ground.* 2 The cause or ground of their punishment, implied in the word *ungodly*. 3 The punishment inflicted upon them. *Their Cities were turned into ashes, and condemned with an overthrow.* 4 The end why God inflicted this judgement on them, that they might be an example to them that after should live ungodly.

For the 1, the subject of this punishment, were the Cities of Sodome and Gomorrah, Admah, Zeboim, together with the Inhabitants of the same, the whole land of the Plaine, and whatsoever was therein. Those I say, were the subject of this punishment.

Whence divers observations may be gathered.

1 That such as are partakers together in sinne, shall be partakers together of punishment. The people of Sodome, Gomorrah;

Ver. 6. Followers of others sins, partake their punishment. 293

morrah, Admah, and Zeboim, did (as it seemeth) follow one another in sinne, and therefore did all partake together in punishment, which Saint Iude clearly expresseth. Even as Sodome and Gomorrah, and the Cities about them, which in like manner as they did, committed and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

*gether in sin,
shall partake
together in
punishment.
Iud.7.*

The two preceding examples : with the Israelites committing Idolatry, the Benjamites partaking with the men of Gibeah, the Priests of Baal, Ahab, and Iezabel, siding together, confirme the same.

It serveth partly for reprehension, and partly for exhortation.

● For Reprehension, unto such as partake with wicked persons in their sinnes, and yet would not partake with them in their punishments. Is it not equall that they which partake of the imagined gaine, of the seeming pleasures, should also partake of the certaine losse of the undoubted paine. By Law such as are accessary unto murder, are punished as the murderers themselves. Though thou art not the Inventaer, yet if thou art the follower, though thou art not the first, which hast committed sinne, yet if thou dost commit sinne; though thou art not Sodome and Gomorrah, yet if thou art Admah, and Zeboim, Gods judgements shall also seize on thee; what though thou art not the first Swearer, Drunkard, Adulterer, Covetous person, Lye, Thiefe, or the like; Neither art like to be the last? (as it's in your common, though Devilish proverbe) yet if thou walkest in those sinnes, thou shalt not avoyde punishment.

*Vits of Repres-
hension.*

For Exhortation, as ye would not partake of those judgements which shall be inflicted on the ungodly, be not partakers, together with them in sinne, doe not follow them in their wickednesse. If I should demand every one of you in particular, whether yee would be drowned, with the old world, or burnt to ashes with the Sodomites; I know, you would answer, that you would not willingly have such judgements inflicted on you, abstaine therefore from those sinnes,

*Vits of Exhor-
tation.*

Flov. 2. 18.

Prov. 2. 22.

Prov. 3. 33.

Prov. 5. 4.

Prov. 6. 32.

Prov. 15. 25.

Prov. 16. 18.

Prov. 23. 21.

Prov. 28. 8.

1 Cor. 6. 9.

1 Tim. 5. 22.

Rev. 18. 4.

D. Men and women by their finnes bring Gods judgements, not onely upon the selves, but all things that belong unto them.

which brought these judgements on others. It's written of the strange woman, that her house enclineth unto death, and her pathes unto the dead, none that goe unto her returne againe, neither take they hold of the pathes of life. It's written of the wicked, That the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it, That the curse of the Lord is in the house of the wicked; That the end of the Harlot is bitter as wormewood, sharpe as a two edged sword, whose feet goe downe to death, and steps take hold on Hell; and with whom whosoever committeth adultery, lacketh understanding, destroyeth his owne soule. Be not given unto pride, The Lord will destroy the house of the proud; Pride goeth before destruction, and an haughty spirit before a fall. Be not partakers with others in drunkenesse, for the drunkard and glutton shall come to poverty. Be not covetous, for, he that by Usury and unjust gaine encreaseth his substance, shall gather it for him that will pity the poore. Briefly, the Apostle Paul saith, Know yee not that the unrighteous shall not inherite the Kingdome of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherite the Kingdome of God. Should we not then be carefull to avoyd those and the like finnes. Wouldst thou not be punished with adulterers? Be not an adulterer, partake not with the ungodly in their wickednesse, as thou wouldst not partake with them in their punishments. It was Saint Pauls counsell unto Timotheus, Be not partaker of other mens finnes? It was the voyce from heaven which Iohn heard, Come out of her my people, that yee be not partakers of her finnes, and that yee receive not of her plagues.

2 That the finnes of men and women bring Gods judgements, not onely upon themselves, in soule and body, but also upon their children, upon their Cities, upon their houses, upon the Land wherein they live; upon their goods, and such things as belong unto them. This, with the preceding example of the old World, as also the examples of the Egyptians, the Moabites,

the

the *Amalekites*, and *Achan*, confirme the same.

Whence may be perceived, as well the nature of sinne, how odious it is in the sight of God, as that carefulnesse which is required of us in avoyding the same, in as much as that thereby we wrong not onely our selves, but such persons as are most deare unto us, even as *Traitors* through their *Treason* taint their whole blood.

3 That it is small for wicked men to have such as follow them in their wickednesse, *Sodome* and *Gomorrah* goe before, *Admab* and *Zeboim* follow their pernicious wayes, a point which our times doe sufficiently confirme, If *Demetrius* set himselfe against *Paul*, hee shall not want the craftsmen to assist him; a *Drunkard* shall not lacke companions, neither such as follow other sinnes.

Oh the pronenesse of Mankinde unto sinne! Oh that wee were as careful in the imitation of the vertues of the godly, and religious, as the wicked are in their imitation of the ungodly and impious.

4 That neither the multitude of sinners, partaking together in sinne, doth exempt them from Gods judgements, neither yet the beauty, glory, or excellency of the creature, doth exempt it from the punishment of sinne, being subject thereto.

This example proveth it, neither the number of the *Sodomites*, neither the pleasantnesse of their Land freed them from punishment. But of this formerly.

5 That such as should be most thankfull unto God, for the most part, prove most unthankfull. The *Sodomites* in respect of the number, of their habitation, of their riches, and the like blessings, should have expressed their thankfulness unto God by their obedience unto his commandements, but they proved wholly unthankfull, rebellious, stubborne, disobedient.

This sinne we have cause to bewaile in our selves. God hath bestowed upon us, manifold blessings and favours, A Land flowing with milke and honey, abounding plentifully with every thing necessary for us, more specially wee have

Use.

D. Its vsuall for the ungodly to have such as follow them in their sinnes. A& 19.20.

Vse.

D. A multitude partaking in sinne, is not exempted from Gods judgements, neither doe any their outward priviledges exempt them from the same. O. Such as should be most thankfull unto God, for the most part prove most unthankfull.

Vse.

The ground
of their pu-
nishment im-
plied in the
word ungod-
ly.

What the sins
of the Sodo-
mites were.
Gen. 13. 13.

Gen. 18. 20.

Gen. 19. 4.

Ibid. ver. 9.

Ibid. ver. 11.

Ibid. ver. 14.
Isa. 3. 9.

Ezek. 16. 49.

Luk. 17. 28.

Gods lots inviting us dayly unto repentance, Gods Word plentifully, plainly and peripicuously preached amongst us, and yet alas doe we remaine unthankfull. Oh that our eyes were opened, whereby we might both perceive our ingratitude, and amend the same. Thus of the first.

For the 2, the ground or cause of their punishment, their many and great finnes wherewith they offended the Majestie of God, as is implied in the word, ungodly. For the opening up of which point two things are to be considered. 1 What their finnes were. 2 How great and odious they were.

Touching the former, the finnes of the Sodomites are mentioned in divers places of Scripture. But the men of Sodome (saith Moses) were wicked, and sinners before the Lord exceedingly. And againe, Because the cry of Sodome and Gomorrah is great, and because their sinne is very grievous: And againe, but before they lay downe, the men of the Citie, even the men of Sodome compassed the house round, both old and young, all the people from every quarter, and they called unto Lot, and said unto him, Where are the men which came into thee this night? Bring them out unto us that wee may know them. Whom Lot having admonished, they answered. This one fellow came in to sojourne, and he will needs be a Judge, now will we deale worse with thee, than with them, and they pressed sore upon the man, even Lot, and came neere to breake the doore, Afterwards being by the Angels stricken with blindness, they wearied themselves to find the doore: yea, Lot having spoken to his sonnes in Law, about the destruction of the Citie, he seemed as one that maked. The shew of the countenance (saith Isaiah) doth witnesse against them, and they declare their sinne as Sodome, and they hide it not. Behold (saith Ezekiel) this was the iniquity of thy sister Sodome, pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughter, neither did she strengthen the hand of the poore and needy, and they were haughty, and committed abomination before me, therefore I tooke them away, as I saw good. In the dayes of Lot (saith our Saviour) they

eate,

eat, they dranke, they bought, they sold, they planted, they builded; They gave themselves over to fornication. (saith Iude) and going after strange flesh, he was vexed (saith our apostle) in the ensuing verse, with the filthy conversation of the wicked, for that righteous man dwelling amongst them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds. By all which it appeareth, that the finnes of the Sodomites were especially, 1 pride or haughtinesse, 2 fulnesse of bread, that is, excessive eating and drinking, 3 idlenesse, 4 unmercifulnesse, and contempt of the poore. 5 Fornication, adultery, and the unnaturall going after strange flesh. 6 Security and carelesnesse. 7 Impudency in sinning, 8 Contempt and disobedience of those heavenly admonitions preached by Lot. Those I say were their finnes, the ground and cause of their destruction. Thus what their finnes were.

Touching the latter, the greatnesse of their finnes. This might be declared by shewing the evils of pride, drunkennes, gluttonny, idlenesse, whoredome, security, impudency in sinning, and contempt of Gods Word; (of which God-willing, yee shall heare) but for the present conceive we the greatnesse of their sinne from these particulars. 1 Because they are said to be sinners against the Lord exceedingly, that their cry was great, their sinne being very grievous. 2 Because they were given over unto so many divers and severall finnes, as well in their communication, as conversation. 3 Because those their finnes were universall, they being all infected therewith, from the highest unto the lowest, both young and old, if there had been but ten righteous persons amongst them they had not been destroyed. 4 Their impudency in sinning, so that they did not hide their finnes, were not ashamed of the same. 5 Their scoffing and mocking at the threatnings of Gods judgements, whereof they were warned by Lot. 6 Their continuance in their evil wayes. All those circumstances, I say, point out the greatnesse of the Sodomites finnes, whereof some also were even againe Nature. This I speake not, as if any finnes were in their owne nature small, for if we doe

Iude 7.
2 Pet. 2. 7, 8.

The greatnesse of their finnes particularized.

- 1
- Gen. 13. 13.
- 2
- Gen. 18. 32.
- 3
- 4
- 5
- 6

doe consider or conceive of *finnes*, as they are in *themselves*, not any *sinne* is *small*, or to be so accounted; yea, and every *sinner*, when he sinneth *least*, yet doth greatly offend God. Even the *least idle word*, or *wandering thought*, deserving death and everlasting condemnation; but by way of comparison; in which regard one *sinne* may be much greater than another. Thus were the *finnes* of the *Sodomites* exceeding great, which were the ground and cause of their destruction.

Hereof may be made a *threofold* use.

Vses of Instruction,

I

2

3

4

For *Instruction*, it *pride*, fulnesse of bread, idlenesse, unmercifulnesse and contempt of the poore, uncleannesse, whoredome, security, impudency in sinning, with the contempt and disobedience of Gods Word, brought destruction upon the *Sodomites*, were the ground and cause of their irrecoverable fall, and finally overthrow, then it followeth. 1 That those *finnes* are odious and abominable in the sight of God. 2 That we ought to be exceeding carefull, lest at any time we fall into those *finnes* of the *Sodomites*. 3 That God magnifieth his mercy towards us, in sparing us so long, which are so much defiled with those *finnes*. 4 That those are in a dangerous and miserable case, which give themselves over unto those *finnes*.

Vses of Reprehension,

I

Rev. XI. 8.

Isa. L. 10.

2

For *Reprehension*, I unto such as imitate the *Sodomites* in their wickednesse. Thus doth Rome, spiritually called *Sodom*, the *snare* and mother of abominations, tolerating all manner of filthinesse; yea, even their *Popes* sinning against nature, as *Histories* record. We also doe imitate them in all or most of their vices, in *pride*, in drunkennesse, in gluttony, in idlenesse, in contempt of the poore, in whoredome, in security, in impudency in sinning, in the contempt and disobedience of Gods Word. Those vices being no lesse common amongst us, than amongst them. So that what *Isaiah* spake unto the *Jewes*, may be applyed unto us, *Hear the Word of the Lord, ye Rulers of Sodom, give care unto the Law of our God, ye people of Gomorrah.* 2 Unto those which in their judgments condemn the *Sodomites*, and their vices, who no twith-

not withstanding in their practise follow the same. 3 Vnto those which after a superficiall kinde of search finding themselves in some sort free from those finnes of the Sodomites; doe presently conclude that judgements shall not take hold on them. Oh the policie of the Devill, to such I say, that it shall be easier for Sodome and Gomorrah in the day of judgement, than for them. For it is not enough to abstaine from those, if in the meane time we follow others. One sinne unrepented is sufficient to bring a sinner to Hell. It's not enough to abstaine from open impiety, to live civilly, not to be drunkard, oppressor, swearer, covetous person, or the like, if in the meane time there be not a conscionable walking before God, in the performance of holy duties. Though thou abstainest from the finnes of Sodome, yet if thou doest not profit by the Gospel, if the life of grace be not within thee, if thou hast not this power of godlinesse; thy judgement shall be greater at the day of judgement, then was the Sodomites. 4 Vnto such as make a mocke and jest at pride, drunkenesse, whoredome, idlenesse, and the like. This was not the practise of Lot; hee was vexed and grieved at them. Those brought destruction upon Sodome; and unlesse they be repented for, and so pardoned, they will undoubtedly bring Gods judgements upon us in our finall destruction and overthrow. The Lord in mercy open our eyes, and touch our hearts, that we may in time repent and be grieved for the same.

For Exhortation, 1 unto examination; You have heard what the finnes of the Sodomites were, and that because of them, the Sodomites were destroyed; be pleased therefore to enter into a narrow search of your selves, that so you may know, whether their finnes, are not yours: Judge your selves lest ye be judged, descend into the very bottome of your hearts, admit no excuse, which will not passe for currant, before the Judge of all the world. To further you into this search, You must impartially make application of Gods Word, take notice therein of the divers signes and markes whereby thole their finnes may be knowne. 2 Vnto humiliation, if after a narrow search of your selves, you find your selves

3

Mat. 18. 15.

4.

Vses of Exhortation.

2

his judgments upon the wicked, is carefull of his owne children.

D. The number of the godly few.

D. The holiness of the godly shall not be buried in oblivion.

Mar. 26. 13.

D. The wicked fare the better for the company of Gods children.

D. In most Societies, the wicked are mingled with the godly.

The danger from which they were saved, the deluge.

D. God in the midst of danger can preserve whosoever he pleaseth from the same.

Vse of Consolation.

his Family in this generall Deluge.

2 That the children of God being compared with the multitude of wicked persons, are but few in number : as ~~one~~ but eight persons, (yea, of thole one a Reprobate) professing Gods truth, there being beside a world of ungodly.

3 That the holy life, and godly conversation of Gods children shall not be buried in oblivion, but even after their death recorded to their everlasting praise and commendation; as both that of Mary Magdalens powring oymntment on Christ, and this of Noah being after so many thousand yeares declared to have beene a Preacher of righteousness, doe confirme.

4. That wicked persons fare the better for the company of Gods children, as Cam being with his father and brethren in the Arke, and as the Sodomites did whilst Lot was amongst them.

5 That in most Societies and Companies, the wicked are mingled with Gods children, Cain in the house of Adam; Ismael in the house of Abraham; Esau in the house of Isaac; Judas amongst the Disciples of Christ, Cam here in the Arke with his father.

For the 2, the danger from which they were saved, They were saved from ~~this~~ generall deluge, wherein all others perished.

Whence may be gathered, that

God in the midst of danger, can preserve whomsoever he pleaseth from the same. Here was an horrible great and fearful judgement, whereby all flesh perished, those eight onely excepted.

The examples of Jacob, Joseph, David, Saint Peter, Saint Paul, with others whom God preserved in the very midst of imminent dangers, confirme this point.

This serveth partly for consolation, and partly for exhortation.

For Consolation unto all Gods children, whom the Devil, the World, and their owne Lusts, doe daily persecute. Be not dismayed or discouraged, the same God who preserved Noah from drowning, is able to preserve thee in y^e midst of dangers.

For

Ver. 6. Meanes of Noahs preservation twofold.

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For Exhortation unto every one of us, Let us endeavour to be the children of God. Being Gods children, let us shelter our selves under his protection, assuring our selves, that if he be on our side, nothing shall prevail against us.

For the 3. the meanes whereby Noah and his Familie were preserved, they were either outward or inward; outward, by the Arke, inward, by Faith. God commanded Noah to make an Arke, he believing Gods promise, and obeying his commandment, was preserved therein.

Sometime the Lord preserveth without meanes, yea, contrary to meanes, Sometimes againe by very small and weak meanes, as here, whosoever were out of the Arke, perished, all that were therein were saved.

We must not tie God unto meanes, but how small or weak soever the meanes be, relye upon the promise of God, performing what he commandeth, so assuring our selves of the accomplishment of whatsoever he promiseth.

This Arke may be a fit Type of the Church, Whosoever desisteth mee shall perish, whosoever are the true members thereof shall be preserved from the fearefull deluge of Gods wrath. Thus of the second example.

Verse 6. And turning the Cities of Sodom, and Gomorrah into ashes, condemned them with an overthrow, making them an ensample, unto those that after should live ungodly.

These words containe the third or last ensample, whereby the Apostle confirmeth his former position, viz. That Gods judgments shall certainly and undoubtedly be inflicted on false teachers, and their followers. It is taken from that horrible fearefull destruction of Sodom and Gomorrah, and be thus framed. If GOD spared not the Inhabitants of Sodom and Gomorrah, but turned their Cities into ashes, and condemned them with an overthrow, making them an ensample unto those that after should live ungodly; then he not spare false teachers and their followers: But hee spared

Use of Exhortation.

The meanes whereby Noah was preserved, in the Arke. Heb. 11. 6.

Also in what manner God preserveth.

Use.

The Arke a type of the Church.

The third example.

Gen. 19. 24.

Deut. 29. 23.

Iude. 7.

accused them unto God. God condemneth them for the same. Their punishment is amply recorded by Moses. Then the Lord (saith he) rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven, and he overthrew those Cities, and all the Plaine, and all the Inhabitants of the Cities, and that which grew upon the ground. And againe; And that the whole land thereof is brimstone and salt, and burning, that is not sown, nor beareth, nor any grasse groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath. So Iude also speaketh of the same, even as Sodom and Gomorrah, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire. From which places it appeareth, that their punishment, was not onely temporall, but is likewise eternall. As their bodies were burnt with fire, together with their Cities and goods; So shall they both in body and soule be tormented in the fire of hell, with the Devil and his Angels, world without end. God punished them with an utter desolation, a small overthrow, he turned their Cities into Ashes.

Hence divers things may be observed.

D. Great
sinnes bring
great judgements,

Use.

1. That great sinnes bring great judgements, The Sodanites were great sinners, therefore God condemneth them with an overthrow, turneth themselves, and their Cities into Ashes. The examples of Er, and Onan, Nadab and Abihu, Ieroboam, and Ahab, confirme the same. Be we careful therefore to avoyde, sinnes & especially such as do most dishonour God, & offend his majestie, not that I would have any to be carelesse even of such as seeme small, for even the least sinne, deserueth the greatest judgements that can be imagined, as being committed against the majestie of an infinite God, neyther will God passe by the least sinne unrepented. Oh that our adulterers, drunkards, swearers, extortioners, and the like scandalous livers, would but take notice hereof, that such great sinnes bring great judgements.

2. That

2. That God is equall in the execution of his judgements. Thus dealt he with the Sodomites. God doth recompence their owne way upon their owne heads, as they burnt in unnaturall lust one towards another; So by fire were they and their Cities turned into ashes. The examples of Adonikédak, Pharoah, Saul, Iob, confirmeth the same; let this be a meane to withdraw us from every sinne, lest God in justice requite us in the same kinde. Drunkards have often beene drowned, murderers killed, oppressers become poore, whoremongers received such diseases from their whores, that they could never be rid of; deceivers beene deceived; yea and often those which have used imprecations, wishing that they were hanged, that they never spoke more, that they never stirred, if such and such things be not true, have indeede beene hanged, deprived both of speeche and life. Tremble at Gods judgements, lest in justice he meeete with you.

3. That God doth differently deale with his owne children, and with wicked men in the execution of his judgements: for the most part, both are punished in this life, but neyther is the manner, nor the continuance alike. The godlie are chastised in love, the wicked in anger, the godlies punishments end in this life, the wickeds continue world without ende; judgements inflicted upon them in this life, being but fore-runners of those judgements, which shall be inflicted upon them hereafter. The Sodomites were not onely punished with temporall fire, but also fire eternall. If the ungodly escape punishment in this life, they shall be sure of it in the life to come.

Hence we are taught,

To bewaile the estate of wicked men, to refraine from wickednesse, to pray to God, that we may not be punished with the wicked: Oh let the meditation, and consideration of this point withdraw every one of you from sinne, why will yee die O yee house of Israel? why will ye have Gods judgements powred out upon you? doe yee not tremble at the judgements to come? God hath here varieties of judgements, dost thou offend him? dost thou lye, sweare, steale, profane Gods Sabbath?

art

D. God is equall in the execution of his judgements.

Ysa.

D. God in the execution of his judgements doth differently deale with his owne children, and wicked persons.

Ust.

Ezek. 33. 11.

The ende why God inflicted his judgements upon them that they might be an example to them that after should live ungodly.

D. Gods judgements on the wicked are also for the admonition and instruction of others
Prov. 19. 25.
Prov. 24. 30.

Deut. 19. 18.

Deut. 21. 21.

1 Cor. 10. 5.

Ibid. ver. 11.

art thou an adulterer, a covetous person, proud, vainglorious, or the like, as God can here (if he see it good) meeke with thee by sicknesse, paine, poverisie, or the like afflictions, so shall he undoubtedly (if thou continnest in thy sinnes) meeke with thee in the life to come, when thou shalt suffer the vengeance of eternall fire, Thus of the 3. For the 4. the ende why God inflicted this judgement upon them, that they might be an example to them that after should live ungodly, that is, that others taking notice of the judgement which God inflicted upon them, for their sinnes, might abstaine from sinne, lest the like judgements sease upon themselves.

Whence may be gathered, that

Those judgements which God inflicteth on sinners, are not onely for their punishment, but likewise for the admonition and instruction of others. Smite a scorner (saith Salomon) and the simple will beware, that is, the simple will beware by anothers punishment, And againe, I went by the field of the flesh full; and by the vineyard of the man voyd of understanding, and loe it was all growne over with thornes, and nestles had covered the face thereof, and the stone thereof was broken downe, then I saw and considered it well. I looked upon it, and received instruction. And the Judges (saith Moyses) shall make inquisition, and behold, If the witnesse be a false witnesse, and hath testified falsly against his brother, then shall yee doe unto him, as he had thought to have done unto his brother, so shalt thou put evill away from among you, and those which remaine, shall heare and feare, and shall henceforth commit no more any such evill among you. And againe, and all the men of the Citie, shall stone him with stones, that he die, (meaning the Stubborne sonne) So shalt thou put evill away from among you, and all Israel shall heare and feare. This the Apostle Paul confirmeth. But with many of them God was not well pleased; for they were overthrowne in the Wildernesse, now these things were our examples, to the intent that we should not lust after evill things, as they also lusted, and againe, they are written for our admonition, upon whom the ends of the world are come. For this cause Queene Vastri was punished, that all others might

give their husbands honour, both to great and small. This made *Judab* loath to give his younger sonne *Shelash* as a husband to *Thamar*, because of the sudden and unexpected death of *Er*, and *Onan*, his two Elder sonnes, her former husbands,

The Reason is, because God by such Examples, doth shew unto us his Severitie against Sinne, they being as it were Ocular or reall Sermons against the finnes of the Sonnes of men.

This serveth partly for reprehension, and partly for Exhortation. For Reprehension. 1. Vnto such as make no use of the punishments inflicted upon others. 2. Vnto the Papists which with-hold the Scriptures from the laitie, whereby they are unacquainted with those judgements of God, there recorded. 3. Vnto such as complaine that they want meanes of instruction, when as notwithstanding the whole Earth can produce examples of Gods judgements inflicted upon every kinde of Sinne, drunkenesse, swearing, Pride, covetousnesse, murther, malice, Perjurie, and the like: by all which they may receive instruction.

For exhortation. Seeing those judgements which God inflicteth on sinners are not onely for their punishment, but also for the admonition and instruction of others, learne we therefore to receive instruction by them, even by abstaining from such finnes, as brought those judgements upon them. To this end let us frame for our owne benefit a Catalogue of Gods judgements upon others, taking notice of the severall examples, which either divine or human histories, yea or our owne experience can afford unto us. Art thou a drunkard? remember *Benadad* and his two and thirtie Captaines. Art thou covetous? remember *Gehazi*. Art thou a profane of Gods Sabbath? remember the man that gathered stikes thereon. Art thou a backslider? remember *Lots* wife. Art thou proud? remember *Nebuchadnezzar*. Art thou a Lyar? remember *Ananias* and *Sapphira*. Art thou Ambitious? remember *Haman*. Neither are we anely to take notice of Gods judgements inflicted upon the godly for their finnes, but even of

H. R. 1. 20.

Gen. 38. 11.

Reason.

Vse of Reprehension.

1

2

3

Vse of Exhortation.

1 King 20. 16.

2 Ki. 5. 27.

Numb. 15. 36.

Gen. 19. 26.

Dan. 4. 33.

A. 5. 5. 8.

Hester. 7. 20.

those which are inflicted upon Gods owne Children, as on David, Salomon, Iob, and others, for even they also are written for our sake. Thus of the fourth, & so of the third example.

7. And delivered just Lot vexed with the filthy conversation of the wicked.

Vcrs. 8 (For that righteous man dwelling among them in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds.)

A proofe of Gods power in the preservation of his owne Children taken from the example of Lot.

Our Apostle having in the former verses proved that Gods judgements shall cease upon false Teachers and their followers, doth in these verses prove, that God doth preserve his owne Children, as well from the evil manners of wicked people, as from those judgements which commonly accompanie the same. The ground of his proofe he taketh from the example of Lot, whom God delivered from that dreadfull and terrible destruction of Sodom. It may be thus framed; If God preserved Lot as well from being infected by the filthy conversation of the Sodomites, as frō that terrible destruction which ceased on thē, then will he also deliver his Children in such danger, but the former is true, therefore also the latter; The Reason followes, because God is no respecter of persons, neither despiseth any of his owne Children. If wee bee in Christ, have within us the least sparke of saving grace, endeavouring to frame our lives and actions according to the rule of Gods word, we are neere and deare unto him, who will take care as well of us, as of his servant Lot.

Two parts of the same, his preservation, and commendation.

And delivered just Lot &c.

D. God doth preserve and deliver the

This proofe consisteth of two parts. The former containeth Lots preservation, in these words, and delivered just Lot; The last r, Lots commendation, in these words, vexed with the filthy conversation of the wicked and againe, in seeing and hearing vexed his righteous soule from day to day, with their unlawfull deeds, he dwelling amongst them.

The Observations arising from both are foure.

The first is this, that

God doth preserve and deliver the righteous from those judgements which are inflicted upon the wicked. Though God

rained

rained fire and Brimstone upon the Sodomites, turning their Cities into Ashes, and condemning them with an overthrow, yet he delivered just Lot. Behold (saith the Psalmist) his eye is upon them that feare him, and upon them that trust in his mercie, to deliver their soules from death, and to preserve them in famine; and againe, This poore man cryed, and the Lord heard him, and saved him out of all his troubles; and againe, many are the troubles of the righteous, but the Lord delivereth him out of them all. This also may be confirmed by the examples of Abraham, Ioseph, Iob, David, Mordecai, Peter, Paul, with varietie of others. They were righteous, and so were no lesse preserved, then Lot was.

Quest. But how can any be sayd to be righteous, or in what respects is Lot here termed a just and righteous man?

Ans. Neither Lot, neither any others can be termed just or righteous, as being wholly without sinne, or answering the perfect justice of God, for thus onely is Christ just and righteous; but both he was, and all others of Gods Children are termed just. 1. in regard of his or their just dealing in their particular calling. 2. in regard of their walking in the righteous wayes of God. 3. in regard that they are Sanctified by Gods Spirit, and have the righteousnessse of Christ imputed upon them, and thus in Scripture are Lot, Noah, Iob, Zachariah and Elizabeth, named just and righteous.

Obiect. But the righteous are not alwayes delivered from those judgements which are inflicted upon the ungodly?

Ans. When God seeth it best for his owne Children, to be delivered, he doth even visibly deliver them, as were David, Hezekiah, Moses, and the like; but when he knoweth that afflictions may tend unto their greater good, he doth even smite them with the same, as he doth others, but differently, them in love, others in wrath; preserving them even in the midst of troubles; So that their troubles shall not worke their overthrow, yea and if he take them away by death, hee doth it for their greater good.

Quest. But why doth God thus preserve and deliver the righteous?

righteous from those judgements which are inflicted upon the righteous.

Psal. 33. 18.

Psal. 24. 6.

Psal. 34. 19.

In what respects Gods Children are termed righteous.

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2

3

Ob.

Sol.

Why God preserveth the righteous.

1	<i>Ans.</i> 1. in regard of himselfe 2. in regard of his Children. 3. in regard of the wicked. In regard of himselfe. 1.
2	Because he hath promised to deliver them, call upon me in the day of trouble; So will I deliver thee. 2. because hee loveth them. But because the Lord loved you, and because hee would keepe the Oath which he had sworne unto your Fathers, the Lord hath brought you out with a mighty hand, and delivered you out of the house of bondage, from the hand of Pharaoh King of Egypt. 3. because he doth Sympathise with them in their troubles. In all their troubles (saith Isaiah) he was troubled. His soule was grieved for the miserie of Israel. 4. for the manifestation of his power, that all the world may know that there is a God in Israel. 5. that thereby he may reape honour and glorie.
3	In regard of his Children. 1. because they love him. 2. because they put their trust and confidence in him. 3. because in trouble they call upon him. 4. that both they and others also may be encouraged to depend upon him.
In regard of himselfe.	In regard of the wicked. 1. lest they should have occasion to blaspheme the glorious name of God. 2. lest they should insult over the godly, and trample them under foot. 3. that they may also learne to repent them of their sinnes, and shroud themselves under Gods protection.
1	Hence we are taught.
Psal. 50. 15.	1. To get a particular assurance that we are just and righteous, that we are of the number of Gods Children, having our names written in the booke of life: that thus, we may be assured of Gods protection.
2	<i>Quest.</i> By what meanes may I get this assurance?
Deut. 7. 8:	<i>Ans.</i> By these infallible marks 1. universall obedience unto all Gods commandments not unto one alone, or some few. Like unto the obedience of Herod. 2. A particular and speciall ayme in every thing at the advancement of Gods glory. 3. perseverance in well doing. 4. Brotherly love. 5. Boldnesse in Gods cause 6. inward Sanctification accompanied with an outward conscionable performance of the duties, of our generall and particular calling, as they have relation unto God,
3	
Esay. 63. 9.	
Judg. 10. 16.	
4	
2 Kings 19. 19.	
5	
Ezek. 16. 17.	
In regard of his Children.	
1	
Psal. 91. 14.	
2	
3	
4	
In regard of the wicked.	
1	
2	
3	
Use.	
1	
Marks of a righteous man	
1	
Mar. 6. 20.	
2	
3	
Iob. 17. 9.	
4	
5	
Pro. 28. 1.	
6	

Ver. 7. *The conversation of wicked persons filthy.*

319

God, our neighbours, or our selves.

2. In time of troubles, whither outward, or inward, spirituall or temperall, to runne unto God for ayde.

3. To ascribe the honour and glory of our deliverance, unto God.

4. Not to oppose our selves against Gods Children, in as much as God by his spirituall providence protecteth them. Thus of the 2. Observation.

The second is this, that

The conversation of wicked persons, is filthy, and their deeds unlawfull, filthy in the eyes of God: of good men wholly abhorred, Unlawfull, as being against the Law of God, the lawes of men, the law of nature. Such is the conversation, such are the deedes, of drunkards, whoremongers, gluttons, and the like, compared therefore in Scripture to Hogs and Dogges, whence it followeth.

2. That God cannot abide the conversation and deeds of wicked men, they are abomination in his sight, and no wonder, in as much as he is a pure and holy God, whose Nature is whollie aversive from sinne, which is wholly impure and filthy.

2. That the conversation and deeds of the wicked are not to be imitated. No man must pretend them as a patterne or rule whereby to direct his courses; their thoughts, their words, their workes, are altogether Poluted, and so not worthy imitation. They are ugly, loathsome, abominable, such as dare not abide the cleere light of the Sunne, such as the wicked themselves often are ashamed off, so not worthy commendation, who so followeth them, and approveth the same, maketh God a lyar, and is a rebell against his Majesty. He that toucheth pitch shall bee defiled therewith, and whose converseth with the wicked shall partake of their wickednesse.

3. That therefore as Gods Children ought to abstaine from conversing with the ungodly. following the example of David who did not haunt with vaine persons, neither kept companie with dissemblers, so the ungodly must in time loose their

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filthinesse.

D. The conversation of wicked persons is filthy, and their deeds unlawfull.

Use.
2

3
Psal 26.4.

filthinesse, abstaine from their *unlawfull* deeds. Oh that your eyes were opened, that ye might perceive the *filthinesse* of sinne! Oh that your hearts would rise against it, whereby you might shunne it as a loathsome, and ugly Toade! Howsoever thou esteemest of sinne, it is certaine that sinne is loathsome and ugly, remove from it the seeming pleasures which accompanie it, and thou shalt plainly perceive, undoubted judgements attending it, pull off its cover, and thou shalt discern its ugliness, the Divell painteth it (as whores do their faces) that it may bee entertained, being in its owne nature loathsome, as they are. Thou lovest to have thy face, hands, and other parts of thy body cleere, endeavour especially for inward sanctification. Thus of the 2. Observation.

The third is this, that.

Gods Children are vexed with the filthy conversation of the wicked. do even vexe their soules from day to day with their unlawful deeds; rivers of waters (saith David) gush out of mine eyes because they keepe not thy law, Oh how the infidelity, disobedience, and other finnes of the Jewes troubled our Saviour Christ from time to time! Oh how Hamans pride vexed good Mordecai! Oh how that abominable eate of the Israelitish man with the Midianitish woman vexed good Phinees! Yea no doubt even in these dayes, as the ungodly doe wittingly and willingly by their Sinnes, ayme at the vexation of Gods Children, so they are indeed vexed at the same.

The reasons hereof are these. 1. because God is hereby dishonored. 2. because hereby the Divells kingdome is increased, 3. because hereby Gods word is despised. 4. because hereby others are encouraged to sinne. 5. because they behold and perceive them to continue in sinne, and so to approve, and like of the same. 6. Because they know not how to reclaim them from the same.

Hence we may perceive,

1. A maine difference betweene the godly and the ungodly; the Godly they greeve at the finnes of others; the ungodly, they make a jeest, and laugh at the same. An evident marke, that the former are the servants of God, the latter, carnall

and

D. Gods children are vexed with the filthy conversation of the wicked. Psal. 119. 136. Math. 23. 37. Hest. 4. 1. Num. 25. 7.

Reasons.

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Use.

1.

& *unregenerate* persons. This is the *ungodlies* practise, even in these our *dayes*; let them behold a *drunkard*, *staggering* & *reeling* to and fro, let them observe a *man* or *woman* given unto *vaine glorious pride*, *lasciviousnesse* and the like, when indeed, they have *cause* to *weepe*, they *jest* at the *same*.

2. How we ought to be *affected* with the *ungodlies* conversation and *deeds*, we must be *vexed* with the *same*, we must be *grieved* with the *same*, our *griefe* proceeding from our *love* unto *God*, our *Zeale* and *feruent* desire to *glorifie* *God*, our *griefe* being *forcible* and *feruent*, *peircing* even our *soules*, and *inward parts*, neither *grieving* onely for some *small* time, but from *day* to *day*, neither *onely* when wee see *God* *dis-honored*, but when wee *heare* any thing *tending* to the *same*.

3. How *desperatly* wicked those are which doe of *purpose* sinne by *drunkenesse*, *swearing*, *filthy communication*, and the like, even that *thereby* they may *vexe* *Gods* children; well, They cannot *chuse* but be *vexed* at such *doings*, but *woe* unto them by whom they are *vexed*; they shall have their *re-ward*, even *perpetuall vexation* in the *fire* of *hell*. Thus of the 3. *observation*.

The fourth is this, that

It is *hurtfull* and *dangerous* for *Gods* children to dwell amongst wicked persons. Let dwelling amongst the *Sodomites*, *vexed* his *righteous soule* from *day* to *day* with their *unlawfull deeds*: *woe* unto me (saith the *Psalmist*) that I remaine in *Mesecth*, and dwell in the *Tents* of *Kedar*; my *soule* hath too long dwelt with him that *hateth peace*. The examples of *Abraham* in *Ger-rar*, of *Isaac* amongst the *Philistims*, of *Ioseph* in *Egypt*, con-firme the *same*.

The reasons hereof are these. 1. Because they shall be *as-saulted* by *evill counsels* and *examples*. 2 They shall be *en-dangered* in their *conscienses*, *lives*, and *estates*. 3 They shall be *many times* taken away in the *same common calamitie*, which taketh hold on the *wicked*. This serveth partly for *re-prehension*, and partly for *exhortation*.

For *Reprehension* unto such as *affell* the *company* of the *un-godly*,

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D. Its hurtfull and dangerous for Gods children to dwell amongst wicked persons.

Psal. 120. 5.

Gen. 20. 2.

Gen. 26. 7.

Gen. 41. 15.

Reasons.

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Vse of *Repre-hension*.

Use of Exhort.

Ob.

Solut.

godly, as like to dwell amongst them, often removing from such places, where they are not, to such places where they are, whose folke is so much greater then theirs which remove from healthfull to unwholesome dwellings, as the welfare of the soule is to be preferred unto the welfare of the body.

For exhortation, let us as much as in us lyeth keepe our selves from this untoward generation, neyther affecting the company, nor imitating the conversation of the ungodly. *Ob.* But the ungodly are so many, their number so great, so dispersed that in no place we can be free of them? *An.* If as yet thou art not settled, thou maiest make choyce of such a place, wherein their number is least, if already thou art settled, having the ministry of the word, and dwelling amongst such in whom thou doest not see evident signes of reprobation, I suppose thou art not bound to remove, but being so persecuted amongst them, as that thou canst not live in peace, thou maist get thee unto some other place.

Quest. But may the wicked say, we desire them not to dwell amongst us, we had rather have their roome then their company?

Answ. Howsoever thou esteemest of them they are the horses and charrets of Israel, they keepe off Gods judgements, they stand in the gap, and make up the breach, when Neab entred into the Arke, the flood came, when Lot remooved from Sodome, fire and brimstone consumed the Citie, when God had by death taken away his Prophets, destruction came upon the Israelits, happy are we so long as Gods children continue amongst us. The ignorant shall deliver the Iland, and it shall be preserved by the purenesse of thine hands, saith Iob, the meaning whereof is this, that God will deliver a whole countrey from perill, even for the just mans sake. Thus of the fourth observation.

Verf. 9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement to be punished.

These words containe the conclusion of the preceeding Doctrine.

The benefit which even the ungodly reape by the company of Gods Children.

Iob. 22. 30.

The conclusion of the preceeding doctrine.

Doctrine, touching the deſtruction of the ungodly, and preſervation of the godly. If God ſaved Noah in the time of the deluge, If God ſaved Lot, when Sodome was deſtroyed, then he knoweth how to deliver the godly out of temptation, but the former is true, therefore alſo the latter. Againe, If he ſpared not the Angels that ſinned, If he ſpared not the old world, if he turned the Cities of Sodome and Gomorrah into aſhes, then he knoweth how to reſerve the unjuſt unto the day of judgement to be puniſhed, but the former is evident, therefore alſo the latter.

This concluſion conſiſteth of two parts. The 1 concerneth the preſervation of the godly, in theſe words. The Lord knoweth how to deliver the godly out of temptation. The 2, concerneth that deſtruction, of the wicked, in theſe words, and to reſerve the unjuſt unto the day of judgement to be puniſhed. Or (according to the Geneva tranſlation) to reſerve the unjuſt unto the day of judgement, under puniſhment. As the former doth miniſter abundant joyes unto the godly, ſo the latter, may breede no ſmall terrour unto ungodly livers. As unto the godly, their godlineſſe is gainfull; ſo unto the wicked, their wickedneſſe is hurtfull. Though God for a time doth patiently beare with the wicked that they may repent, ſuffering his owne Children in the meane time to be tempted, to bee exceedingly afflicted and troubled, yet neither have the wicked cauſe to rejoyce, neither the godly to be diſcouraged, for the Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgement (under puniſhment) to be puniſhed. He being moſt wiſe, juſt and good, knoweth, what, when, and how every thing is to be done, both touching the preſervation of the godly, and deſtruction of the wicked.

Touching the former; The Lord knoweth how to deliver the godly out of temptations, that is, the Lord hath keene long practiſed in ſaving and delivering the righteous: he is not ignorant, both when and how to deliver them: he wanteth not varietie of meanes for their preſervation, when hee himſelfe willeth. Hee can quicklie ſet them at liberty, hee knoweth what

Two parts of the ſinne.

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The Lord knoweth how to deliver the godly out of temptations.

what troubles and temptations will be meet for their profits: he knoweth how long it shall be fit to exercise them with those troubles, he knoweth how to uphold them, whilst they are afflicted; he knoweth how by temptation to worke their good: as through his providence and permission, crosses and troubles doe ceaze upon his owne Children, for their good, so when he willet, he can; and when he seeth it fit, he will free and deliver them from the same.

For the understanding of this point, these foure particulars are to be considered. 1. the deliverer, 2. the persons delivered, 3. the ground of their deliverance, 4. the matter from which they are delivered.

The deliverer,
God.

Concerning the 1, the deliverer is the Lord. The Lord knoweth how to deliver the godly out of tentation, even, the Lord by whose providence and permission the godly are tempted, troubled, or afflicted: Touching him two things may be noted, 1. how fit a deliverer he is, 2. the diverse wayes whereby he doth deliver.

How fit a de-
liverer he is.

He is a fit deliverer, yea of all others the fittest, if either we consider his skill, his will, his right or his power; his skill, both about that nature of our troubles, the causes of them, the manner and meanes, how they are to be cured; his will, as being grieved at our troubles, alwayes willing and desirous to doe us good; his right, he being our creator, wee his creatures, more especially, hee our Father and wee his Children; his power, as being able to doe whatsoever hee willet.

By what
meanes he
delivereth.

1

Esa. 57. 1.

The wayes whereby he delivereth or preserveth and keepeth his owne Children from trouble, and temptations, are these, 1. when by death he calleth them out of this life, before judgements doe come, such as plague, famine, warre, captivity, and the like, of which Esayah speaketh, *The righteous is taken away from the evill to come.* Of which good Iosiah had experience, to whom Huldah the Prophetesse sent this message; *Behold I will gather thee (saith the Lord) to thy Fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evill that I will bring upon this*

2 Chro. 34.
28.

lace, and upon the inhabitants of the same. 2. when he doth
 culously receive him in that very midst of danger, or deli-
 hem from such dangers, as have taken hold on them, of
 the Scripture aboundeth in examples. How often did
 thus deliver and preserve both David and Paul? How,
 Moses and the Israelites? How often the Patriarchs
 betes and Apostles? Joseph from his envious brethren,
 ascivious mistresse; Jacob from covetous Laban, and
 d-thirstie Esau; Elias from the armie of the Syrians,
 the tyrannicall cruelty of idolatrous Iezabel; Peter,
 imprisonment, and imminent death! 3. when hee be-
 reth upon his owne Children such a measure of spirit-
 mfort, and patience, whereby they are upholden in the
 of troubles, yea and manfully encountering with them,
 quish the same; whereby they humble themselves under
 mighty hand of God; not murmuring at his chastisements
 vilingly submitting themselves unto his will, of which
 id, Job, Paul, and above all our Saviour Christ; are evi-
 examples.

cerning the 2. the Persons whom the Lord doth deliver
 reserve and keepe (the originall word, signifying both)
 he godly, that is, (as the word in the originall doth sig-
) they which truly and religiously worship God; which
 vour to frame their lives according to the rule of Gods
 d, which are sanctified by Gods spirit, & cloathed with the
 es and righteousness of Christ, those I say, are the persons
 in God doth preserve and deliver, there being betweene
 and them such a sympathy, that he will not suffer them
 : overwhelmed by troubles.

cerning the 3. the ground of their deliverance, is Gods
 ledge, whereby, we may understand, his infinite wise-
 ; and power extended towards the deliverance of his
 e Children, his speciall providence and protection, where-
 : watcheth over them, and is carefull for their good. As
 neweth when it will be best, and with what rods to chas-
 tis owne Children. so he knoweth when and how to deli-
 them. He being faithfull who will not suffer us to be temp-
 ted

2

3

The persons
 delivered or
 preserved, the
 godly.

The grounds
 of the delive-
 rance.
 Gods know-
 ledge.

I Cor. 10. 13.

The matter
from which
they are deli-
vered tempe-
rations.

How God
tempteth.

Exod. 16. 4.

Judg. 2. 22.

Deut. 13. 3.

2 Chron. 32.
31.

ted, above that we are able, but will even give the issue with the temptation, that we may be able to bear: it.

Concerning the 4. the matter from which they are delivered is temptation. Temptations, are of two sorts. The temptation of triall, and the temptation of perdition, in regard of the different effect, which they worke in the persons tempted; unto the godly, they are trialls, unto the ungodly, they are fearefull punishments, fore runners of their everlasting perdition: of the former sort of temptations, even such as befall the Children of God, is our Apostle to be understood in this place. Those also are diverse. The godly sometimes are tempted of God; sometimes by Satan; sometimes by men; and sometimes by their owne lusts, Out of all which, the Lord knoweth how to deliver them.

1. I say. The Lord is sayd to tempt them, or to try and prove them, that it may be knowne what is in them, whether good or bad. This he doth diverse wayes, sometimes, by prosperity, of which Moses speaketh, behold, I will cause bread to raine from heaven to you, and the people shall goe out and gather: that, that is sufficient for every day, that I may prove them whither they will walke in my Law, or not. Sometimes by adversitie, of which in the booke of Judges. I will no more cast out before them any of the Nations, which Iosua left when he died, that through them I may prove Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not: sometimes by false Prophets, of which Moses speaketh from God: Thou shalt not hearken unto the words of that Prophet, or that dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart and with all your soule: Sometimes by permitting them to fall into some one or other sinne, as David in adulterie, Lot in incest, and the like. Therefore is it said of Hezekiah, howbeit in the businesse of the ambassadors of the Princes of Babylon, who sent unto him, to enquire of the wonders that was done in the land, God left him, to trie him. that he might know, all that was in his heart. Thus I say, God proveth us, not as though he had neede of

any

any trial to know any of us all, but that we our selves may thereby know the better what is in us, and laying aside all arrogancy and vaine perswasion; humbly submit our selves unto God. Which way so ever the Lord doth tempt us, hee aymeth therein at our good. Which the Apostle James sufficiently proveth, saying; *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.*

1st m. 1. 12.

2. Satan is said to tempt the godly, and he tempteth when he moveth us to leave God, and that obedience, which wee owe unto him any way, when he proveth and inciteth us unto sinne, by all meanes possible, when hee sifteth us by subtle suggestions, that all grace may be shaken out of our hearts, and nothing left, but the branne and chaffe of corruption. Thus was our Saviour Tempted. Thus was David tempted when he nymbred the people. And of this Saint Paul speaketh. *For this cause, when I could no longer forbear, I sent, that I might know of your faith, lest the tempter had tempted you, in any sort.* Touching the manner how he tempteth, it is either by assuming unto himselfe some outward shape and likenesse, or by presenting objects unto us, or by inflaming the corruption of our nature, or by injecting evill suggestions. Touching the matter of his temptations, it is diverse, for whom hee cannot overcome one way, hee endeavoureth to vanquish another way, yea he seldome cealeth to tempt, that by his assiduitie, he may wearie those, whom hee cannot vanquish. The matter of his temptations may be reduced unto two heads, for either he tempteth in judgement to error and heresie, or in life, to sin and impiety; he tempteth in prosperity to carnall confidence, vainglory, and worldly pleasures; in adversitie, to impatience, distrust, and desperation; perswading us, that there is nothing in God out justice: that we are odious and abominable in the sight of God; that we want faith; that we are reprobates, that our sinnes cannot be pardoned, and the like.

How Satan tempteth.

Mat. 4. 1.

2 Sam. 24. 1.
1 Thes. 3. 5.

3. The Godly are tempted by men, and that either when they seeke matter and occasion againt them, for which to repre-

How men tempt.
Mat. 26. 1.

How the godly are tempted by their lusts.

Iam. 1. 14.

D. The Godly in this present world are subject to temptations.

1 Pet. 1. 6.

Heb. 12. 6.

2 Pet. 5. 8.

Iob. 16. 33.

Acts 14. 22.

2 Tim. 3. 12.

Psal. 34. 19.

1 Pet. 2. 11.

Heb. 11. 36.

reprehend and accuse them, or when they doe openly persecute them, taking from them both their goods, their good name (so much as in them lyeth) and life.

4. The godly are tempted by their owne lusts (as every man is) when they are entised and moved to sinne, and drawne aside of their owne concupiscence, of which Saint James speaketh, *but every man is tempted, when he is drawne away of his owne lust, and entised*, from those points thus delivered, two observations may be gathered.

The first is this, that

The Godly in this present world are subject to temptations, yea (as our Apostle writeth in his first Epistle) unto manifold temptations. God tempteth them; for whom the Lord loveth, he chastiseth; and scourgeth every sonne whom he receiveth: Satan tempteth them, for as a roaring Lyon he continually goeth about, seeking whom he may devour. The world tempteth them, according to our Saviours owne speech. In the world yee shall have tribulation, confirmed by Paul and Barnabas, which exhorting the Disciples to continue in the faith affirmed that through many afflictions we must enter into the kingdome of God, and againe, writing unto Timothy he saith, yea and all that will live godly in Christ Iesus, shall suffer persecutions, according to that of David, Many are the troubles of the righteous. Their owne lusts likewise seek to ensnare them, therefore doth our Apostle beseech us, to abstaine from filthy lusts which fight against the soule. This may be confirmed by the examples of all Gods Children, which have gone before us from the very beginning of the world, untill this present time. To instance a few. Abraham is renowned for his faith; Ioseph, for his Chastitie; Moses, for his meekenesse; yet were not free from temptations: David for his uprightnesse, Iob for his patience, Iosiah for his zeale, yet were not free from temptations, yea our Saviour himselfe was not exempted from the same. Had not others also triall of cruell mockings, & scornings, yea moreover of bonds and imprisonments? were they not stoned, sawen asunder, tempted, slaine with the sword? did they not wander about

in Sheep-skinnes and Goat-skinnes, being destitute, afflicted tormented? wandered they not in deserts, and in mountaines, and in dens and caves of the earth.

The Reasons hercot are fourefold, in regard of God; themselves; Satan; and the world.

In regard of God. 1. because he loveth us, 2. because he would prove us, 3. because he would manifest his love & power in our deliverance, 4. because he would have us to draw nigh unto him.

In regard of ourselves, 1. that wee may become like unto Christ, 2. that our vertues may be exercised, 3. that wee may be emboldened to serve God, 4. that we may not bee condemned hereafter, 5. that we may bee weaned from the pleasures of this world, 6. that we may abstaine from sinne, 7. that we may be sanctified partakers of his holinesse. 8. that we may keepe his Commandements.

In regard of the Diuell who hateth us, and seeketh our overthrow, endeavour by all meanes possible to vex us, trouble us, and bring crosses upon us.

In regard of the world, which likewise hateth us, doth not cease to persecute us for righteousness sake.

The uses hereof are fourefold.

For Instruction 1. that crosses and troubles are no signe of Gods hatred, or of reprobation, as by the contrary, outward prosperitie is no signe of Gods love or of election. For even the holiest have had most crosses; the wickedest most prosperitie, 2. that we ought not to be ashamed of those, which are exercised under troubles: but to remember them that are in bonds, as though we were bound with them, and them that are in affliction, as if we were also afflicted in the body. 3. that wee ought to afford all the helpe and comfort wee can one to another by praying, strengthening, exhorting, confirming, and the like. 4. that we ought to prepare ourselves for troubles, assuring our selves that the godly in this present world are subject to temptations.

For Reprehension 1. Vnto such, as in the time of prosperitie, do not so much as dreame of adversitie, farre unlike unto careful mariners, which in the time of a calme, prepare their

Reason,
In regard of
God.

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Pro. 3. 11. 12.

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In regard of
our selves.

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Heb. 12. 10.

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Psal. 119. 71.

In regard of
Satan.

In regard of
the World,
Use of Institu-
tion.

1

2

Heb. 2. 13.

3

4

Act. 14. 22.

Use of Rep.

1

2	their <i>sacklings</i> against the ensuing <i>storme</i> . The neglect of this <i>consideration</i> , occasioneth their <i>murmuring</i> , <i>grudging</i> , and <i>impatience</i> , when <i>troubles</i> , whether <i>poverty</i> , <i>sicknesse</i> , or the like scale upon them. 2. unto such as <i>stumble</i> at the <i>crosses</i> and <i>troubles</i> wherewith <i>Christians</i> are <i>exercised</i> ; which refuse to walke in these <i>wayes</i> of God, becaute of those <i>troubles</i> , like unto that rich <i>man</i> that came to <i>Christ</i> , who would not <i>deny</i> himselfe, take up <i>Christs</i> <i>Crosse</i> , and follow him: vaine and foolish man, God in his infinite <i>wisdom</i> hath appointed that through many <i>afflictions</i> we must enter into the <i>Kingdome</i> of God, how then <i>darest</i> thou oppose the same? either must thou thus, else shalt thou <i>never</i> enter into <i>heaven</i> .
Mat. 19. 22.	
3	3. unto such as doe <i>judge</i> of men and women according to their <i>prosperitie</i> and <i>adversitie</i> , concluding, that God loveth the former, hateth the latter, as <i>Abimelech</i> judgeth that God was with <i>Abraham</i> , because he did outwardly <i>prosper</i> , and <i>Gedeon</i> thought God was not with himselfe or the <i>Israelites</i> , because they were so <i>oppressed</i> by the <i>Midianites</i> ; Those are <i>false</i> rules, for (as I have laid before) even the <i>holiest</i> have had most <i>crosses</i> ; the <i>wickedest</i> , greatest <i>prosperitie</i> .
Gen. 21. 22.	
Judg. 6. 13.	
Vse of Consolation.	For <i>consolation</i> unto Gods children <i>groaning</i> under the heaue burden of temptations. Thou art no otherwise troubled, then others of Gods Children, his <i>beloved</i> ones, have beene before thee. Thy lot is but as theirs was: thou dost but <i>drinke</i> of the same <i>cup</i> , whereof they <i>dranke</i> : yea whereof thy <i>Master</i> , thy <i>Lord</i> , thy <i>Saviour</i> , did <i>drinke</i> : was there ever any so troubled as I am sayest thou? he was, and others have bin: had ever any so great trials as I have, sayest thou? he had others also much more, thou hast not yet resisted unto blood. But I shall never be able to endure so many troubles? through <i>Christ</i> thou shalt <i>vanquish</i> them all. Thine <i>afflictions</i> shall not tend unto thine <i>harm</i> , but unto thine exceeding <i>profite</i> . Thou shalt be thereby <i>tried</i> in the fire, and learne to runne the path of Gods <i>commandments</i> .
Heb. 12. 4.	
Vse of Exhortation.	For <i>Exhortation</i> 1. Let us (assuring our selves that the godly are subject unto temptations) ever prepare our selves for troubles before they come. To this end, wee must take
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to heart, whatsoever calamitie, we observe to bee laid upon others, trying how we were able to beare it, if the like befall our selves, as to have a long and tedious sicknesse, to bee imprisoned and reviled for the cause of Christ, to have our husbands, Wives, Children, Friends, taken away by death, and the like, thus observing our owne wants, and imperfections; and so amending the same, preparing with all faith, prudence, prayer, patience, courage, perseverance, and the like Christian weapons, whereby to vanquish our owne corruption, that we may hold out, not faint under our troubles, 2. in the time of temptation let us behave our selves as the Children of God: doth God tempt us? let us be as gold tried in the fire; doth the Divell tempt us? let us resist him, that he may flie from us, and resist him by the Word of God, faith, and prayer; by which weapons we shall assuredly prevails; doth the world tempt us? let us oppose our selves against it, that by faith we may overcome the whole World; doe our owne lusts tempt us? let us not yeeld, but dayly subdue, and mortifie the same. Thus of the 1 observation.

The second is this, that

The Lord knoweth how to deliver the godlie out of Temptation. By him Abraham, Isaac, Jacob, Ioseph; the Israelites, Mordecai, David, Daniel; with thousands others have beene delivered. He knoweth, as being most wise, even wisdom it selfe, as being most powerfull, even power it selfe. He knoweth at what time it will bee fittest to deliver his owne Children from their troubles, and likewise how to bring the same to passe according to his owne will, for his Childrens good. He wanteth not diverse wayes and meanes to worke their deliverance, he can worke by weak meanes, without meanes, yea contrary to all meanes, for their good.

And needfull it is that we should know how to deliver them. 1. because they doe not sease upon them by chance or fortune, but through his speciall providence, 2. because they are unable to helpe themselves out of the same 3. Because they put their whole trust and confidence in him, 4. because

D. The Lord knoweth how to deliver the godly out of temptation.

How needfull it is that the Lord should thus know:

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V. 2.

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the *Devell* seeketh by his temptations, to destroy them, and the world to adde affliction, unto affliction, 5. Because their enemies are cruell as *Lions*, craftie as *Foxes*.

Hence may we perceive.

2

3

1. The wonderfull power of *God* able to remove even the greatest temptation, and which is of longest continuance, able to deliver the *Godly*, even from a world of enemies, banding themselves together against them.

2 The vanitie of the *ungodly* in setting themselves against *Gods* Children, devising by all meanes how to crosse them, vex them, trouble them, and undoe them, as though they were wiser then *God*, more powerfull then he is.

3 With what alacritie and cherefulness the *Godly* may undergoe their troubles, as knowing that not onely *God* is the author of them, and that he inflicteth them for the best, but also that they shall continue no longer then they may come unto their good, and that he both can and will deliver them in his owne due time. Thus of the 1 observation, and so of the former part of the verse which concerneth the preservation of the godly.

And to reserve the unjust unto the day of judgement to be punished &c.

Touching the latter; the destruction of the *ungodly*, and to reserve the unjust unto the day of judgement (under punishment, or) to be punished, it containeth these two things.

1 That there shall be a day of judgement, wherein the unjust shall be punished.

2 That they are now reserved under punishment unto the judgement of that day, both which the Lord knoweth how to performe, he knoweth how to reserve them unto the day of judgement, he knoweth how to punish them at that day, he can doe it, he will doe it, he knoweth how to accomplish the same.

D. There shall be a day of judgement wherein the unjust shall be punished. Psal. 9. 7.

Heb. 9. 27.

For the 1 There shall be a day of judgement wherein the unjust shall be punished, divers places of Scripture confirme the same. The Lord hath prepared his throne for judgement, saith *David*, and he shall judge the world in righteousness. It is appointed (saith the Apostle to the Hebrewes) for all men once to dye, after that cometh judgement, confirmed also by S^r.

Jude,

Jude, and Henoch also the seventh from Adam prophesied of these; behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against him. This is called the last day. A day of wrath, The day of our Lord Iesus Christ, The day of God, The great day, the day of revelation, Reve. 20. 12. as also the day of judgement, Rom. 2. 5.

That there shall be such a day, beside those testimonies of Scripture formerly alledg'd, may be proved. 1 From mans resurrection. 2 From the end why God created him. 3 From those reasons for which God hath appointed the same, which are the manifestation of his justice, and declaration of his mercy. This our Creede confirmeth; yea mens owne conscience after the commission of sinnes, assenteth therunto; the drowning of the old world, the overthrow of Sodom, and destruction of Ierusalem, with the particular judgements which God inflicteth on every man by death, being shadowes and types of the same.

Hence it followeth.

1 That of all creatures, wicked and unjust persons are most miserable, being unhappy, even in their greatest happinesse. Oh how both the world is deceived of them, and they of themselves! though they abound in the things of this world, yet shall they come into judgement, they are reserved unto the day of judgement to be punished.

2 That all ungodly, unregenerate persons, ought in time to take notice of this judgement, not putting it off, as if there were not to be a day of judgement, or deterring their repentance, notwithstanding of the same, but in time seeking to be reconciled unto God, through Christ. Oh that yee would in time consider this, before it be too late, in time returne unto the Lord your God. The very terror of this day should incite thee herunto. If it be terrible to behold one burning, if terrible, the stings of conscience; If Felix trembled hearing of the judgements to come, If Gods children have beene

Jude, 14.

Ioh. 12. 48.

Rom. 2. 5.

1 Cor. 1. 8.

2 Pet. 3. 12.

Jude 6.

Proofs.

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Uses.

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Act. 24. 25.

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Iude, 14.

Ioh. 12. 48.

Rom. 2. 5.

1 Cor. 1. 8.

2 Pet. 3. 12.

Iude 6.

Proofs,

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Act. 24. 25.

udg. 6. : 2.

affraid at the sight of one good Angell, how great shall bee the terror of this day? what quaking and trembling amongst wicked men? beholding the Iudge in flaming fire accompanied with his glorious Angels, ready to pronounce sentence against them? most fearefull shall thy case be, whosoever thou art, that continuest in sinne without repentance, a day of account will come, wherein, if in this life thou makest not thy peace with God, vengeance shall cease upon thee. This day is uncertaine, to teach us to bee continually prepared for the same. Certaine it is that it will not be long ere it come, most of those signes which preceede it, being fulfilled. Such as the universall preaching of the Gospell, the cruell persecution of Gods servants, the generall apostasie of men and women, the revelation of Antichrist, warres, rumors of warres, famine, pestilence, earthquakes in divers places, false Prophets, and false Christs, deceiving manie, the calling of the Jewes, the coldnesse and securitie of the world, the shaking of the pawers of heavens, eclipses of the Sunne and Moone, and the like. Is it any reason that we should deferre our repentance, and put it off from day to day, as though there were not to be a day of Iudgement.

3.

3 That howsoever God for a time may beare with the wicked, yet at the length he will pay them home for all; punishing them on this day of punishment. Mocke not God, he will not be mocked; he that already spared thee these many yeares, provoke him not now unto anger through thine impenitencie, lest thou be brought into judgement. Oh treasure not up wrath upon thy selfe against the day of wrath! Remember that exhortation of our Saviour. And take heed to your selves, lest at any time, your hearts be overcharged with surfeiting and drunkennesse, and the cares of this life, (marke it well) and that day come upon you unawares. Thus of the first.

Luk. 21. 34.

D. The unjust are now reserved under punishment, unto the day of judgement.

For the 2 The unjust are now reserved under punishment, unto the day of judgement. By unjust, we may understand all such impenitent persons as are either already dead, or at this present alive.

Quest.

Quest. What punishment have wicked men that are dead?

Answ. Let *Dives* tell you. They are tormented in the fire of hell, they have not so much water as to coole their tongue. They have no hope of any redemption or deliverance from thence, yea their finnes cleave unto their bones, lie downe with them in the dust.

Quest. What punishment have wicked men which are alive, doe not they flow in wealth, abound in riches, have this world at will?

Answ. Even while they live they are punished, and if it were nothing else, its their punishment to be reserved unto punishment.

Quest. But is there no way to escape?

Answ. Whither should they flee, God being both omnipresent, and omnipotent; though they shall call unto the mountains to cover them, and to the hills to fall upon them, yet shall they not have their desire: I know no other way whereby they may escape, but by faith in Christ, and unfained repentance, whilst they are here alive. If they trade not in this path, the Lord, which is most wise, and most powerfull, knoweth how to reserve them under punishment to be punished. Their present greatness, and cunning policie shall not free them from the same.

Hence it followeth

1. That the judgements which the Lord inflicteth upon the ungodly whilst they are alive, and after they are dead, are but fore-runners of those everlasting torments, whereof they shall partake on the day of judgement.

2. That therefore they ought to amend by such temporall judgements as are inflicted on them, humbling themselves under the mightie hand of God, that the day of judgement may be unto them a day of joy, not of horror, or terror. Thus of the first part of this Chapter.

Verse 10. But chiefly them that walke after the flesh in the lust of uncleanness, and despise government, presumptuous

The punishment of the wicked when they are dead.

Luc. 16. 24.

Iob. 20. 11.

The punishment of the wicked whilst they are alive.

The onely means where by they may escape punishment.

Vs.

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tions are they; selfe wilked; they are not affraid to speake evill of dignities.

The second part of the Chapter consisting of three particulars. Three particulars observed in this verse.

I
Their punishment.

2
Their kinds.
Epicures.

Libertines.

In regard of their judgement.

In regard of their practise

From this verse unto the 20. is set downe the second part of this Chapter, containing a description both of the kinds and manners of those false teachers, together with divers repetitions of their miserable and wofull estate, of those manie horrible and terrible torments, which are prepared for them; all which are briefly recorded in this same verse. I Wee have their punishment, in these words, *but chiefly them that walke after the flesh*, which having relation unto the last part of the former verse (which concerneth the miserable estate of unjust liver, that in this life, they are reserved under punishment, unto the judgements of the great day, and upon that day shall receive sentence of condemnation, to be punished) note unto us that the estate of false teachers is much more dangerous, then the condition of other ungodly persons. 2 We have a description of their kinds, which may be reduced into two orders or ranks, for eyther they are Epicures, or they are libertines; epicures, which walke after the flesh in the lust of uncleannesse, that is, which set and order the course of their life, after their owne corrupt affections, following them as their guides; which run after fleshy and filthy lusts; which as brut beasts waxe wanton; which obey the flesh; which serve their owne bellies; doing whatsoever is pleasing in their eyes; which are given over unto unreasonable, and unnaturall lusts, whereby they are altogether defiled; which as brut beasts (despising lawfull and honest marriage) live according to their owne appetite and desire, contrary both to reason and judgement: Libertines, and that both in regard of their judgement, and in regard of their practise, In regard of their judgement. They despise government, that is, (as the originall word signifieth) they conceive an evill opinion of all lordship, government, civill power, and dominion, they teach and beleeve the Christians under the New Testament, are no longer to be under magistracie, and authoritic, but their necks to be eased of that yoke. In regard of their practise, They are not affraide

to speake evill of dignities, that is, although they cannot shake off government. (for nil they will ther, they must needs be under authority) yet they doe manifest their malice against it, in reviling them that are in authority. They are not affraid of Gods judgements which may justly cease on them for their contempt. They feare not to speake evill of Kings, Princes, Magistrates, be they never so great in authority. They feare not to curse them, both inwardly in their hearts, and outwardly with their mouths, though the Lord hath set them in his owne roome and place, sitting them with speciall and peculiar gifts, answerable to their places, honouring them with more then ordinarie titles, such as Gods, Lords, and here glories, or dignities. Of both kinds there is no small number in the popish Church, yea it seemeth that our Apostle in this place, doth especially ayme at them, for as on the one part, they walke after the flesh in the lust of uncleannesse, condemning marriage in the clergy, which the Apostle nameth honourable amongst all men, leading their lives in fornication, adulterie, incest, and Sodomitie, (as their owne historians record) so on the other part, they despise government speake evill of such as are in authority, affirme that the Clergie is exempted from temporall lawes, and therefore lest this present Text should make any thing against them, they understand by Government, our Saviour Christ, and his vicar (as they call him) the Pope, with such as are in authority under him, whereby they would inferre, that Protestants are those Hereticks here spoken of, in that they despise, and speake evill of the Popes government.

Psal. 82.6.

Heb. 13.4.

3. We have also the nature and qualities of those Epicures, & Libertines set downe. For 1 they are presumptuous or bold, they dare doe any thing though never so dangerous, or wicked. Are they not bold which dare (contrary both to Gods Law, and mans Law) publicly live in abominable filthinesse? are they not bold, which dare not onely speake against government, but curse it; not onely so, but write against it; not onely so, but put violent hands on the Lords annointed, witness the violent deaths of divers Princes, and great men. Their sinnes are sinnes of contumacie, proceeding from a

3.
The nature
and qualities
of Epicure and
Libertines.
Presumptuous.

declaring the *fruite* of that filthy *see*; so farre forget both *honestie* and *nature*, that he was not *ashamed*, not onely to *play* the filthy *Sodomite* himselfe, and to *boast* openly of the same, but also tooke upon him most impudently, in *Italian meter* to set fourth the *praise* and *commendation* of that beastly *iniquitie*, saying, *that he himselfe never used other*. And as for their *practise*, it is altogether filthy, and *abominable*. After that *Anselmus* Archbishop of *Canterbury* (as witnesseth *Master Fox* in his *acts and monuments*) had by an *act* inhibited *Priests* to *marrie*, the vice of *Sodomie* quicklie followed thereupon, inso much that *dayly complaint* was made upon him of the same, who thereupon made an *act* against it, which was quickly called in againe, and so that *curst vice* passed free without punishment, the *Romish clergie* walking still after the flesh, in the lust of uncleannesse. This seemeth to have bene the cause that they made at so many *Abbies*, *vaults* under the ground, leading from the *Abbie* to the *Nunnery*, which never was verie farre off, even that they might the more securely walke after the flesh, in the lust of uncleannesse. witnesse hereof the wicked and execrable life of their *religious orders*: full of all *feditie*, and found out by *King Henry* the eighth his *visitors*, and in their owne registers also recorded, so horrible to be heard, so incredible to be beleaved, so stinking before the face of God and man, that no meruaile it is, if Gods vengeance from heaven provoked, would not suffer one stone or monument of those *abominable houses*, to be unplucked downe; witnesse this realme, witnesse hereof the heads of 6200 murdered infants, which in the dayes of *Gregorie* the 1. were found in a certaine pond. I might likewise instance the examples of divers *Bishops*, *Deans*, *Cardinals*, even in this same land, which in the dayes of popery did thus walke after the flesh in the lust of uncleannesse, but what time would not serve to relate all, nay those seeme not worth the regarding, seeing even of the *Popes* themselves, which stile themselves the *vicars* of *Christ*, and that they cannot erre, so monstrous things are by credible authors recorded, as that 13. of them were open adulterers, 3. publike.

like *whoremongers*, 1. notorious *Sodomites*, 4. incestuous persons, 7. which by the meanes of Harlots attained to the *pope-dome*, one which was a woman, who as shee went on procession died in childbed, 4. which were *bawds*, 14. which were begotten in *whoredome*, & did themselves live accordingly. 7. And is not Rome it selfe (which the papists stile the *mistresse of the world*, the *wonder of the earth*, the *eternall citie*) the *sinke of all sinne*. Of whom that of the Prophet may be sayd; *In thee have they discovered their fathers nakednesse; in thee have they humbled her, that was set apart for pollution; and one hath committed abomination with his neighbours wife, and another hath lewdly defiled his daughter in law, and another in thee hath humbled his sister, his fathers daughter.* These *Stewes* are in every street, which the Pope (out of his owne former experience, no doubt, of the necessity thereof) tolerats for all; but especially that his Clergie may avoyd that foule and detestable sinne of marriage (as they account it) which amongst them is held a greater sinne, then to lie with other mens wives, or twenty whoores. There their Priests, and Cardinals Chaplaines, even at noone day goe to whoores, by whom the Pope yearly receiveth no small gain.

That false teachers doe thus walke after the flesh in the lust of uncleannesse may be further confirmed by these reasons. 1 because they minde earthly things, the things of the flesh; They (saith Saint Paul) that are after the flesh, doe minde the things of the flesh. That they doe minde the things of the flesh, as their owne conscience can tell them inwardly: so by their words and workes, it doth evidently enough appeare outwardly, for neyther doe the one or the other, favour of heaven or heavenly things. 2 Because by their doctrine they magnifie the flesh, and by they examples they provoke men and women to accomplish the desires of the same. That they doe thus is evident enough, for they teach, that wee neede not be so strickt in the performance of Gods worship, such as the hearing of the word, the receiving of the Communion, the sanctifying of the Sabbath. They tell us, that divers sinnes, are in their owne nature veniall; that Priests by injoyning
such

Ezek. 22. 10.

Reasons.

I
Phil. 3. 19.

Rom. 8. 5.

2

Rom. 6. 16.

(such penance as they see fit, can absolute from the same, and they themselves live accordingly. 1. Because they doe not oppose themselves against their carnall and filthy lusts, but yeeld unto the motions and affections of the same. Therefore (according to Saint Pauls rule, know yee not, that to whom yee yeeld your selves. Servants to obey, his servants yee are to whom yee obey) seeing false teachers yeeld unto the motions of their lusts, yea and that readily, they walke after the same.

Use of Institution.

The uses of this point are two twofold:

For *Instruction*. Behold the miserable, wofull, and wretched state of false teachers, they are such as walke after the flesh, in the lust of uncleannesse.

The misery of such as walke after the flesh.

1

Rom. 7. 1.

2

Rom. 8. 8.

3

Rom. 8. 13.

1 Cor. 15. 50.

Quest. But what hurt receive they hereby; may some say?

Ans. 1. They are not in Christ Iesus, they have no fellowship or Communion with him, they are not members of this body, branches of this Vine, stones built upon this foundation, which Saint Paul confirmeth, where he describe such as are in Christ Iesus, to be such as walke not after the flesh, but after the Spirit, 2. that their case is fearefull, because they cannot please God: every thing that they speake, thinke, or doe, displeasing him: This also Saint Paul confirmeth. So then they that are in the flesh (that is, walke after the flesh) cannot please God, 3. that they shall have no part with God in his Kingdome, but be partakers of the fire of Hell; with the Divell and his Angels, this likewise the same Apostle confirmeth, for if ye live after the flesh ye shall dye, and againe, now this I say brethren, that flesh and blood, cannot inherit the kingdome of God, are they not then in a wofull and tearefull case? Imagine that it were your owne case, would ye not account your selves miserable, being out of Christ? being odious and detestable, in the sight of God? being assured of everlasting torments in Hell? The same is the case of false Teachers, they are out of Christ: displeasing unto God; shall partake of Hell torments, and yet who but they? they rejoyce in their evill courses; they boast of their uncleannesse; they pamper their flesh, that they may be

be

be the more able to walke after the flesh, in the lust of uncleannesse.

For Exhortation. Doe not thus walke after the flesh. give not your selves over to uncleannesse, by adultery, fornication, and other fleshly lusts, imitating and following the ungodly practise, of falie teachers.

Object. I thanke God, will some say, I walke not after the flesh, I come to Church; heare the Word, receive the Sacrament; say my prayers; give unto the poore; offer wrong unto none, and the like.

Ans. Thou mayest doe all these, and yet walke after the flesh, namely. 1. if thou dost them out of a corrupt carnall minde, and impure conscience, seeking thereby to please thy selfe, and other men. 2. if in doing them thou aymeest at thine owne profit and prayse, not Gods glory. 3. if thou dost them rather of custome, then of conscience, and obedience to Gods Commandements, thou art a walker after the flesh: howsoever thou cloakst the same, with appearance and shew of faith, obedience of the Word preached, good conscience and the like.

Quest. What should I doe that I may not walke after the flesh.

Ans. 1 walke after the Spirit, obeying the gracious motions of the same. 2. mortifie your members which are upon the earth, fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse which is Idolatrie. 3. warrenot after the flesh, striving against the gracious motions of Gods Spirit. 4. make not provision for the flesh to fulfill the lusts thereof. Thus the Apostle Paul walk't. Though he walk't in the flesh, yet he walk't not after the flesh, The time past of our life may suffice us to have wrought the will of Gentiles, when we walk't in lasciviousnesse, lusts, and the like, let us therefore no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God. Thus of the. 1. observation.

The second is this, that

Falſe teachers despise government, and are not affraid to speake

Vſe of Exhortation.

Signes to know whether we walke after the flesh;

1

2

3

Meane to be used that we may not walke after the flesh.

1

2

Gal. 3. 5.

3

2 Cor. 10. 3.

4

Rom. 13. 14.

2 Cor. 10. 3.

1 Pet. 4. 3.

D. Falſe teachers despise

government,
and are not
affraid to
speake evill of
Those which
are in authori-
tie.

Iud. v. 8 .

2 Theff. 2. 3.

4.

Rom. 13. 1. 5.

7.

1 Pet. 2. 13.

Rom. 13. 1. 2.

1 Pet. 2. 15.

Instanced in
Antichrist and
his adherents

Whose do-
ctrine.

speake evill of those which are in authoritie. Take one prooffe for all. Likewise also these filthy dreames defile the flesh, despise Dominion, and speake evill of dignities. This may bee understood generally of all false teachers, as well Anabaptists, as others, but more specially, of Antichrist the Pope of Rome, and his Romish Clergie, who both despise Government, and doe speake evill of such as are in authoritie, hereby declaring himselfe to be that man of sinne, the Sonne of perdition foretold by the Apostle Paul, he opposeth and exalteth himselfe, above all that is called God, or that is worshipped, herein manifestly contradicting the word of God, which saith; Let every soule be subject to the higher powers, and againe, ye must needs be subject, not onely for wrath, but also for conscience sake, and againe, render therefore to all their dues, tribute to whom tribute is due; custome, to whom custome; feare, to whom feare; honour, to whom honour. And againe, submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme, or unto governors, as unto them that are sent by him for the punishment of evill doers, and for the praise of them that doe well, yea hereby they doe directly fight against God, his will, and his Ordinance, for the powers that be are ordained of God, and whosoever resisteth the power, resisteth the ordinance of God: yea it is his will, that wee should submit our selves to those which are in authority.

That Antichrist and his adherents doe despise government, and resist civill Governors, speaking evill of them, contrary to the will of God revealed in his word, may bee proved both by their doctrine and practise.

Touching their doctrine it is most blasphemous, as may be instanced in diverse particulars, as that the Pope is Lord of the whole world; that no mortall man can judge the Pope; that he may doe, whatsoever he willeth, that he hath obtained the fulnesse of power; that there is as much difference betweene the Pope and a King, as betweene the Sunne and the Moone; that Churchmen are not to bee subject to secular powers, that the Pope of Rome is supreme head of the Church;

that

that the Pope can free subjects from their allegiance, and oath of obedience made unto their Governours; and the like.

Touching their practise, it is no lesse abhominable, then their doctrine, Iohn the 22. boastingly said, that it was in his power, and his right, both to creat and depose Kings and Emperours. Innocentius the 3. did not cease to persecute Philip, as being elected by the Princes of Germany, against his will; boasting that either he would take Philips crowne and Kingdom from him, or Philip should deprive him of his Papedome. Alexander the 3. set his feet upon Frederike the Emperours necke, abusing this place of Scripture, thou shalt tread upon the Lyon and Adder. Clement the 6. sold the Orators of Lodovicus, that he would not pardon their Master, unlesse hee would first resigne his empire, himselfe, his children, and all his goods into his hands, and would promise not to clayme any of them againe, but by his favour. Martinus the 5. held out his feet to be kissed by Sigismund the Emperour: Adrian the 4. was offended at the Emperour Frederike, because hee held (his left) not his right foote stirrup, Stephanus the, 2. deposed Childerike the King of France, placing Pipinus in his rowme, whom he suffered to fall downe before him on the ground, to kisse his feet, and as a lackey to leade his horse by the bridle. Hildebrand hired a traitour to kill Henrie the Emperour, as he was at prayers, he also so persecuted him, that hee made him with his wife and Child, to come barefoot in the depth of Winter, to beg pardon; making him waite for the space of three dayes before hee would absolve him from his unlawfull excommunication. Of this number were Thomas Becket, Bishop Fisher, with others in this same land, who would not yeele unto their lawfull princes.

That false Teachers doe despise Government; and speake evill of such as are in authoritie, may bee further confirmed by these reasons. 1. because they denie them their due. 2. Because they thinke not themselves tied to obey their Statutes and ordinances. 3. because they doe both by their doctrine and example, withdraw others, from performing their due.

Practise confirme the same.

Psal. 94. 13.

Reasons confirming the point.

1

2

3

1. I

1. I say, they *denie, or withhold from them, their due*, that is, both their *prayers for them*, and their *submission unto them*, their *prayers for them*, both that they may be *endued with all needfull graces for their place*, such as are *wisdom, iustice, temperance, zeale, and delivered from all dangers*, whereunto in their *places*, they are *subject*. Such as are *Traitors, flatterers, and the like*. Their *submission unto them* both *inward and outward*: Inward, in *having a reverend and dutifull estimation of them in regard of their places*; outward, both in *word, and deed*. In word by *speaking reverently both unto them, and of them*; in *action, obeying their lawes, supplying their wants*. False teachers, I say, in all these respects, withhold from *Princes, their due*.

2. They *thinke not themselves tyed to obey their statutes and ordinances*, witnesse the *dayly writings of Popish Priests, and others Popishly affected*.

3. They *withdraw others also from the performance of their due*, as *dayly experience sheweth*. Thus they *despise Government, and speake evill of such as are in authoritie*.

The *Reasons* hereof are these. 1. because *Kings and Princes are the principall let and barre*, which hindereth the *Propagation of their erroneous and hereticall doctrine*. 2. because they have not the *true feare of God before their eyes*. 3. because they *judge the Clergie to be exempted from secular jurisdiction*, which is as well *contrary to Gods Word*, as to *naturall reason*. For *Gods Word* doth generally require *subjection in all, every soule must be Subject*, yea in it, wee have *diverse examples of Princes exercising their authority, over Church men*, *David appointed the orders, and offices of the Levites, Salomon removed Abiathar from the Priesthood, Iosiah burned the verie bones of the Priests upon their Altars, and also purged the Temple, and restored the Passover, Christ himselve was subject to the authoritie of Princes, he gave tribute unto them, and appeared at their Tribunal, Paul also was subject unto them, and used their power, when he appealed to Caesar*. It's also against *naturall reason* that *Citizens or members of the Common-wealth should bee exempted*

Reasons of
this their con-
tempt.

1

2

3

Rom. 13. 1.

2 Cor. 24. 3.

1 King. 2. 27.

2 King. 23. 16.

Mat. 17. 25.

Luk. 23. 3.

Act. 25. 11.

empted from subjection to the rules, and lawes of the common-wealth. This also serveth both for instruction, and exhortation.

For Instruction, If false teachers doe despise government, and speake evill of such as are in authoritie, then it followeth
1. That they are unprofitable, yea dangerous members of the commonwealth, and therefore the Magistrates and Governours, both may and ought to call them to an account
2. that we ought not to imitate false teachers either in their judgements, or practise.
3. That they are odious and abominable in the sight of God, directly resisting his ordinance. God saith, thou shalt not revile the gods (or Judges) nor curse the ruler of thy people. They say, we will doe both. God saith, give unto Caesar, that which is Caesars: They notwithstanding withhold it. God saith, let every soule be subject to the higher powers. They say, we are exempted, wee are free from all temporall jurisdiction, and will not bee bound to any.

For Exhortation, 1. Let us abhorre and shunne false teachers, with their abominable doctrine and practise touching Magistracie. 2. Let us give unto Caesar, those things which belong unto him. Let us both pray for him, and submit our selves unto his government, to effect which, consider wee. 1. The excellencie, and 2. the necessitie of magistrates. Their excellencie appeareth, 1. from their author, God, they are ordained of God. 2. from the titles which God giveth unto them, as to be called gods: to bee called the children of the most high, nursing fathers and nursing mothers, Gods ministers. So heere dignities, or glories. 3. from their authoritie and office, to be supreme or chiefe Governours, in their dominions, for the terror of the wicked, and encouragement of Gods Children.

Their necessitie also appeareth two manner of wayes. 1. By the miserable and wofull estate of such as want them, 2. by the happie estate and condition of such as have them.

That the estate of that people is miserable, which are under

Vse of Instruction.

1

2

3

Exod. 22. 28.

Mat. 12. 21.

Rom. 13. 1.

Vse of Exhortation.

2

Motives to enforce obedience unto magistrates.

1. 2.

Their excellencie.

1

Rom. 13. 1.

2

Exod. 22. 28.

Psal. 2. 6.

Isa. 49. 23.

3

Rom. 13. 4. The necessitie of magistrates.

1

2

People miserable without them

Judg. 17. 6.
Judg. 17. 5.
Judg. 19. 25.
Judg. 20. 14.

Happy by en-
joying them.
Rom. 13. 3.

Ob.

Solut.

1 Tim. 2. 1. 2.

no civill government appeareth by the Israelites, amongst whom when there was no King, every man did that which was right in his owne eyes. In these dayes Micah had an house of Gods, and so was an Idolater; The men of Gibeah for- ced the Levites Concubine; The Beniamits by taking their part, became partakers with them in their vil- lanie.

That the estate of that people is happy which have them, ap- peareth by that of the Apostle; for Rulers are not a terror to good workes, but to evil, wilt thou then not be affraid of the po- wer, doe that which is good, & thou shalt have praise, of the same for he is the minister of God to thee for good, but if thou doe that which is evil, be affraid, for hee beareth not the sword in vaine, for he is the Minister of God, a revenger to execute wrath upon him which is evil. In which words the Apostle sheweth that without Rulers, neither can vertue be coun- tenanced, nor vice punished.

Object. But many times, Kings, Princes, and Governours, occasion the destruction of their Country?

Answer. Although for the sinnes of a land, the Lord doth many a time send them evil governors, yet the abuse of a place, doth not take away the lawfull use of the same; yea, if it were not for them, and their lawes, how could wee leade a quiet and a peaceable life? which the Apostle Paul doth in- timate when he saith, I exhort therefore, that first of all, sup- plications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse and honesty. Submit we therefore ourselves unto them, It is the will of God, wee must doe it, even of conscience, for the Lords sake. Abstaine from swearing, breaking of Gods Sab- bath, adultery, murder, theft, usurie, as being not onely forbidden by Gods Law, but by the Kings, agreeable to the same. Frequent the house of God, be reverent and diligent in hearing the Word of God, be frequent in the receiving of the Sacrament, performe your dutie one towards another, as be- ing commanded both by Gods Law, and the Kings. But a- las,

as it appeareth by our words and actions, that wee doe but little care either for God or the King, how little are those statutes regarded, which concerne swearing, drunkennesse, whoredome, theft, our dayly experiences can tell us, those sins being so common, as if there were neither God nor King. Thus of the. 2. observation.

The third is this, that

False teachers are presumptuous, and selfe-willed. They are bold and stand upon their owne conceits. Take an example or two for the prooffe hereof. Zedekiah the Sonne of Chenaanah went neere, and smote Micaiah on the cheekes, and said, which way went the Spirit of the Lord from mee to speake unto thee? was he not presumptuous and bolde? was hee not selfe-willed, and did stand upon his owne conceits, not being ashamed to speake such words, or affraid to doe such an act in the presence of two Kings? The false Prophet Hananiah, being selfewilled; and standing upon his owne conceits, did boldly, and presumptuously contradict Ieremiah, prophesying falsely of the returne of the vessels of the house of the Lord, and of Iecooniah. Thus was Simon Magus, who would have bought the gifts of the holy Ghost, for money. Such were Arius, Manicheus, Eutiches, and former hereticks. Thus are the Pope and his Popish Clergie, boldly intruding themselves even the courts of Princes.

That false teachers are presumptuous and selfe-willed, may further appeare by these two Reasons. 1. Their readinesse to accomplish their owne fond and frivolous decrees, statutes, and Canons. 2. their unwillingnesse to admit of any opinion repugnant unto their owne, or not devised by themselves. They are readie and willing to accomplish and performe their owne, as pleasing themselves, proceeding from themselves. They are unwilling to leane unto others, either true, as is the will of God revealed in his word, or false, as being devised by others, and therefore we reade of diverse Popes, which so soone as they were settled, abrogated the decrees of their Predecessors, as not devised by themselves; much like the ancient Romans, which would not worship Christ, be-

Presumptuous are they, selfe-willed.

False teachers are presumptuous and selfewilled.

1 King. 22. v. 24.

Ier. 28. 1. 2. 3.

Act. 8. 18.

Reasons confirming it.

1

2

Acts and monuments.

Use.

But chiefly,
&c.
D False teachers which
walketh thus, are
especially, reserved unto
punishment.

1 Cor. 15. 50.

Rom. 13. 2.

Esa. 5. 21.

cause he was not first confirmed by them, and acknowledged a God. In Scotland there was a great schisme, about the Pastor Noster, to whom it should be sayd. In this land there was a great contention about the conception of the Virgin Marie betweene the Franciscans and Dominicans. At the examination of William Wood dwelling in the Parish of Stroud by Rectester, such contention arose betwene Doctor Kenal, and Doctor Chadsey, about the presence of Christ in the Sacrament, the one affirming that he was there in quantitie and qualitie, the other denying the same, both being so self-willed and standing upon their owne conceipt, that they fomed at the mouth, and (as the historie records it) the one was readie to spit on the other's face, so that in a great furie and rage they rose from the judgement seate, by which meanes God delivered his poore servant, which else was like, either against his conscience to abjure, or to bee cruelly burnt.

Oh then, let us be carefull, that neither in this wee doe follow false teachers, Bee not presumptuous, as they are, stand not upon your owne conceit, as they doe, remembering this one thing (a sufficient motive to enforce this exhortation) that we were not borne for our selves, are not to please our selves, but the Lord Iesus. Thus of the third Exhortation.

The fourth is this, that

False teachers, which walke thus, are chiefly and specially reserved of God, unto the great day to bee punished. All other unjust and wicked persons, are reserved unto the judgement of that day, but more specially false teachers: They are not reconciled unto God, they are aliens and strangers to him in this life; They shall have no part or porcion with him in the life to come. Flesh and blood (saith Saint Paul) cannot inherite the Kingdome of God, and againe, whosoever resisteth the power, resisteth the ordinance of God, and shall receive to themselves, condemnation. And the Prophet Esaiah saith, woe unto them that are wise in their owne eyes, and prudent in their owne sight, Their punishment shall be greater if not in qualitie, yet in quantity.

The

Ver. 11. To despise Government how great a sin.

341

The Reasons hereof are these two. 1. Gods justice which will render unto every one according to their works. 2. their deserts, which sinne with an high hand, which are the cause of other mens finnes.

Hence we are taught

Not to leade our lives as false teachers doe, lest being partakers, with them in their uncleannesse, in their contempt of governments, in their presumption, in their selfe conceitednesse, wee partake with them in their punishment; which shall exceed the punishment of others. Thus of the 4. observation: and so of this verse.

Reasons.

1

Rom. 2. 6.

2

Use.

Verf. 11. *Whereas Angels which are greater in power and might, bring not railing accusation against them, before the Lord.*

Our Apostle having in the preceding verse set downe a description of the kinds of false teachers, namely that they are either Epicures, which walke after the flesh, in the lust of uncleannesse, or libertins which despise government, and are not affraid to speake evill of dignities, doth now in this verse aggravate and amplifie the sinne of those libertins, which despise government, and speake evill of such as are in authoritie. This he doth by inferring the example of the Apostles. If the Apostles which are greater in power and might bring not railing accusation against them before the Lord, much lesse ought those to despise them, or speake evill of them. But the former is true, Therefore should not those libertins speake evill of them. The words are by diverse, diversly read, and according to the different reading, diversly understood, some read them thus, *whereas the Angels which are greater in power and might*, doe not beare the execrable judgement that is against them, that is, the evill Angels, who are more able to beare punishments then feeble and weake man, yet beare not the judgements of God against them, but doe execrate them by murmuring against them, for which cause it is called the execrable judgement; then much lesse will these sensuall men,

An aggravation of the finnes of Libertines in despising government.

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Job. 1. 6. 11.

Job. 2. 3.

1 Chro. 21. 1.

Rev. 12. 10.

of whom he speaketh, be able to ~~stand~~ the judgements that will come upon them. Others read them thus, whereas Angels which are greater in power and might, bring not railing accusation against themselves before the Lord, although amongst the Angels there are some cheefer then others, yet they doe not speake evill one of another, despise, grudge, and murmur one at another. But most commonly they are rendred, as I have now readed them, whereas Angels which are greater in power and might, bring not railing accusation against them, before the Lord. False teachers dare doe that which the very Angels dare not, the Angels which minister before God, though they be much more powerfull and mighty, then men, yet doe not they dispraise magistrates (although they doe condemne their vices and iniquities yet doe they not (with false teachers) blame the authoritie and power which is given them of God, and that our Apostle understandeth by Angels the elect Angels, may appeare in the ninth verse of Saint Iudes Epistle, and therefore they erre which understand this place of evill Angels, for how can wicked spirits abstaine from speaking evill of Magistrates, Gods vice-gerents, when they cease not to curse, blaspheme, and speake evill of God himselfe; yea we reade of Satan, that on a day, when the Children of God came, and stood before the Lord, he came also among them, accused Job, an upright and just man (a Magistrate no doubt) being the greatest of all the men of all the East. Stretch out thine hand (saith he) and touch all that he hath, to see if he will not blaspheme thee to thy face. Hee moveth the Lord against him to destroy him without a cause. Neither is it unlikely, that the Divell which tempteth Magistrates to sinne, (as he tempted David to number the people) doth also accuse them unto God, (though many times falsely) he being stiled, the accuser of the brethren: which may as well have relation unto Magistrates in particular, as others in the generall, yea it were a wonder, that the Divell and his Angels should reverence government, not speake evill of Magistrates: Magistrates under God being the principall meanes, whereby vice is punished, and Sathans service de-

despised, yea those wicked spirits being the cause, that both false teachers and others despise Magistracie.

The observations arising from hence, are two.

The first is this, that

The respects which Gods holy Angels give unto Magistrats, doe condemne false teachers in their contempt of them. I proove it thus. If the practise and behaviour of false teachers, towards Magistrats, be contrary unto the practise and behaviour of the holy Angels, then the practise and behaviour of the holy Angels doe condemne the practise and behaviour of false teachers, because the holy Angels cannot sinne, doe nothing but what is agreeable unto the will of God, and are altogether ruled by the direction of his Spirit. But the practise and behaviour of false teachers towards Magistrats, is contrary unto the practise and behaviour of the holy Angels, which may bee thus proved. 1. false teachers despise them, which the holy Angels doe not. 2. false teachers doe not consider the excellencie, and eminencie of their places, which the holy Angels doe. 3. false teachers revile them, curse them, speake evill of them, which the holy Angels doe not. 4. false teachers seeke their ruine, and destruction by all meanes possible, contrary to the practise of the holy Angels. Therefore the practise & behaviour of the holy Angels towards Magistrats in respecting them, doth condemne & reprove the practise and behaviour of false teachers in contemning them.

That false teachers doe despise Magistrats, revile, curse, and speake evill of them, neither consider the excellencie of their persons, nor eminencie of their places, but seeking by all meanes possible their ruine, is evident enough by the Doctrine and practise of the Pope and his Popish Clergie, Jesuits, Seminarie Priests, and others (as in diverse particulars I have formerly shewed) who are neither ashamed to write against their authority, nor affraid to resist the same, speaking evill of their Lawes, contemning their places, reviling their persons. That the holy Angels doe not thus behave themselves towards Magistrats, is no lesse cleere. They doe not despise them, they doe not revile, curse or speake evill of them,

Whereas Angels, &c.

D. The respect which Gods holy Angels give unto Magistrats doth condemne false Teachers in their contempt of them.

The practise of false Teachers contrary to the practise of the holy Angels.

1

2

3

4

1 King 22.20.

them, they doe not seeke their destruction, they doe duly consider both the excellencie of their persons, and eminencie of their places, They bring not (saith our Apostle) railing accusation against them, before the Lord. Although they behold their actions and doings, and observe much wickednesse in manie of them, yet they bring not railing accusation against them, they doe not dispraise or blame, the power and authoritie, which God hath given them, they did not set themselves against them, though at this time wherein Saint Peter wrote this Epistle, (persecution being by them raised against the godly) they might seeme to have had sufficient ground for the same. Although Ahab was wicked, one which had solde himselfe to worke evil in the sight of the Lord, an Idolater, a shedder of innocent blood, and what not, yet none of the holy Angels brought any railing accusation against him, his Master the Divell whom he had so long served, was the deviser and accomplisher of those meanes, whereby hee did fall. Yea impossible it is that the holy Angels should bee otherwise disposed towards Magistrates, for they are without sinne, and this contempt of Magistrates is a sin, they know that government is the ordinance of God, and that Magistrates are his vice-gerents on earth.

Vse.

Hence may we perceive

1

1 How inexcusable false teachers are, which having the very Angels as a patterne going before them, whereby they may learne their duty towards magistrates, yet follow not the same, at the great day, this patterne shall be a witnesse against them.

2

2 How presumptuous and selfe-conceited they are, which had rather follow the conceits and devices of their owne braine, then imitate the holy Angels, which dare doe that, which the holy Angels dare not; which are not affraid to disparage government contrary to Gods will, which the holy Angels doe reverence, according to his will.

3

3 The dutie which we owe unto Magistrats, even to imitate the practise of the holy Angels, not despising them, but

but reverently esteeming of them, learne we by their examples to performe this dutie. We have patternes on earth, we have examples from Heaven, so willing and ready our God is, so further us in his wayes. Thus of the first observation.

The second is this, that

The Angels are mighty and powerfull creatures. They are creatures of a Subsistent nature (and therefore not meere qualities, cogitations, and motions, raised by God in men, or happy events, proceeding from God, which was the error of the Saduces) created by God of nothing, in the very beginning of the world, as the Psalmist witnesseth. For he commanded, and they were created, and the Apostle Paul, by him were all things created which are in heaven, and which are in earth, things visible and invisible, whether be thrones, or dominions, or principalities, or powers. That they are mighty and powerfull creatures, is no lesse cleere. The Psalmist also witnesseth it, blesse yee the Lord yee his Angels, that excell in strength, or that are mighty in strength. Hence they are called the host of heaven; and by the Apostle Paul; principalities, and powers, might, and dominion, writing also unto the Thessalonians, he saith, The Lord Iesus shall be revealed from heaven with his mighty Angels, or (according to the originall) the Angels of his power, which the signification of the name Gabriel, the strength of God, evidently importeth. Thus here being compared with men (although never so mighty and powerfull) they are sayd to exceede them in might and power. That the Angels are mighty and powerfull creatures, may be further confirmed by these examples, When the Sodomites pressed sore upon Lot, and came neere to breake the doore of the house, the Angels smote them with blindness, both small and great, so that they wearied themselves to finde the doore. When the Egyptians pursued after the Israelites, the Angel of God, which went before the campe of Israel, removed and went behinde them, and the pillar of the clond went from before their face, and stood behind them, whereby the Egyptians could not come at them. When Ierusalem was hardly besieged by the Assyrians under Rabsech, their Gene-

which are greater in power and might.

D. The Angels are mighty and powerfull creatures.

Psal. 148. 5.

Col. 1. 16.

Psal. 103. 20.
1 King. 22. 19.
Col. 1. 16.
Ephes. 1. 21.
2 Thess. 1. 7.

Gen. 19. 11.

Exod. 14. 19.

2 King. 19. 35.

2 Chron. 31.
21.

Act. 12. 7.

Act. 11. 23.

Rom. 12. 7. 8.

Needfull it
is that the An-
gels should be
powerfull and
mighty crea-
tures.
1 In regard of
their office.

Heb. 1. 14.

Psal. 91. 11.
12.

raill, after the prayer of Hezekiab, it came so passe that night, that the Angel of the Lord went out, and smote in the campe of the Assyrians 185000. and when they arose early in the morning, behold they were all dead corpes. The Lord sent an Angel which cut off all the mighty men of valoure, and the leaders, and captaines, in the campe of the King of Assyria, so he returned with shame of face to his owne land. When Peter was imprisoned by Herod, bound with two chaines, watched by Souldiers within, and Keepers without, as a sheepe appointed for the slaughter, behold an Angel of the Lord delivered him: when Herod in his pride had taken the honour due to God, immediatly the Angel of the Lord smote him, and he was eaten of the wormes, and gave up the Ghost. Finally wee reade, that there was warre in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neyther was their place found any more in heaven.

And that they should be thus is very expedient, if cyther we consider the office about which they are employed, or the neede which we have of them. Touching the office about which they are employed, it is for the accomplishing and maintaining of the safety and salvation of Gods elect, by whom they are delivered out of danger, defended against the assaults of Sathan, and hatred of wicked men. This the Apostle sheweth, are they not all ministring Spirits sent forth to minister to them that shall be heires of salvation? This office they performe both in our life, at our death, and after our resurrection. In our life by directing, proteeling, defending, comforting, helping and stirring us up to performe holy duties, for our sakes also executing Gods judgements upon the wicked, to which purpose the Psalmist speaketh, he shall give his Angels charge over thee, to keepe thee in all thy wayes, they shall beare thee up in their hands lest thou dash thy foote against a stone. At our death, waiting for our soules, ready to carry them unto heaven, which also they doe, at our resurrection, gathering together our bones, separating us from the ungodly, leading us into the kingdom of heaven. It is not then expedient, that

that they should bee powerfull and mighty creatures?

Touching the *needs* which we have of them, it appeareth two manner of wayes. 1 By the multitude of those dangers whereunto we are subject. 2 By our owne *inabilitie* and *weaknesse* to *helpe* our selves. Touching the dangers whereunto we are subject, they are of *divers* sorts, and of every sort many, many *temporall*, many *spirituall* dangers; many proceeding from the *Divell*, many from the *world*, many from our owne *lusts*, so that as *David* saith, *many are the troubles of the righteous*, we may say, *many are the dangers of the righteous*.

Touching our owne *inability* and *weaknesse* to *helpe* our selves, it's no lesse apparant, experience doth every day shew it, of our selves wee are *unable* to resist the *least* one temptation, or avoide the *least* one danger, being defended and delivered, we may say, *not unto us, not unto us, but unto thy name give the praise*.

Hence we may learne

1. To conceive of the *might* and *power* of God, by the *might* and *power* of the *Angels*, for if there be such *Majestie*, *eminencie*, *might* and *power* in the creature: what *majesty*, *eminencie*, *might* and *power*, is in the Creator? As the *Queene of Sheba* conceived of *Solomons* greatnesse, by the order, apparel, and sitting of his servants, and the like, so by the creatures may we conceive the greatnes of the Creator.

2 To behold and admire the *vanitie* and *folly* of such, which doe oppose themselves against God, and against his children, as are *neither* affraid, nor *ashamed* to commit *abomination* in the sight both of God and man. The woman, saith the *Apostle*, ought to have power on her head, because of the *Angels*. So may I say, that such wretches should be affraid to sinne against God in regard of the very power of the *Angels*, which are Gods ministers to execute vengeance on the *ungodly*.

3 To be *incouraged* and *comforted*, against the manifold assaults of *Satan*, the *world* and our owne *flesh*, we indeed are *weake*, those our enemies *strong*, but the *Angels* are much more powerfull, whose ministry the Lord useth in our preservation,

2 In regard of the needs which we have of them, being

Subject to many dangers.

Psal. 34. 19.

Vnable to helpe our selves,

Psal. 115.

Vj.

1

1 King. 10. 5.

2

1 Cor. 11. 10.

3

Psal. 34. 7.

Psal. 91. 11.

4

5

vation. The Angel of the Lord, saith the Psalmist, encampeth round about them that feare him, and delivers them, And againe, he will give his Angels charge over thee to keepe thee in all thy wayes, he hath variety of them, thousand thousands of Angels, for our good.

4 To be affraid to sinne against God, who hath such powerfull & mighty Angels (spectators of mans wickednes) to execute vengeance on the ungodly. So also to put our trust and confidence in him, whose might and power appeareth in his mighty and powerfull creatures, being thankfull unto him for this his powerfull guard bestowed upon us, to preserve and defend us from our powerfull enemies, yea and daily praying unto him, that his Angels may pitch their Tents round about our Tabernacles.

5 That even power and greatnesse doeth not exempt from obedience unto Gods will, and from his service, for even the mighty and powerfull Angels, are obedient unto his will, accomplish his Commandements.

Verf. 12. But these as naturall brute beasts, made to be taken and destroyed, speake evill of the things that they understand not, and shall utterly perish in their owne corruption.

Verf. 13. And shall receive the reward of unrighteousnesse, as that they count it pleasure to riote in the daytime: spots they are and blemishes, sporting themselves with their owne deceivings, while they feast with you.

A description
of the abhominable life
and corrupt
manners of
these lawlesse
Libertines in
fourte particulars.

In these and the ensuing verses our Apostle goeth on in the same argument, lively painting out the same persons, mentioned in the former verse, describing by divers evident notes, and infallible markes the abhominable life, and corrupt manners of those lawlesse libertines whereby they draw upon themselves Gods heavy wrath and indignation. In these 4 things are to be considered, 1 their brutishnesse, 2 their ignorance, or rashnesse, 3 their intemperancie, 4 their hypocrisie.

Their

Their brutishnesse, They are as naturall brute beasts, or brute beasts led with sensuality, and that in diverse particulars. 1. because they savour not of the spirit; they performe no spiritual dutie: they live as filthy Hogges, altogether defiled with their filthy and fleshly lusts: they are not governed by counsell, reason, or Gods Spirit; but are carried by their owne appetites to performe fleshly lusts. As beasts without reason or wit, follow their naturall appetite, so these wicked men, destitute of the Spirit of God, onely seeke to fulfill their sensuality. 2. as beasts despise every thing whose use they know not, or which repugneth their nature, even so false teachers, and their followers, speake evill of those things which they understand not, which repugneth their corrupt doctrine, and wicked conversation, such as the Word of God, holy matrimonie, civill government, and the like. 3. as brute beasts are made to be taken and destroyed, God having permitted unto mankinde, a free and lawfull use of the same, for the food and nourishment of our bodies, so are they vessels made to destruction, and appointed to this judgement. According to that of the wise man, The Lord hath made all things for himselfe, yea even the wicked for the day of evill. 4. as brute beasts snare themselves to their owne destruction, whilst they give themselves to fill their bellies, for the love of meate bringing themselves into danger, even so false teachers, destroy themselves as beasts, with those pleasures, wherewith they are delighted. Their owne wicked manners, bring them unto destruction, they shall utterly perish in their owne corruption, through which they fall into the snares of Sathan. They in following their owne corrupt affections, are taken of the Divell by their heresies, and afterwards destroyed for ever. 5. as brute beasts cast themselves many a time into danger, when they neede not, so these men willingly cast themselves into Satans snares, willingly hastening their owne perdition. 6. as brute beasts (especially such as are wilde and ravenous) destroy those whom they take, such as Lyons, Wolves, and the like, and are for the same by men justly destroyed: so false teachers which by their

1 They are as naturall brute beasts made to be taken and destroyed.

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Pro. 16.4.

4

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6

Exod. 21. 28.

Jud. v. 10.

Vñ.

Ier. 5. 8.

Esa. 56. 10.

their wicked life and pernicious doctrine, corrupt simple soules, bringing them to destruction, shall receive the reward of unrighteousnesse, shall bee justly punished of God, for the same. As it was appointed in the Law, that if an Oxe did gore a man or a woman that he died, the Oxe was to be stoned to death, and his flesh not to be eaten. So hath God decreed, not to kill the bodies (alone) but to destroy both the body and soule of those which gore not the body but the soules of men and women, wounding them even unto the death. Thus yee see the brutishnesse of false Teachers, as brute beasts, they are led with sensuality; as brute beasts they are made to bee taken and destroyed; as brute beasts they speake evil of those things which they understand not; as brute beasts they shall perish in their owne corruption, as brute beasts they shall receive the reward of unrighteousnesse, as brute beasts they want the knowledge of spirituall and heavenly things; as brute beasts, they doe corrupt themselves in those things which they know naturally. As beasts they are led by nature, sense and appetite, contrary unto judgement, reason, or discretion. They are brutish in their words, in their workes, in their thoughts, in their desires, They live as beasts, dye as beasts, bring danger upon themselves as beasts, as beasts, cannot rid themselves of the same. Such a beast was Cain, Esau, Nebuchadnezzar, Ngbal, such beasts are our Drunkards, Whoremongers, Proud, vaine glorious, persons and such like prophane liuers.

The world is full of beasts, some cruell, some craftie, some filthy, looke into thine owne heart, whether thou also art not one? art thou a drunkard, an whoremonger, a sheefe, an oppressor, a liar, a slanderer of thy Neighbour or the like? thou art in the account of God a beast, yea the name may bee fitly given to thee whose manners thou dost wholly follow. Art thou an adulter? thou mayest bee compared unto a fed-horse. Art thou an oppressor, or persecuter? thou mayest bee compared to a Lyon or Tigar: art thou a drunkard? thou mayst be stiled a filthy Hog, art thou a contentious person? thou ma.st be compared unto a marring dogge, as negligent Mi-
nisters

nifers, unto dumbe dogges, that cannot barked.

Be we careful not to resemble brute beasts in their brutishnesse, lest we perish in our owne corruption. Neither let us imitate false teachers, in their brutishnesse, for as their doctrine is a doctrine of unrighteousnesse, so they shall receive the reward of unrighteousnesse. According to their worke, their wages shall be payed them to the full. In these our dayes there are whole flockes of dangerous beasts, more dangerous then those with whom Paul fought at Ephesus; famelists, Anabaptists, Papists, with others, be we warned to beware of them, for most certaine it is, that they are made for the most part to be taken and destroyed, shall perish in their owne corruption, and receive the reward of unrighteousnesse. Thus of their brutishnesse.

Their ignorance, and rashnesse. They speake evill of the things they understand not. The argument may be thus framed. For a man to give sentence, and condemne that which he knoweth not, nor understandeth, is a point of great ignorance, folly, injustice, and rashnesse, but these men condemning Magistracie, condemne a thing which they doe not know, or understand, and therefore are justly accused of ignorance, folly, injustice, and rashnesse. Neither onely doe they speake evill of Magistracie which they know not, but also of the Word of God is selfe, and of diverse the most substantiall principles, and articles of our religion.

This their sinne is very ancient, and doth yet continue. In the dayes of the Apostles themselves, the Gentiles accounted the Doctrine of the Gospell, but foolishnesse; the Jewes an offence; and yet neither of them knew what it was. Demetrius a silver Smith, having for the love of gaine, raised an uprore against Paul, some cryed one thing, some another, for the assembly was confused, and the more part knew not wherefore they were come together. The Jewes knew not Christ, (for if they had knowne him, they would not have crucified the Lord of glory) yet they ceased not to speake evill of him, some naming him a deceiver, some calling him Beelzebub, and the like. In the dayes of Quene Mary, the holy

2. They speake evill of the things they understand not, and so are ignorant and rash.

1 Cor. 1. 23:

Act. 19. 32.

1 Cor. 2. 8.

martyres

Iob. 21. 14.

martyrs were reproched, reviled, condemned by *such* as neither *knew* them, nor what *points* of doctrine they maintained, yea and now also (as formerly) we are accounted and stiled *Hereticks* by the *Papists*, when as the *most* of them never *knew* our doctrine, nor heard what we could say for our selves, neither are we our selves free from this same vice. We *speake* evill of those things, which we understand not. If a man make conscience of his wayes, and endeavour to please God he is presently banded with reprochfull and disgracefull names, by *such* as doe not know, consider, or understand, what *puritie*, *strictnesse*, and *sincerity*, God doth require of us: Are there not a number which *speake* against the *strict keeping* of Gods Sabbath? which thinke that *examination* before the receiving of the holy Communion is more then needeth, which thinke that often preaching, maketh people loath it: which thinke those *Preachers* too nice and busie, which require *knowledge* in every Communicant? doe they not *speake* evill of those things which they understand not? Of men and women there are two sorts; Some understand, some doe not understand: of *such* as doe not understand there are two sorts, some of *frailty* neglecting the meanes by which they should know, some of *presumption*, not onely wittingly but wilfully, contemning true knowledge, of whom we may reade in Iob. They will none of the knowledge of Gods wayes. Such doe not onely refuse to know Gods revealed will, needfull to their salvation, but wilfully embrace fancies, and *superstitions* in opinions, especially in *such* things as they neither doe nor can understand, such are those here meant. They advance themselves in things they never saw. They *speake* evill of those things which they doe not understand, they understand not things, either in their right causes, as that they proceede from God, or in the due measure of their worth, rightly discharging them from spirituall blessings, or how to use them aright, according to Gods will, and yet doe they *speake* evill of them.

Let this teach us, to get knowledge in the first place, that rightly knowing things, we may accordingly judge of them.
There

There is a naturall knowledge, a reasonable knowledge, and a spirituall knowledge, this last is that for which we must seeke, without which we cannot conceive, either of things spirituall, or of things temporall as we should. Thus of their ignorance and rashnesse.

Their intemperancie. They count it pleasure to riot in the day time, or they count it pleasure, dayly to live deliciously, in which words we may consider both the judgement, and practise of those men, their judgement, they thinke that true happinesse consisteth in temporall and earthly pleasures, in the enjoying of the things of this life. Which the very heathen Orator confuteth, for saith hee, if any say that pleasure is the chiefeest good, his speech seemeth to be the voyce of beasts, not of men. Their practise is according to their judgement, living deliciously, rioting in the day time. From both which we may perceiue cleerely, that they minde nothing but the flesh, and to walke after their owne lusts, yea this phraze importeth the perversnesse of their opinion, their intemperancie of life, their idlenesse, as also their impudencie in sinning, as being past shame: our Saviour telleth us, that every one which doeth euill, hateth the light, neither cometh to the light, lest his deeds should be reprov'd or discovered, and the Apostle Paul telleth us, that in his dayes, those that were drunken, were drunke in the night, but those, as boasting in their ungodlinesse, not ashamed of their sinne, count it pleasure to riote in the day time. This is most apparant in Poporie, the chiefe pillars of it, living intemperately, impudently, and idly, their whole life is Pampering of their bellies; they count it pleasure to live deliciously, to riote in this day of the Gospell.

Learn we from hence to abstaine from those their ungodly courses, place not your felicity on the things of this life. Bee not Epicures in eating and drinking, nature is contented with a little, and where there is least variety, there is most health, most freedome from sicknesse. Remember Nabal: call to minde Sodom: be not forgetfull of the rich glutton: bee ashamed now to riot in the day time: bee ashamed of whore-

A a

dome,

3. They count it pleasure to riote in the day time, &c. And so are intemperate.

Tullie.

Ioh. 3. 20.

1. Thess. 5. 7.

Use.

1 Sam. 25. 36.
Ezek. 16. 49.
Luc. 16. 19.

dome, drunkenesse, Pride, and other abominations; But alas how much doe men and women transgresse this rule? how much doe they resemble false teachers, Gods enemies? I feare, that there are too too many of us, culpable of this vice; art thou a drunkard? art thou an adulterer? a glutton? given unto any kinde of intemperance? thou doest with false teachers riot in the day time. Is thine heart set upon the things of this world? doest thou seeke the world, more then God? doest thou esteeme gain to be godlinesse? art thou still plodding, how to enrich thy selfe, though with thy neighbours hurt? thou art a riotous person, and unlesse in time thou repentest, shalt have no part or portion with God, in his Kingdome. Thus of their intemperance.

4. spots they are and blemishes sporting themselves with their owne deceivings while they feast with you, and so hypocrits.

Iude. v. 12.

Their hypocrisie; spots they are and blemishes, sporting themselves with their owne deceivings, while they feast with you, that is, when as by being amongst the christians in the holy banquets which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are indeed but spots and blemishes. In your holy feasts they sit, as members of the Church, whereas indeed they are but spots, and so deceive you, of whom Saint Iude also speaketh, these are spots in your feasts of love, when they feast with you without all feare feeding themselves, In the primitive Church it was a custome to have a feast before the Lords Supper made by the Communicants, unto which some brought hony, some bread, some wine, some milke, and every one according to their ability contributing some thing thereunto, called therefore love-feasts, because they were herein to testifie their mutuall love among themselves: as also to the poore who hereby were releived, and to the ministry it selfe, which was by these feasts partly maintained. Vnto those feasts these false teachers came, outwardly seeming to be good Christians, but inwardly delighting themselves with their owne deceivings, whom God discovered to be counterfeits, spots, (or rocks) and blotts. They came that they might hide their villanie: by comming God did bray their knavery.

From

From this circumstance diversethings might be noted.

1. that false teachers would gladly be esteemed and accounted of others, true members of Gods Church; and therefore they will even conforme themselves to the performance of many outward duties.

2. That false teachers, howsoever they would blinde the eyes of the word, yet are not ignorant of their owne hypocrisie.

3. That it doth rejoyce false teachers exceedingly to be accounted holy, devout and religious: they delight in their deceivings.

4. That God will bewray hypocrites, notwithstanding of all their faire pretences. As rocks and spots, cannot bee hid, so shall not their hypocrisie.

5. That false teachers are dangerous and scandalous to Gods Church, dangerous, as being rocks; scandalous, as being spots, and blotts; no lesse unseemely then are those which cleave unto the cloathes of drunkards.

6. That all such as professe themselves members of Christ, are not true Christians.

But leaving those, learne wee from this their hypocrisie and fraud to endeavour for uprightnesse and sincerity; wouldest thou be accounted a true hearted Christian? be so indeed, wouldest thou be accounted a member of Christ? be so indeed. Art thou otherwise? God will at one time or other bewray thine hypocrisie. Hast thou beene a spot and blemish unto Gods Church? by true repentance wash it away. Hast thou beene a swearer, drunkard, adulterer, covetous person, (apply it every one of you unto your selves) thou hast beene a blot, a spot, a rocke repent, and bee grieved for the same! Oh let the glory of God be deare unto us! disgrace not we our profession by living scandalously as spots and blotts: for this cause let us alwayes pray that Christ our head may sanctifie us, and cleanse us by the washing of water, through the word, that hee may make us unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that we may be holy and without blame.

Obf. False teachers would be accounted true hearted Christians.

Obf. They are not ignorant of their owne hypocrisie.

Obf. It rejoyceth them to be esteemed religious.

Obf. God will bewray their hypocrisie.

Obf. They are dangerous and scandalous to Gods Church.

Obf. Every outward professor is not a true Christian.

Use.

Eph. 5. 26.
27.

Verf. 14. *Having eyes full of Adultery, and that cannot cease from sinne, beguiling unstable soules: an heart they have exercised with covetous practises; cursed Children.*

15. *Which have forsaken the right way, and are gone astray, follow the way of Balaam, the sonne of Boser, who loved the wages of unrighteousnesse.*

16. *But was rebuked for his iniquitie: the dumbe Asse speaking with mans voyce, forbids the madnesse of the Prophet.*

Two particulars
laid downe
in these verses.

1
2

Five particulars
in the proposition where
by those lawles
libertines are
describ. d.

1 Their lasciviousnesse, having eyes full of adultery and that cannot cease from sinne.

Our Apostle in these verses, goeth on in the same argument, lively painting, and pointing out the same persons. They consist of two parts. 1. a Proposition, laide downe in the 14. and beginning of the 15. verse: 2. a confirmation thereof, laid downe in the rest of the 15. and 16. verses.

Concerning the 1. the proposition. It consisteth of diverse particulars, whereof the 1. concerneth their lasciviousnesse, having eyes full of adulterie, and that cannot cease from sinne; the 2. their deceitfulness, beguiling unstable soules, the 3. their covetousnesse, an heart they have exercised with covetous practises; the 4. their unhappinesse, they are cursed children, or children of curse, the 5. their Apostasie, which have forsaken the right way, and are gone astray, Of these in order.

Their lasciviousnesse. Having eyes full of adulterie, and that cannot cease from sinne, where we have both the kinde of it, adultery, the subject of it, their eyes, the measure of it, full, having eyes full of adultery; their progresse in it, and that cannot cease from sinne. In which words our Apostle condemneth these men, as shewing, even in their behaviour and countenance, an insatiable and unmeasurable lust, as if hee should have said, they doe alwayes thinke of their whore dome, and adulteries, their lust can by no meanes be satisfied, or wearied; they are intemperately and violently carried after their owne lust; their mindes being blinded, and hearts hardened

in fume. Adultery being rooted in their hearts, doth outwardly bewray it selfe in their eyes, which are full of the same, which set themselves about nothing else, but how to accomplish their inveterate and inbred villanie.

The vice here reprehended is *adultery*, concerning which three things are to be considered. 1. *what it is.* 2. *how it is committed,* 3. *how hurtfull and dangerous it is to mankind.*

Touching the 1. what it is? improperly it may bee taken for all manner of uncleannesse about the act of generation, as namely, *incest, rape, fornication, Sodomie, and the like,* but properly it is the sinne of married persons, when either the husband forsaketh the company of his wife, and cleaveth unto another, or the wife being false unto her owne husband doth prostitute her body unto another, or when both the husband and wife are faultie herein, God punishing the ones sinne, by the others; either way (I take it) it may bee taken in this place.

Touching the 2. Adultery may bee said to bee committed, diverse manner of wayes, especially two. Inwardly and outwardly: Inwardly in the heart and affections, outwardly in the body and members thereof. Of the former, our Saviour speaketh in these words, whosoever looketh on a woman to lust after her; hath committed adultery already with her in his heart. Hereof there are three branches. 1. When the heart doth not reprehend or curbe from good judgement, the folly, indiscretion and wantonnesse of the outward members, eyes, hands, tongue, and the like, but consenseth thereto. 2. when the heart is delighted, and affected with those objects, wherewith the outward senses are entangled. 3. when the heart striveth, laboureth, endeavoureth, despiseth, seeketh all occasions, wheroby to performe the act it selfe of uncleannesse, as did Potiphars wife towards Joseph; Tamar towards Judah; and Amnon towards Tamar, The latter even the outward is a fruite and effect of the inward. It is committed, sometimes really before God, but not before man, namely when the act is intended, but by some meanes or other

What adultery is.

How it is committed. Inwardly.

Mat 5. 28.

1

2

3

Outwardly.

Esa. 3. 16.

How hurts
fall and dan-
gerous it is.

Pro 2. 19.

disappointed, as before God, Potiphars wife was a *nadulresse*, and *Abimilech* an *adulterer* though neither of them committed the outward *act* of *adultery*, thus are they in the sight of God *adulterers*, which either *delight* to heare filthy, beastly, and lascivious *talke*, *songs*, and *ballads*, or which *speake* thus themselves, or which *allure* and *provoke* others, to commit *folly*, or which give *gifts* and *hire* unto others to become *naught* with them, or which use *proud*, *vaine*, and *gaudio apparel*, whereby to *entangle* others with their love; or which goe many a *mile* for nothing else but to *see* and to be *seene*, or which use *wanton gesture*, making a *tinkling* with their *feere* whilst they *walke* in the *streets*, going with *stretched out necks*, &c. Sometimes againe, it is committed really both before God and man, when the outward *act* doth accompany the *secret intencion* of the *heart*, the *ripenesse* of which dayly experience *sheweth*.

Touching the 3. It is many wayes *hurtfull* and *dangerous* unto *mankinde*. I will insitt onely in one, here expressed, namely, that *such cannot cease* from *sinne*, which *Soleman* more cleerely expresseth: *None that goe into her returne againe*, neither *take they hold* of the *paths of life*; an horrible and *fearefull judgement*: this our owne experience confirmeth, many a man once giving himselfe to this *vice* can hardly be *withdrawne* from it: *One time*, or *one whore* doth not suffice him, but at *diverse times*, and with *diverse whores*, he committeth *villany*, neither doth hee *cease* tiil either his *strength*, or *goods*, or *both* bee consumed, or till God (as often he doeth) bring some *loathsome*, *filthy*, and incurble disease upon him.

Question. Doe not *adulterers* repent, and so are *saved*?

Answer. God forbid, but that of so many there should bee some *penitent*, but they are a *few number*, and no wonder, because they *continue* in their *sinne*, and though for a *time*, (it may be before the *holy Communion*, or in the *time* of some *publike* or *private calamitie*) they *abstaine*, yet with the *dagge* they doe againe *returne* unto their *womis*.

Oh then *beware* of this *loathsome*, *horrible*, and *filthy* ~~sinne~~

sinne of adultery, bee faithfull and true one to another, remembring the covenant of God. To you that are husbands; remember that the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast dealt so treacherously: yet she is thy companion, and the wife of thy covenant, and did not he make one? yet had he the residue of the Spirit, and wherefore one? that he might seeke a godly seed; therefore take heede to your spirit, and let none deale treacherously against the wife of his youth. Let thy fountaine be blessed, and rejoyce with the wife of thy youth, let her be as the loving Hind, and pleasant Roe: let her breasts satisfie thee at all times, and delight in her love continually. To you that are wives; imitate not the strange woman, which forsaketh the guide of her youth, and forgetteth the covenant of her God. Call to minde, I pray you, that this is a sinne against a mans owne body; that it is condemned, even by the Pagans and Infidels: that hereby Gods covenant is broken, and his ordinance contemned: our neighbour robbed of his or her, best Jewell: Christs members made the members of an harlot: the Temple of the holy Ghost made a den for the Devil; such have dulnesse in the minde for good things, often also consumption in their body; their goods are or shall bee wasted; their persons disgraced; death in this life, hell in the life to come. Art thou an adulterer or an aduresser, thou art destitute of understanding, God is angry with thee, because of thy sinne the Land mourneth, unlesse in time thou repentest, thou shalt never enter into the Kingdome of Heaven. Runne not in this dangerous path, I beseech you, beware of all those meanes whereby this vice is committed, or continued, especially watch over your senses, which (as the gun powder that lieth in the panne) will quickly kindle that which is within, watch over your eyes; praying with David, turne away mine eyes from regarding vanity, & with Job, making a covenant with my eyes, why then should I thinke on a Maid. David by casting his eyes on Bathsheba, became an adulterer, as through the same occasion Potiphars wife lusted after Ioseph. The eyes are as windowes whereby this vice is let in. God

Ysa.

Mal. 2. 14.

Pro. 5. 18.

Pro. 2. 17.

Hos. 4. 2.

1 Cor. 6. 9.

Psal. 119. 37.
Job. 31. 1.2 Sam. 11. 2.
Gen. 39. 7.

Isa. 1. 15.

Pro. 5. 15.

2. Their deceitfulnesse, beguiling unstable soules.

Wicked men endeavour to make others also partakers of their wickednesse.
Pro. 14.

Mat. 23. 15.

condemneth wandering eyes (as a *signe* that they were not chaste) in the daughters of Zion. Those doth the Diuell chiefly *sense* on, as whereby hee may especially ensnare the whole man: Be watchfull also over thine eares, over thy tast, over thy tongue, over thy feete, abstaine from all provocations unto lust, from every appearance of evill; keepe thine heart with all diligence; eschew idlenesse, remember that the pleasure of this sinne, is short, the ends bitter, Shunne the occasions of this sinne, especially solitarinesse, or being alone together. To conclude this point, I exhort you that are unmarried, having the gift of continencie to use it, wanting it, to marry; and you that are married, render due benevolence one to the other, drinke waters out of thine owne cisterns and running waters out of thine owne well. Thus of the lasciviousnesse.

Their deceitfulnesse; beguiling unstable soules. The Phrase is metaphorical, wherein we may consider three things. 1. the Seducers, 2. the Seduced. 3. the meanes, whereby they are seduced. The seducers are compared to fowlers or fishes; (as the originall word implicth) The seduced unto fishes or fowles; the meanes whereby they are seduced, unto those baits wherewith fishes and fowles are taken. As fishers and fowlers; lay baits for the fillic fishes and simple fowles, whereby they doe catch them, so false teachers by their erroneous and pernicious doctrine, in shew pleasant and profitable, beguile, seduce, and deceive; unstable soules.

From hence diverse things may be noted.

1. The nature and property of wicked men; they cannot be content to be wicked themselves, but they would have others also to bee partakers of their wickednesse. This Solomon confirmeth, bring ining the ungodly, intising others. Cast in thy Lot, amongst us, (say they) let us all have one purse, and our Saviour witnesseth, where he saith. Woe unto you Scribes and Pharises, hypocrites, for yee compass Sea and Land, to make one Profelyte; and when he is made, yee make him twofolds more the child of hell, then yourselves. Thus here, false Teachers, being seduced themselves, doe endeavour to beguile and seduce others.

2. That

2. That false teachers doe pervert those whom they doe seduce, by guilefull and fraudulent meanes, they goe not plainly to worke, for else they should hardly pervert any, as if there were not some baits the fishes and fowles, could not, nor would not so easily be taken. I therefore doe those false teachers guilde over their doctrine, with some seeming shewes of truth: when as indeed they are counterfeits.

3. That such as are seduced by them, are unstable, unsettled people, not being grounded or confirmed in the truth of God, but carried about (as the Apostle speaketh) with every winde of doctrine, of the number of whom are those fillic women of whom the same Apostle speaketh; those are the pray at which false teachers ayme, which even our owne experience confirmeth, for generally such as are seduced by Popish Priests, Anabaptists, famelists, and others, are unstable soules, unsettled, ungrounded, selfe-conceited and inconstant.

Of those three points these three uses may be made.

1. For the Preachers of Gods Word in generall, yea for every Christian in particular to be careful, laborious, industrious, in confirming one another: are false teachers busie to pervert? we must be as watchfull, lest we perverted.

2. For all of us to beware of false teachers, as expert connoise catchers, skilfull monnebankes, experienced foulers. Though they & their doctrine seeme somewhat in shew, neither of them are any thing in substance, they doe but fraudulently intrap us, cunningly circumveent us, let the falls of others, bee a warning for us, how many simple soules have beene taken and caught from time to time by their baits! They have baits of profit, baits of pleasure, baits of fleshly liberty. Oh let us trie them and their doctrine, by the touch-stone of Gods word, that their deceitfulness may appeare.

3. For all of us to become grounded, settled, and confirmed in the truth of God, art thou ignorant, inconstant, wavering, endeavour to be well resolved. Christ is the rocke, hee is a sure foundation, let us endeavour to be built on him. Thus of their deceitfulness.

Their covetousnesse. An heart have they, exercised with covetous,

D. False teachers doe fraudulently seduce men and women.

D. Such as are seduced by them are unstable.
Eph. 4. 14.
2. Tim. 3. 6.

Use.

1

2.

3

3. Their covetousnesse, as heart have they exercised with covetous practises.
Obf. One sin draweth on another.

Covetousnes rooted in the heart of false teachers,

They make an occupation thereof.

They are skilfull in their covetous practises.

Use.

covetous practises. Note how one sin draweth in another, unto what a masse of wickednesse those are given over, which forsake God and truth, deceitfulnesse followeth their lasciviousnesse, covetousnesse their deceitfulnesse, and so other, vices their covetousnesse.

Touching this last, I have already spoken at large, upon these words of the third verse, and through covetousnesse, shall they with fained words make merchandise of you, for the present consider we these 3. things, 1. that this vice of covetousnesse is rooted in their very hearts. 2. that they doe continue in the same, making an occupation thereof. 3. that they are skilfull in those practises whereby to encrease riches.

Touching the 1. it is rooted in their heart, implying, as well the injurie and wrong which they did unto God, in denying him his right, their hearts, and bestowing it upon his enemies, covetousnesse; as their wastfull and miserable estate, their hearts being ruled by covetousnesse; it being so rooted in them, as that it can hardly be removed.

Touching the 2. They doe exercise themselves in covetousnesse, they make a trade and occupation thereof, implying as well their negligence in the performance of Gods Law, as their esteeming and accounting the exercise of covetousnesse to be lawfull.

Touching the 3. they are skilfull in their covetous practises, as being for a long time trained up therein, which is most apparent in Poperie. They have had such skill in such practises, as that they got unto themselves, the fairest, fairest, and most pleasant places of the land, money, by Pardons, Indulgences, Purgatorie, Masses, auricular confession, Dirges, Reliques, Bapting of Bells, and what not.

Learne we from hence to beware of them, that neither we become like unto them in regard of our soules, having hearts exercised with covetous practises, neither become a prey unto them in redeceiving one another, through covetousnesse doe not undo and undermine one another. But alas, our hearts are too much exercised with covetous practises,

ses, as experience sheweth in many particulars. It's a covetous practise to worke upon Gods Sabbath; It's a covetous practise to buy cheape, and sell deare, still lusting and waiting for a deare yeere, for a greater price. It proceedeth of covetousnesse to wish that the Sabbath were over, as the Jewes, whom the Prophet taxeth for the same. It's a covetous practise to take bribes to pervert justice, to robbe, steale, forswear, oppresse. It's a covetous practise to make the Ephah small, and the shekel great, falsifying the ballances by deceit, to buy with a bigger, and sell with a lesser measure. I might instance a number of such practises, they are so rife, that but a few can cleere themselves of the same. Thus is the practise of false teachers: therein doe they dayly exercise themselves; even in that which is the roote of all evil; Oh that we were free from the same. Thus of their Covetousnesse.

Amos 8.5.

Their unhappinesse, They are cursed Children, or the children of curses; for the words may bee taken as well actively; that they curse others; as passively, that they themselves are accursed.

4. Their unhappinesse, they are cursed children or the children of curses. Cursed.

I. I say, they are cursed children, as being odious, hatefull and detestable in the sight of God, and good men, as being out of the favour of God, separated from Christ, and from eternall salvation, as being appointed and ordained unto destruction, They are cursed in regard of their estate heere, as it is, and in regard of their estate hereafter as it shall be.

Touching their present estate in this life, it is woefull and miserable, howsoever it seemeth to bee otherwise. For they have not any priviledge or right, unto any of Gods creatures: their riches, honors, pleasures, preferments, shall turne unto their further condemnation, all things worke together for their hurt and detriment. Their owne worke shall be as a Spiders web, wherewith they shall bee taken, God doth even in this life, inflict heavie, and fearefull judgements upon them, especially they are given over unto spirituall blindness, unto hardnesse of heart, and impenitencie; death at the length seafeth upon them, whereby they are deprived of all their joyes, pleasures, profits, preferments, which were their onely happinesse.

In regard of their estate here.

Touch-

In regard of
their estate
hereafter.

Mat. 25. 41.

Why they are
accursed of
God.

Deut. 27. 15.

Ibid. 16.

Ibid. 18.

Ibid. 19.

Leu. 20. 10.

Deut. 27. 24.

Deut. 27. 15.

Psal 119. 12.

Ier. 11. 3.

Ier. 17. 5.

Touching their estate in the *life to come*, it is by *infinite* degrees more *horrible* and *fearfull*. Then *horrors* and *errors* shall take hold on them, they shall bee presented before the *Tribunall* *seat* of the great *Judge*. All their *actions* shall then be *viewed*: all their *secrets* shall then be *discovered*; all their *horrible impieties* and *abominations* here committed, shall be there in the *sight* of *man* and *Angel*, manifested, Then it shall cleerely appeare that they are *curst children* when it shall be said unto them, *depart from me ye curst into everlasting fire, prepared for the diuell and his Angels*.

Neither is it without reason that such should be *accursed of God*, seeing they doe *presumptuously*, *rebellionly*, *stubbornly*, *wittingly*, and *wilfully* commit those *sinnes*, against which *woes* and *curses* are denounced in the *Scripture*. To instance a few, they make *graven* and *molten Images*, which are an *abomination* unto the *Lord*, putting them not *onely* in a *secret place*, in their *Chambers*, but even *publikely* in their *Churches*, and *Temples*: they *set light* by their *Father* and *Mother*: they make the *blind* to *wander out of the way*; they *pervert the judgement* of the *stranger*, *Fatherlesse*, and *widow*, they commit *adultery*, *incest*, and all other *unclean-nesses*: they *smite their Neighbour secretly*, and take *reward* to *slay innocent persons*: they *performe not all the words of the Law* to *doe them*: they are *proud*, *erring from all the Commandements of God*: they *obey not the words of Gods Covenant*: they *trust in man*, and make *flesh* their *arme*, whose *hearts* departeth from the *Lord*, and therefore they are *curst*.

Ob.

Obf. If they be *curst* for nothing else, but for those their *sinnes*, doth it seeme that *all of us* are *curst*, seeing there is not any of us, which doe not in some *measure* breake *Gods Commandements*.

Sol.

Answ. 1. There is a great *difference* betweene these men and the *Children of God*, both in regard of the *matter*, and the *manner* of their *sinning*, whereas the *godly sinne* of *infirmie*, *false-teachers sinne* of *presumption*, and whereas the *godly* though they have *provocations* and *enticements* unto
many

many horrible *finnes*, doe not yeeld unto them, false teachers give way unto the same: 2. that being accursed by nature, through *sinne*, Christ becomming a curse for us, wee are pardoned and become blessed through him, what we have not by nature, we obtaine, through Gods gracious favour and goodness.

Hence may we conceive

1. The miserable and wretched estate of those men. Though they be esteemed amongst men; though they abound in riches, honours, pleasures, and preferments, yet are they cursed Children, cursed Cains: yea they are cursed even in those things which they doe most esteeme, and for which they are of others most esteemed, cursed in their basket, in their store, &c.

2. That we must have no meddling with false teachers, but avoide and shunne them as cursed creatures, Achan having taken of the accursed thing, brought Gods judgements both upon himselfe, and those that did belong unto him: meddle not with such accursed persons, lest we also bring Gods judgements upon our selves. Thus they are cursed, cursed.

2. I say, they are Children of curse, they sell themselves for the love of money, so curse they care not whom, God or man, yea they doe even curse one another; and draw Gods curse upon themselves. God saith, Thou shalt not curse the ruler of thy people, They notwithstanding doe curse him. cursed Cains; cursing Shemais. This is most apparent in Popery, curses are most frequent amongst them, what Protestant Prince or state hath not beene excommunicated by the Pope of Rome? Excommunication abused hath beene the chiefe meanes to enlarge their patrimonie, contrary unto all equitie, and honesty, thus were the Emperours Fredricke and Henry, thus was Luther excommunicated, yea wee read of diverse who after their death have beene excommunicated by them, such as Tasty, Hunne, and diverse of the Popes themselves.

Hence we may learne

1. Not to be afraid of the curses of false teachers, they are usual

Vsf.
1

Deut. 28. 16.
&c.

2

Children of
curse.

Exod. 22. 28.

Vsf.
1

Gen. 12. 3. 7.

Numb. 24. 9.

Mat. 5. 11.

usuall with them. David was not the worse that *Sime* and *Goliath* cursed him, neither shall wee, though both the *Devell* and *Pope*, with either of their agents, excommunicate and curse us; for a causelesse curse shall not light, yea and being cursed by them for Gods cause, God will curse them that curse us. And as *Balaam* said of *Israel*, cursed is hee that curseth thee, so may we say, cursed are they, that curse us; yea blessed are we when men shall revile us, and persecute us, and shall say all manner of evill against us falsely, for *Christs* sake, we have cause to rejoyce and be exceeding glad, for great is our reward in heaven.

2. To abstaine from cursing; doe not imitate false teachers in this horrible vice, It's too usuall amongst most men. Doe not with false teachers either curse God or man, lest thou draw upon thy selfe the curse of God. Some are not affrayed to curse *Magistrates*, some are so unreasonable that upon the least occasion they curse their beasts, some so unnatural, that they curse themselves, their soules, bodies, husbands, wives, Children, even those which are most deere unto them. It's common with some, to say, a *Plague* light on them, a vengeance take them, and the like. Oh my beloved, those are farre from *Christian* speeches, nay, they are altogether diabolicall, therefore in the feare of God amend them, abstaine from them, be not with these men, the children of curse. Thus of their unhappinesse.

5. Their Apostasie, which have forsaken the right way &c.

Ioh. 14. 6.

Psal. 119.
105.

Their Apostasie; which have forsaken the right way, and are gone astray; that is, which have forsaken *Christ Iesus*, and his word, denying to yeeld obedience thereunto, and so have runne into errors and vices, by following their owne fancies. Our Saviour witnesseth of himselfe, I am the way, the truth, and the life; no man cometh unto the Father, but by me, a right way, directly leading unto God, and that both because he doth conjoyne us unto God the Father, he being the mediator betweene God and man, as also because he doth direct and lead us in the way of Gods Commandements, teaching and instructing us in the same. So also the word may bee said to be this right way, as being a lampe unto our feete; and a light

light unto our path, as teaching us the way of Gods statutes: both these by false teachers were forsaken, as they are also by the Heretickes in our dayes. They withdraw their hearts from yeelding obedience unto his Commandements.

In the words two things may be noted. 1. their aver-
sion from good, they have forsaken the right way. 2. their con-
version unto evill, and are gone astray.

Whence two observations may be gathered.

The first is this, that

Such as withdraw their hearts from God, departing from
his service and from yeelding obedience unto his commande-
ments, are Apostates, backsliders, forsakers of the right way;
as for example. If a Christian turne Jew, or Turke, or Idola-
ter, he is a backslider, a forsaker of the right way, as it is said
of the Israelites. They served Baalim, and forsooke the Lord
God of their Fathers, and againe, Israel forsooke the strong
God, that makes hem. If a professor of Gods truth; one that
makes some conscience of his wayes, blaming in others swea-
ring, lying, Sabbath breaking, and the like sinnes. If such a
one, I say, give himselfe over to fleshy liberty, becomming
an adulterer, an whoremonger, a drunkard, a covetous person,
or the like, he is an apostate from God, and his truth: a forsake-
r of the right way.

Hence it followeth

1. That the estate of false teachers and their followers is
unhappy and miserable, for a moment and all pleasure, they have
endlesse paine, they draw backe unto perdition, saith the Apo-
stle unto the Hebrewes. Then hast troden downe all them that
erre from thy statutes, saith David.

2. That we ought carefully to avoide Apostasie and back-
sliding; we must not withdraw our hearts from God, or for-
sake the right way. Take sure holde on Christ; cleave unto
his word; loath not his Commandements. If ye continue in
my word (saith our Saviour) then are yee my Disciples indeed.
Be not carried about, saith the Apostle, with diverse and
strange doctrines, for it is a good thing that the heart be esta-
blished

Psal. 119. 33.

D. Such as
withdraw
their hearts
from God are
Apostates,
&c.
Iudg. 2. 11.
12.
Deut. 31. 19.

Use.

1

Heb. 10. 39.
Psal. 119.
118.

2

Ioh. 8. 33.

Heb. 13. 9.

Curſes of
Apoſtaſie.

meanes to up-
holde us al-
wayes.

D. Such as for-
ſake the right
way goe a-
ſtray.

Pro. 2. 13.

Reason.

Uſe.

bliſhed with grace. Be not as Lots wife, Demas, Judas, Saul, the Iſraeliſs who would have againe returned unto Egypt. For this cauſe put away all thoſe things, whereby yee may bee withdrawne from this way, uſe all thoſe meanes whereby ye may goe on in this way. The things whereby we are withdrawne from this way, are partly in our ſelves, partly from others. In our ſelves, our corruption of nature, the liberty which we take unto our ſelves in ſinning, our unſetledneſſe and inconſcience, our love of the world, and the like. From others, allurements, provocations, threats, promiſes, feare of torments and tortures, and the like.

The meanes whereby to holde us in the way, are faith in Chriſt, ſuſpition of our owne weakneſſe, daily prayer unto God. Thus of the 1. obſervation.

The ſecond is this, that

Such as forſake the right way, goe aſtray; this is a branch and fruit of the former, ſuch as forſake God, Chriſt, his Word, his Law, his Commandements, they goe aſtray, become erroneous in regard of their judgement, and impious in regard of their praſtiſe, as the fore-mentioned examples, of Saul, Demas, Judas, doe cleerly ſhew. Who ſo leaveth the path of uprightnesse, ſhall walke in the wayes of darkeneſſe.

The reaſon is evident, becauſe Gods Word is the right way, whereunto ſo long as we hold our ſelves, wee are in the right way, from which ſo ſoone as we ſwerve, wee goe aſtray.

Wherefore I exhort you all to keepe you in the right way: loſe it not, for it is not very eaſily found, wouldſt thou bee kept from error in judgement, from impiety in life and converſation, keepe thee in this way, walke according to the rule of Gods word, ſwerve not therefrom, either unto the right hand or unto the left. Thus ſhalt thou attaine unto the end of the journey, the Kingdome of heaven, otherwiſe, if thou forſakeſt God, he will forſake thee, by which meanes, thou ſhalt fall in Apoſtaſie, as well, into error in judgement, as impiety, in life. Thus of their Apoſtaſie, and ſo of the Propoſition.

Con-

Concerning the 2. the confirmation of the Proposition, laide downe in the rest of the 15. and 16. verses, and that from the example of Balaam, Such as Balaam was in the time of the Law, such are they in the time of the Gospell, as hee was a false Prophet, so are they false teachers; as he was covetous, so are they, as he for money would have cursed Gods people, so doe they, as was his counsell, unto Balak, so is their practise; & as Gods judgements sealed on him, so shall they also on them: yea farther the comparison is most fit, both in respect of the signification of the words, Balaam, a vaine people; & Bofor, carnall; & because as in him there was a desire of promotion and riches, & a malicious mind against Gods people, so is there in the hereticks here prophesied of, as is apparant in the papacie.

They having forsaken the right way, whom follow they? Balaam; they follow his way, and what was his way? It was ambition, Pride, covetousnesse, and would they (men as it seemeth of note and learning) forsake God, to follow such a one? they doe; what might be the reason of it? even because their heart was not perfect with God, because this way was more agreeable unto their corrupt nature, because this way did promise them more fleshy liberty, because they might walke heerein without controulment, yea with the commendation and applause of the greatest sort.

Hence may be perceived, an infallible marke whereby a man may know himselfe, or be knowne of others, what way doett thou most embrace? Is it profit? thou art covetous. Is it pleasure thou art lascivious. Is it honour? thou art ambitious, Is it revenge? thou art malicious. Is it variance? thou art contentious. Is it holines? thou art religious, looke into thine owne heart wch thou doett like beaſt, God, or Baal; the way of God, or the way of Balaam, and accordingly judge of thy selfe.

In this confirmation we have a lively description of Balaam. 1 From his name Balaam. 2 From his kinred, or place of birth, Bofor, 3. From the greatnesse of his sinne, the way of Balaam. 4. from the ground of his wickednesse, who loved the wages of unrighteousnesse. 5. from the reward which he reaped hereby, he was rebuked for iniquitie, the

B

dumbe

A confirmation of the preceeding description or proposition from the example of Balaam. The fitnessse of the example.

A man may know himselfe by the way wherein he walketh.

A description of Balaam by six particulars.

1 From his name which did fitly point out his nature

dumbe as speaking with mans voyce, forbad the madnesse of the Prophet, 6. from his office, a Prophet.

For the 1. his name was Balaam, which (being interpreted) signifieth, *troubling the Nations*; a vaine people; a devourer or destroyer of the people, or an overthrower of the brotherhood, his name pointeth out his nature, his nature is answerable unto his name, he was a vaine man; he troubled the tion of Israel; he did by that wicked counsell which hee gave unto Balak, devoure and destroy Gods people, thus by his doings, overthrowing the brotherhood.

2. From his kindred or place of birth Bofer.

For the 2. he is described from his kindred, or the place of his birth, of Bofer. Some take it to be the name of his Father, otherwise named Beor. Others the name of the Citty, where he was borne or dwelt. The matter is not much materiall, whether we doe understand the one or the other, the name being set downe for the further confirmation of the truth of this storie.

3. From the greatnesse of his sinne termed his way.

For the 3. he is described from the greatnesse of his sinne, termed here the way of Balaam, whereby we are given to understand, that he did exceede in the vice of covetousnesse, being a ring-leader therein. As wayes many times doe take their denomination from their first founders or finders, so doth this vice from Balaam, wherein it seemeth hee did exceede all them that went before him. So we reade of the way of Cain, of the way of the Nicolaitans; wayes much differing from Gods wayes.

4. From the ground of his wickednesse, love of wages of unrighteousnesse.

For the 4. he is described from the ground of his wickednesse, he loved the wages of unrighteousnesse, he had a desire to get unrighteous gaine, he purchased money by sinne, for covetousnesse sake, prophaning the gift of Prophecie, and being author of that most filthy fornication which the Israelites committed with the Moabites. He taught Balak to cast a stumbling block before the Children of Israel: to eat things sacrificed unto Idoles, and to commit fornication, whence may be noted.

Reu. 2. 14.

The love of money.
D. The roote of all evil.
1 Tim. 6. 10.

1. That the love of money, is the roote of all evil. This was the cause of Israels discomfiture at Ai; Delilaes betraying of Samson

Samson; of Labans grudging at Jacob; and Nabals churlish behaviour to David; of Gehexies falsehood; of Ananias and Sapphiraes hypocrisie; of Demas his departure from Paul; of the rich mans from our Saviour Christ, to heere of Balaams sinne, a forcible motive to avoid this sinne.

2. That money or riches got by unlawfull meanes, are but unrighteous gaine, such as grow rich by oppression, theft, usurie, extortion, shall reape the wages of unrighteousnesse.

For the 5. he is described from the reward which he reaped thereby, he was rebuked for his iniquitie, the dumbe Asse speaking with mans voyce, forbad the madnesse of the Prophet. The history is recorded at large in the booke of Numbers, the 22. 23. and 24. Chapters, he was rebuked for his iniquitie, both before he went, as he went, and after hee was come unto Balak. Before he went, God rebuked him, by refusing to give him leave to goe with the Princes of Balak, though he himselfe was willing. As he was in his journey hee was rebuked, both by Gods Angel, and his owne Asse, the Angel of the Lord stood in his way with a drawne sword, and would have slaine Balaam if the Asse had not turned aside, telling him, that he went out to wishstand him; because his way was perverse before him. So also the Asse being smitten, did then also rebuke him; the Lord miraculously opening her mouth, whereby she spake with a distinct intelligible voyce, finally after he was come unto Balak, he was rebuked, both by God and by Balak; God by frustrating him in his prophesying, Balak, because he came not at first, did not curse the people as all; his heart being still covetous gave a wicked counsell unto Balak, whereby Gods wrath being incensed against him, he was amongst others slaine by the children of Israel. He was mad against his Asse, mad against God, mad for money, and so brought destruction upon himselfe.

Hence three things may be noted.

1. How Balaam was justly excusable, though he was rebu-

D. Riches got unlawfully are but unrighteous gaine.

5. From the reward which he reaped hee was rebuked for his iniquitie, &c.

Num. 22. 12. 13.

Num. 22. 32. Ibid. y. 28. 29. 30.

Iosh. 13. 22.

Obs. How Balaam inexcusable,

Obf. Oftentimes wise men are taken with mad fits. Obf. God can extraordinarily open the mouths of dumb creatures.

6. From his office, a prophet.

Obf. Often those that should be guides unto others prove stumbling blocks. Obf. Gods ordinances must be duly performed.
V/s.

ked for his iniquitie, yet continued he in the same, as many of us, being againe and againe rebuked for our finnes, doe yet continue therein.

2. That oftentimes even wise men are transported beyond themselves with mad fits, raging both against God and man, yea their senselesse beasts.

3. That God to leave men inexcusable, and shew his hatred of sinne, can even extraordinarily open the mouthes of dumb creatures to inveigh against the same. The Asse was more carefull to avoide Gods displeasure, then her master was.

For the 6. He is described from his office, hee was a Prophet but a false one; though he spake true things, yet hee spake them not truly, that is, with a sincere minde, he sought himselfe, not God, prophesying for gaine, not Gods glory, though he was called of God to prophecy, yet did he not rightly performe his office.

Hence note we two things.

1. That oftentimes those, which bee lights and guides unto others, prove stumbling blockes unto them. As here Balaam for the love of money, profaned and abused his office.

2. That its not sufficient to performe Gods ordinances, unlesse they bee duely and rightly performed, hee Prophesied, but failing in the Performace of this office was punished.

Be we therefore carefull in hearing the word, praying unto God, & performing the like duties, according to his owne will, as well in regard of the matter, as the manner of doing the same.

Verf. 17. These are wells without water, Clouds that are carried with a tempest, to whom the mist of darkenesse, is reserved for ever.

18. For when they speake great swelling words of vanity, they allure through the lust of the flesh, through much wantonnesse, those that were cleane escaped

escaped from them that live in error.

19. *While they promise them libertie they themselves are the servants of corruption: for of whom a man is overcome, of the same is hee brought in bondage.*

Followeth in these verses a further distinction of the same persons, wherein two things are to be considered. 1. a proposition, laide downe in the 17 verse. 2. a confirmation of the same laide downe in the 18. and 19. verses.

The proposition containeth two things. 1 the nature, 2: the reward of false teachers. Their nature is expressed by a twofold similitude, whereof the first condemneth their barrennesse, and unfruitfulnesse, they are wells without water: the second their inconstancie and variablenesse, clouds that are carried with a tempest. That is, they are void of wholesome doctrine; they boast of knowledge, but are destitute thereof, emptie, having nothing else, but a meere shew, though it's the use and property of wells, to minister water and raine for the use of man and beast, and of clouds to carrie water and raine for the use of the earth, yet some wells are without water, some Clouds without raine, even so though all teachers ought to be fitted, and filled with store of wholesome doctrine, to minister, distill, droppe, and powre it out for the use of the Church, yet are those false teachers utterly destitute thereof. And againe, as those clouds without water are light, and fitter for nothing then to be carried about of winde with a tempest, so these are altogether variable and inconstant, carried about with every blast of strange doctrine: their reward; to whom the mist of darkenesse is reserved for ever, even that utter darkenesse, that eternall darkenesse; that blacke darkenesse, that woefull and uncomfortable estate of the damned in hell, which is the absence and want of heavenly light, darkenesse that may be felt.

The confirmation is laide downe in the 18 and 19 verses, wherein is expressed, that as wells allure thirstie passengers thereunto, and cloudes which swell by the winde make an offer

A further description of the same persons consisting of a proposition and confirmation of the same.

Two particulars in the proposition, the nature, and reward of false teacher.

The confirmation.

of raine to refresh the thirstie ground, so those men draw many after them, as hoping to attaine some great thing by them, but when all comes to all, they prove void and emptie, wells without water, Clouds that are carried with a tempest. Herein we may take notice, both of the seducers, the manner of their seducing, the persons whom they doe seduce, the meanes whereby they are seduced, together with the vanitie and folly of these men.

The Seducers are false teachers, aptly compared (as the originall word importeth) unto cunning fithers and skilfull fowlers; knowing both when and where, and after what manner to entangle simple fowles, the manner of their seducing, is fraudulently, hypocritically, vaine gloriously.

The persons whom they doe seduce are those who for a while were escaped from them, who live in error, (as some coppies have them) that is, who made some shew of goodnesse and reformation, or (according to our translation) those that were cleane escaped from them who live in error; which are not to be understood simply and absolutely, but in outward apparence, in their owne, and in the judgement of others; for most certaine it is that the elect cannot fall away totally and finally.

The means wherby they are seduced, are by the vaine glorious doctrine of their teachers; by the plausible doctrine which they doe teach. They speake great swelling words of vanitie, they allure through fleshy lusts, through much wantonnesse; promising libertie and freedome unto all their followers.

The vanitie and follie of these men consisteth in two particulars. 1. in promising that, which they are not able to performe, even libertie, when as they themselves are in bondage, overcome, of their owne corruption. 2. in making their followers believe that true libertie consisteth in a freedome, from outward obedience and subjection unto magistrats, which is nothing so, it consisteth in a freedome from sinne, neither can those bee accounted free, which are overcome of sinne, servants of their owne corruption.

This

This Prophecie we finde accomplished in these dayes, both by the Popish clergie, by the sect of libertines, and by the familie of love. The Popish clergie teach their hearers, that they may be able to satisfie the justice of God for their sinnes, yea and merite life everlasting, and that many of them can performe workes of supererogation, which the verie Law of God doth not require of them. They speake the swelling words of vanitie, extolling virginities, and speaking of the meritis thereof, thus putting downe the faith of Christ, and making way indeede to a life, in all lust and filthinesse. The libertines also and famelists, they doe fondly assure their Disciples, that they shall be illuminate and deified, thus making them the Children of the Diuell, sevenfold more then they were before. But for all the outward shew that they make, they are wells without water, clouds carried with a tempest; whose words are great swelling words of vanitie: whose doctrine tendeth altogether unto carnall and fleshy liberty, which endeavour by all meanes to withdraw those from the truth, who make a profession of the same, who promise unto their followers, that which they are not able to performe, that which they themselves want, even freedom and liberty.

From hence divers observations might be gathered, whereof some I have already handled, namely, that the estate and condition of false Teachers, in regard of those manifold judgments and torments prepared for them in the life to come, is most woofull, miserable, and wretched, and that they doe (as Fishers and Fowlers) fraudulently entangle those which are seduced by them. Others are not so profitable for your edification, as to speake of the causes why wells are full of water at one time, whereas at other times they are empty; of the nature of the clouds, and after what manner they are carried about of the winds, and how they are sustained, or upholden; of the nature of that terrible darkenesse in hell, whereunto false teachers are reserved, and of the like. Therefore omitting and passing by those, consider we for the present five plaine and profitable observations.

The first is this, that

D. False teachers make a shew of that which is not in them.

Iob. 6. 15.

Iudg 9. 15.

Mat. 21. 19.

Exod. 7. 25.

Num. 16. 13.

Numb. 23. 10.

1 King. 13. 26.
28.

1 King. 22. 11.
23.

False teachers make a shew of that which is not in them, they boast of knowledge, but have it not, their words are vaine and swelling as a broken bladder full of winde, they promise liberty, when as they themselves are in bondage, wels without water, clouds carried about with a tempest. Not unlike unto Iobs brooke, my brethren have deceived me (saith he) as a brooke, and as the rising of the Rivers they passe away, which are blackish with ice, and wherein the snow is hid; but in time they are dreyed up with heate, and are consumed, and when it is hot, they saile out of their places; like the brambles mentioned by Iotham, If yee will indeed anoint me king over you, come and put your trust under my shadow; like the fig-tree which our Saviour saw in the way, when he was hungry, he came to it, and found nothing thereon, but leaves onely. Like the Egyptian forces, which by their enchantments seemed to doe, as Moses did miraculously by Gods power, and the enchanters of Egypt, did likewise with their sorceries, where the marginal note is this, in outward appearance, & after that the seven dayes were ended, like unto Corah, Dathan, and Abiram, who seemed to be carefull of the welfare of Gods people, but indeed were not. Of this number was Balaam, who being most Ambitious and covetous, yet seemed desirous to die the death of the righteous, and that his last end might bee like his. Of this number were the Priests of Baal, who having taken the one bullocke that was given them, prepared it, called upon the name of Baal from morning till noone, leaping upon the Altar that was made, crying lowde, and cutting themselves, as their manner was with knives and launcers, till the blood gushed out upon them. Of this number was Zidkiah the sonne of Chenaanah, who made him horns of iron, and said, thus saith the Lord, with these shalt thou push the Aramites, untill thou hast consumed them, yea so vaine glorious, and audacious he was, that he smote the true Prophet Micajah on the cheeke, saying, when went the spirit of the Lord from me, to speake unto thee. Thus the wicked (saith the marginal note) would seeme, that none were in the favour of God, but they, and that God hath given his graces to none so much as unto them

Ver. 17 False Teachers would seeme what they are not. 379

them, of this number was the Prophet Hanani, of whom Ieremias speaketh. Of such the Apostle Paul speaketh, Beware lest there bee any that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ. Hereof our Saviour informeth us. Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves, prophesying of them that they would even come in his name, saying, I am Christ, and thereby deceive many, hence it is (as I take it) that they are named dogges, for as those dogges which barke most, have the least courage in them, so they, making the goodliest shew, have the least substance. Of this number are Iesuits, Monkes, Friers, seminary Priests, the sect of Libertines, the familie of love, yea Antichrist himselfe the Pope of Rome, whose comming is by the effelluall working of Satan, with all his power, & signes, and lying wonders, he pretendeth holines, yet favoureth & worketh wickednesse, himselfe being that wicked man, the child of perdition.

The Reasons hereof are these. 1 because they doe affect praise and commendation, they would be applauded of others, and therefore as the Scribes and Pharises fasted, prayed, gave almes to be seene of men, so doe they. 2 Because thus they may the more easily and readily deceive, for under a pretence of holinesse and sanctitie, they draw Disciples after them. 3 Because no doubt, even their conscience doth convince them, that howsoever they doe otherwise live, yet that they ought to walke in the paths of godlinesse.

Hence we may perceive.

1 The dissimulation and hypocrisie of false teachers, and the vanity of those which are Seduced by them, whatsoever they pretend, they have no soundnesse in them, and whosoever are seduced by them, are carried away with a shew, wherein there is no substance at all.

2 The dutie required of the preachers of Gods word, namely to have knowledge, sincerity, the substance of that, whereof others have onely the shew, They must be able to teach wholesome and sound doctrine, The Priests lips should preserve know-

Ier. 28. 31

Col. 2. 8.

Matth. 7. 15.

Mark. 13. 6.
Phil. 3. 2.

2 Thess. 2. 9.

Reasons.

1

2

3

Vsb.

1

2

Tit. 1. 9.
Mal. 2. 7.

knowledge. They must not be as clouds without water, occasioning the barrenness of Gods field, but must so teach, that through the operation of Gods Spirit, the graces of faith, repentance, and obedience, may be dropped into the hearts of the hearers.

3

3 How careful all of us ought to be in avoyding, as well the perverted doctrine, as the corrupt manners of false teachers, all is not gold that glistereth, neither all doctrine, which is delivered from truth: Oh that we would by the touchstone of Gods word try the Spirits, whether they are of God or not! Let us not imitate them in our practise, by making a shew of holiness, purity, and sincerity, being indeed inwardly unholy, impure, and hypocriticall, for this is but to provoke God, unto further wrath and indignation; pretended sanctity, being double iniquity. Thus of the first observation.

The second is this, that

D. The doctrine of false Teachers lendeth unto carnall and fleshy liberty.

The doctrine of false teachers tendeth unto carnall and fleshy liberty, hereby all their followers are entangled and seduced, for even freedom and liberty from performing necessary and good duties is pleasing unto mans corrupt nature. This might be confirmed by instancing divers points of their pernicious doctrine, such as of free will, purgatory, penance, invocation of Saints, and the like, whereby people are soothed in sinne, drawne or continued in error, but that heretofore I have handled the same, and thus doe false Teachers in these dayes, entangle simple soules.

Use.

1

Hence may be perceived,

1 The difference betweene the word of God, and heresies, betweene the true preachers of Gods word, and false teachers, Gods word giveth no liberty to sinne, doth not sooth up people in their evil wayes, is not agreeable and pleasing unto mens corrupted nature, whereas by the contrary, false and erroneous doctrine, doth give liberty to sinne, soothing up people in their wickedness, is most agreeable and pleasing unto mens corrupt nature.

2

2 That we ought to be careful and watchfull, lest wee be circumvented through the flattering and alluring doctrine of false

false Teachers, the sweetest drinke is not alwayes the wholesomest, neither that doctrine which agreeth best, with our corrupted nature, most profitable; that salve which biteth most, healeth the wound soonest, and that doctrine which pricketh us most, dealeth most plainly with us, is most for our advantage. Compare Nathans Sermon preached unto David, with that of Zidkiah preached unto Ahab, and you shall quickly see the difference, and which was most profitable: Nathan went roundly to worke, thou art the man, what was the issue? David repented, Zidkiah spake pleasing words, plausible doctrine, Thus saith the Lord, goe up unto Ramath in Gilead, and prosper, what was the issue? he went and perished. Thus of the second observation.

The third is this, that

Many may begin well, and in outward appearance goe a great way in the course of godlinesse, and yet at the length fall away. They may seeme both unto themselves and others to be cleane escaped from them who live in error, and yet be seduced and circumvented by false Teachers; This the Apostle Paul foretold. Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heede unto Spirits of error, and doctrine of devils, and our Saviour himselfe, and because iniquity shall be increased, the love of many shall waxe cold. As the Israelites after they were come out of Egypt, returned thither in their hearts to the flesh pots; as Lots wife having safely come out of Sodome, yet looked backe againe towards Sodome; as Orpah having once come from Moab, did againe returne thither: so many may outwardly forsake ungodlinesse, afterwards fall into the same. Hence are those exhortations, let him that thinketh he standeth, take heede lest he fall. Worke out your owne salvation with feare and trembling. Passe the time of your sojorning here in feare, &c. that of our Saviour, but he that shall endure to the end, the same shall be saved. Of this number was that rich man that came unto Christ, being bid sell and give unto the poore, he went away sorrowfull. Of this number was Demas, of whom Paul writeth unto Timothy, Demas hath for-

2 Sam. 12. 7.
13.

1 King. 22. 11
37.

D. Many may
goe a great
way in the
course of god-
linesse and at
the length fall
away.

1 Tim. 4. 1.

Math. 24. 12.

Exod. 16. 3.

Gen. 19. 26.

Ruth. 1. 14.

1 Cor. 10. 12.

Phil. 2. 12.

1 Pet. 1. 17.

Math. 24. 13.

Luk. 18. 18.

2 Tim. 4. 10.

Matt. h. 26.
15.

forsoke me, having loved this present world, and is departed unto Thessalonica. Of this number was Judas who for thirty peeces of silver betrayed Christ. Of this number are whole multitudes in these our dayes, who at first seeming fixed starres in the firmament of God, by their Apostasie, and backe-sliding appeare to be but wandring starres, clouds carried about with the winde, now Protestants, now Papists, now Atheists, now of one religion, now of any religion, now of no religion.

Reasons.

1

The Reasons hereof are these. 1 Because they were never truly grounded, nor settled in the course of Godlinesse, never built upon a sure foundation.

2

2 Because they did never sincerely make conscience of their wayes, but onely for some by-respect.

3

3 Because they doe take more liberty unto themselves, than Gods children dare, dispensing with many things, which a good conscience would not tolerate.

4

4 Because their hearts are so carried after this world, and the pleasures hereof, that in comparison of them they doe little esteeme eyther religion or honestie.

5

5 Because they did never firmly purpose or resolve to suffer any thing for the cause of Christ, and therefore when in the way towards heaven, they meete with manifold crosses and afflictions, such as poverty, slander, losse of goods, imprisonment, banishment, the hatred of the men of this world, and the like, they cannot abide to goe on.

6

6 Because God doth withdraw from them, even that which they seemed to have; of all sorts of people, God can least abide hypocrits, dissemblers, wavering minded persons, and therefore when he perceiveth that such have a name that they are alive, when as they are but dead, to be counted holy, religious, professors, when they are nothing so, he doth unvaile them, makeh them to be knowne in their owne colours, whereby it appeareth, they were never truly converted. 7 Because they are not watchfull of their owne wayes, they rely too much upon their owne wits and strength, saying with Peter, though all should forsake thee, yet will not I, therefore they become even a ready pray unto the Divell, and their owne corruption.

Mat. 26. 35.

Hence

Ver. 17 Perseverance an especiall note of Gods children. 381

Hence we are taught.

1 That perseverance, is the principall note whereby Gods children may be discerned from hypocrits. If yee continue in my word, (saith our Saviour) then are yee my disciples indeed. and againe, he that endureth unto the end, shall be saved. They went out from us (saith his beloved disciple) but they were not of us: for if they had bene of us, they would no doubt have continued with us: but they went out, that they might be manifest that they were not all of us. A formall hypocrite (compared by our Saviour to the stonie ground, which receiveth the word with joy, beleeveith for a time, but in the time of temptation fallett away) he may be indued with understanding and knowledge in the word of God, he may be perswaded that it is divinely inspired, he may see cleerely by the Law of God the grievous intolerablenesse of his finnes, and the heavy judgements of God due unto them, he may be terrified and amazed with fearefull horreur and remorse of conscience for his finnes, he may give assent unto the covenant of grace in Christ, as most certaine and sure, and may conceive that Christs merits are of inestimable price, and a most preciouſ restorative to a languishing soule, &c. but notwithstanding of all his shewes of religion, of his outward profession, of his selfe perswasion that he is in the state of grace, he fallett away, doth not persevere unto the end.

2. That we ought not to stumble at the multitude of backsliders in these our dayes, seeing there have bene such from time to time, and this is now the last age, If they were of us, they would continue with us.

3 That we must carefully watch over our selves, take heed unto our selves lest we also fall away. This inconstancie, and backe-sliding is in these dayes too too common, hast thou bene such? repent, hast thou heard of the falls of any of the Saints? (for they also through infirmities, may and doe fall) be warned. Dost thou perceive wicked men daily to waxe worse and worse? Shunne those rocks, on which they made Shipwrack of a good conscience, as the miserable and fearefull end of the

Use.

1
Ioh. 8. 3.

Matth. 10. 22.

1 Ioh. 2. 19.

Luk. 8. 13.

2

3

2 King. 1. 13.

D. Its not enough to begin well unless we continue and persevere.

Rev. 2. 4.
Iob. 2. 3.

1 Sam. 1. 22.

Ioh. 15. 10.

Reasons.

1

Matth. 24. 13

Heb. 13. 14.

Rev. 2. 10.

2

Iob. 17. 9.

Heb. 13. 9.

Ioh. 15. 4.

Psal. 1. 3.

Gen. 27. 34.

1 King. 21. 27.

Luk. 18. 11.

3

two former Captains sent by *Ahaziah* to the man of God, was a warning unto the third, so to behave himselfe towards the Prophet, that he might scape; so let the falls of others be unto us. Indevour to be settled and rooted in the truth; to be well and firmly grounded, be built upon Christ, the sure foundation, resolve that trials and afflictions will come, and that thou (how grievous soever they are) wilt stand for Christ, that thus it may appeare that yee are cleane escaped from them, who live in error. Thus of the third observation.

The fourth is this, that

Its not enough for a Christian to beginne well, unless he continue in the profession and doing of that, wherein he hath begun; for this cause the Angel of the Church of *Ephesus* was reprov'd, because he had left his first love. The Lord commended *Iob*, because he continued in his uprightness. *Hannah* continued in prayer, and obtained her request. The Disciples were commanded to continue in love. *Achitophel*, *Saul*, *Isidus*, *Demas*, they began well, but not continuing, they lost their reward.

The reasons hereof are these. 1 Because salvation is promised onely unto such as continue. He that endureth to the ende shall be saved, we are made partakers of Christ, if wee keepe sure unto the end, the beginning wherewith we are upholden. They that persevere to the end shall be crowned; to them onely is the reward given. 2 Because by this (as yee heard) the godly are discerned from the wicked, for its a note of a righteous man to hold his way. They are not carried away, with divers and strange doctrines, but have their hearts stablished. They are as the branch which abideth in the vine. They are like the tree planted by the rivers of waters, whose lease doth not fade. By the contrary, the ungodly are as a reede which is shaken, or as the dust, which the winde driveth hisher and thither. They may weepe with *Esaie*; humble themselves with *Ahab*; pray, with the proud *Pharisee*, but they cannot continue, continue either in those or any other Christian durie. 3 Because such as want this are not acceptable of God, but are as unfruitfull branches cut off; and there-

therefore it is ſayd. *If any doth withdraw himſelfe, his ſoule hath no pleaſure in him.* 4 *Because ſuch as doe not continue, draw backe unto perdition. This is their lot, their puniſhment, the portion of their Cup.*

The *Uſes* hereof are fourfold.

For inſtruction. If it be not enough for a *Chriſtian* to begin well, unleſſe he continue in the profeſſion and doing of that, wherein he hath begun, then followeth it, that *perſeverance* is ſo needfull, as without which we cannot ſee the face of God. This is required in the performance of every duty. Is it prayer? we muſt alwayes pray. Is it thanksgiving? we muſt in all things give thanks. Is it faſting? we muſt continually ceaſe from ſinne. Is it faith? we muſt never be without it. Is it obedience to Gods Commandements? we muſt alwayes performe it. Is it love unto our neighbours? we muſt continue therein. The like may be ſayd of every other dutie. Its not enough for a time to eſcape them, who live in error, and thereafter give way unto them, but as *Caleb* and *Iſhba* constantly followed the Lord, and were partakers of the promiſed land; ſo muſt we conſtantly goe on in the courſe of godlineſſe, that we may obtaine that kingdom of heaven.

For reprehension. Unto thoſe, which making a profeſſion and ſwear of godlineſſe, doe not continue in the ſame, how many are there, which profeſſe ſobriety. and yet upon the leaſt occaſion, are drawne to drunkenneſſe? which profeſſe love, and yet upon the leaſt occaſion, manifeſt their envy? which profeſſe continencie, and yet give themſelves over unto whoredome. Have not a great many with *Demas* and *Indas* forſaken God, and a good cauſe, for the love of prebeminencie, and worldly treaſures? have not others, for feare forſaken *Gideon*, and Gods people? are not thouſands wavering and inconstant, when as notwithstanding the Apoſtle exhorteth us to keepe the profeſſion of our hope without wavering, and to continue, grounded and ſtabliſhed in the faith.

What will it avails thee to come to Church? to heare the word? to read the Scriptures? to pray unto God? nothing at all without perſeverance, nay, without it, they ſhall turne

unto

Rem. 11. 22.
Heb. 10. 38.

4
Heb. 10. 39.

Uſe of Inſtruction.

Num. 32. 12.

Uſe of Reprehension unto ſuch as fall away.

Col. 1. 23.

2 Pet. 2.21.

unto thy further condemnation. It had beene better for thee not to have knowne the way of frightensnesse, then after thou hast knowne it to turne from the holy Comandements given unto thee. Mayest thou not behold, the *Sunne*, the *Moon*, the *Starres*, the *Elements*, the *Sea*, they continue in the state wherein they were made, and yet wilt thou, a reasonable creature, made according to the similitude and likenesse of God, wilt thou I say, having entred into the way of Christianity, having made profession of thy service unto God, withdraw thy selfe; fall away from him; give way unto thine owne corruptions; leading thy life in drunkennesse, malice, adulterie, covetousnesse, and the like? wilt thou be so carried by violent passion, so tickled and allured by base affections; as that thou wilt to revenge to selfe, to satisfie thy beastly pleasures, fall away from God, be partaker with such as live in error?

Vnto such as have not yet begun to walke in the wayes of God.

But what should I speake of *fallers away*, when as there are so few *beginners*! Oh how many are which as yet have not gone one step into the way of Christianity! which as yet continue in their *sinnes*, growing worse and worse, drinking in iniquity like water, adding drunkennesse unto thirst, turning to sinne as horses runne to the battell, having their hearts fully set to doe evil; drawing iniquity with cords of vanity, and sinne as it were with Cart-ropes; in whom sinne hath dominion; against whom iniquity hath prevailed. *Elisba* was angrie with *Joash* because he shot but thrice, and then ceased, but wee may complaine, that the most part of us have not as yet begun to shoote at all, not so much as one Arrow against our *sinnes*, being in love and liking with our owne corrupt wayes.

Vse of Consolation.

Hos. 6.4.
Iam. 1.6.
Eph. 4.14.
Psal. 84.7.
Pro. 4.18.

For consolation. Happy and blessed is the estate and condition of Gods children. They continue; Their goodnesse is not as the morning dew, that goeth away, they are not like the waves of the Sea, which are driven and tossed of the winds. They are not like shippes tossed to and fro, but are built on a sure foundation, They walke from strength to strength. They goe forward; their way shineth as the light, that shineth more

and

Ver. 20. Happiness of the Godly through perseverance; 385

and more unto the perfect day. They are not of the number of those of whom Saint John speaketh, they went out from us, but they were not of us; if they had bene of us, they would have continued with us.

1 Joh. 2. 19.

Object. But I have fallen away exceedingly, I grow worse and worse! I am not so careful now, as I have bene: not so conscionable in the performance of holy duties, as I have bene: my faith, zeale, love, knowledge, and the like graces doe not encrease; I have committed such and such sinnes, even since I made profession of the truth; I am as covetous, malicious, lascivious, as ever I was; and therefore I have fallen away, am a backslider, an Apostate from God.

Ob.

Ans. This thy complaint is either true or false, if true, then I counsell thee in time to runne unto God, by a true and lively faith, with true and unfained repentance, bewailing thine Apostasie and backsliding, that so thou mayest againe obtaine Gods favour. David fell, Peter fell, Manasses did fearefully fall away, but they lay not still, they continued not in their sinnes, they truly repented of the same, so must thou. Hast thou bene, or art thou still, an adulterer with David? hast thou bene, or art thou still, a denier of thy Master, with Peter? thou must play the good Merchant, what thou hast already lost by sinning, gaine by repentance; redeeme the time; if thus thou doest, then say I to thy comfort, thou shalt not be cast off, the Lord putteth under his hand, the Lord who upholdeth thee; abideth in thee, and Iesus Christ is at the right hand of God, making request for thee. Again, if thy complaint be false, as often it is, thou hast not such cause to be troubled, though thou dost not feele that comfort and inward joy, which thou wast wont, the power and operation of faith, as formerly; yet waite a little, thou shalt finde the same. Shall we say of the sunne, that because being overshadowed and obscured by clouds, it giveth not light, that therefore it is not in the firmament, or of the ground, being covered with snow, that it's not at all, or of trees in winter, that, because they have no leaves or fruite on

Solut

What we must doe, having fallen away.

Simil.

them, they are dead, were not such *affections*, ridiculous? So were it to say, that because Gods favour is not so *apparent* at one time as at another, he hath therefore *whollie* withdrawne the same, when those *Clouds*, (sent for our *humiliation*, and *triall*) shall be removed, it will appeare, that even then wee have made a *progresse* in *godlinesse*.

Ob.

Objct. But consider with thy selfe the dayly *Apostasie* and *back-sliding* of *Professors*, I feare that I also shall fall away.

Sol.

What wee must doe fearing that we shall fall away.

Ans. 1. If thou fearest or suspectest thine owne *Apostasie*, be so much the more *watchfull*, and *carefull*, lest thou doe fall away, putting away those *less*, whereby thou mayest be *withdrawne*, and using the *meanes*, whereby thou mayest be *withholden*, and using the *meanes*, whereby thou mayest be *upholden*. 2. If thou dost belong unto God, thou canst not fall away, *totally* and *finally*, thou art *begotten* of the *incorruptible* and *immortall* seede of Gods Word. God hath made with thee an *everlasting* covenant, thou hast his owne *promise*, not to faile or forsake thee.

1 Pet. 1. 23.
1er. 32. 39.

Ob.

Objection. But how shall I know that I belong unto God.

Sol.

How to know, if wee belong unto God.

Ans. If being admonished and told of thy *sinnes* by the word of God, thou dost not *continue*, or lye still therein, but utterly *for sake*st and *renounce*st the same, *grieving* and *sorrowing* that thou hast so often committed them, *humbling* thy selfe under the mighty hand of God, *vowing*, *promising*, *resolving* not to fall into the same any more, thou belongest unto God. But by the contrary, if after many admonitions and warnings out of Gods Word, thou dost not *grieve* or *lament* for thy *sinnes* committed, imagine, *adultery*, *drunkenness*, *theft*, *malice*, or the like, still going on in the same, as yet thou belongst not unto God, thy case is *fearefull* and *miserable*.

Use of Exhortation.

For Exhortation. Hence, let all of us be provoked, not onely to *for sake* our *evill wayes*, and make a good *beginning*, but also having *begun* well to *goe on* and *continue*. Is it not *folly* (saith our Saviour) for a man to *begin* to *build a tower*, unlessse first, he know, whether he hath *sufficient* to *end it*, or

for

for a King to undertake a warre, unless he hath first prepared provision to maintaine it? no lesse folly is it to begin to warre against the Diuell, the world, and the flesh, and at the very first encounter, to yeeld: what a shame were it, for a soldier to arme himselfe; goe to battell, and at the first skirmish to give over? so for us, to begin the spirituall warrefare, and put on the spirituall armour, and then put it off, as David did Sauls, not being accustomed to wear it; shall the Israelites continue in the wilderness 40. yeeres, fighting daily against their enemies, that they might enter into the land of Canaan, and should not we in our spirituall warrefare, that wee may enjoy our celestiall Canaan? As the Philosopher Crates being rich, and fearing that riches would hinder his studie in Philosophie, threw them into the Sea, whereby his minde was much more quiet, so whatsoeuer, may or is like to withdraw us from perseverance, must be moved and put away, whether the love of this world; feare of man; pleasure in sinne; corruption in the heart; infidelity; the enticing or seducing of others, or any other; for if we entertaine any of them, wee cannot continue, such as have heauie burthens upon their backs, cannot continue in running, or those which have fetters on their legs in walking, no more can they continue in well-doing, which either love the praise of men more then the praise of God, or which feare men more then God, or which give themselves over to the pleasure of sinne, though but of one, as of adultery, covetousnesse, malice, or the like; or which doe not take heed of their inward, inbred corruptions; or which have an evill, and unfaithfull heart within them; or which finally are as reedes, shaken with the winde, yeelding to every seducing, and deceiving doctrine. If every let which a traveller meeteth with in the way, did affect him, he should never attaine the end of his journey; if those or the like, doe affect us, we shall never attaine unto the end of ours. Thinkest thou to come to heaven, without any trouble at all? it is impossible; through many afflictions we must enter into the Kingdome of God. Holy men of God, formerly had triall of cruell mockings and scourgings; yea moreover of bands, and

Luc. 14. 31. F

1 Sam. 17. 39.

Deut. 2. 7.

Simil.
What sort of persons cannot continue in well doing.

Aa. 14. 22.

Heb. 11. 36.

2 Sam. 6. 22.

Rom. 8. 18.

Phil. 2. 13.

Heb. 3. 13.

1 Cor. 10. 13.

D. Such as are overcome of sinne are bond slaves thereunto.

Ioh. 8. 34.

Rom. 6. 16.

imprisonment, &c. Yet went they on, they persevered unto the end; though we be slandered, mocked, hated, yet must we not faint, but even resolve with David, when he was mocked by Michol to be yet more humble, to make still a further and further progresse in the course of godlinesse: Heaven is worth all the paines, we can take for it, the momentaneall troubles of this life are not comparable unto that exceeding weight of glory, one minute in heaven is a sufficient recompence, for all the persecutions, troubles, afflictions, which wee doe here endure for the same. And because of our selves wee are not able to persevere, no not the least space of time, we should therefore runne unto God, beseeching him who worketh in us, both the will and the deed of his good pleasure, to performe this good worke which he hath begun in us, untill the day of Iesus Christ; unto prayer we must adde bearing and reading, and meditation of Gods Word, conference with the children of God, a settled resolution to persevere and continue, notwithstanding of all lets and impediments, an examination of our judgement, affection, and practise in goodnesse, suspicion of our owne weakenesse, and the like. Neither must we thinke it sufficient once onely to use those meanes, or once to remove those lets, but we must continually take heede, lest at any time, there be in any of us, an evill heart, and unfaithfull, to depart away from the living God, assuring our selves, that notwithstanding of all oppositions, which we meete withall, yet God is faithfull, who will not suffer us to be tempted, above that which wee are able to beare. Thus of the fourth observation.

The first is this, that

Such as are overcome of sinne, are bond slaves thereunto, Whosoever committeth sinne (saith our Saviour) is the servant of sinne. Know ye not (saith Saint Paul) that to whom yee yeeld your selves servants to obey, his servants yee are to whom ye obey, whether of sinne unto death, or of obedience unto righteousness. Hee that is overcome of drunkennesse, is a bond slave thereunto. He that is overcome of whoredome, is a bond slave thereunto, so of other sinnes, pride, covetousnesse, malice, and the like.

The

Th *ereasons* hereof are these. 1. because they are deprived of their christian *liberty*, 2 because put to base *employments*, 3 because they are often punished *thereby*. 4 Because sinne *reignes* in them.

Oh how *carefull* then should wee be, either not to commit sinne at all, or having *offended*, speedily to *repent* ! better it is to be a *slave* unto a *Turke*, or *Spaniard*, then unto *sinne*. *Uncomfortable* was the life of *Ioseph* in the *prison*: so of *Samson*, so of the *people* in *captivitie*, but much more *slavish*, to be a *slave* of *sinne*, much more *uncomfortable* to bee a *slave* unto our owne *corruptions*. Therefore resist *sinne*, oppose your selves against the very *first* motions *thereof*, let it not gather any *strength*, pull it downe by *fasting* and *prayer*, & other the like *meanes*: art thou *tempted* unto *covetousnesse*? be not *overcome*, what will it *advantage* thee, though thou shouldst *gaine* the whole world, if thou lose thine owne *soule*? seeke *first* the *Kingdome* of *God*, and his *righteousnesse*, and these things shall be added unto you. Art thou *tempted* unto *adulterie*? be not *overcome*; adulterers and *woremongers* *God* will *judge*. Art thou *tempted* unto any other *sinne*, bee not *overcome*, lest yeelding unto it, thou become a *bond-slave* thereunto. Thus of the 5 *Observation*, and so of the 2 part of this chapter.

Reasons.

1

2

3

4

Ufa.

Mat 16. 26.

Mat. 6. 33.

Heb. 13. 4.

Verf. 20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, they are againe entangled therein and overcome, the latter end is worse with them then the beginning.

21. For it had bene better for them not to have knowne the way of righteousness, then after they have knowne it, to turne from the holy commandment delivered unto them.

22. But it is happened unto them, according to the true proverbe: The dogge is turned to his owne vomit againe, and the sow that was washed, to her wallowing in the myre.

The last part of the Chapter containing the woofull and miserable state of such as are seduced.

Two particulars, a proposition, a confirmation.

The summe of the proposition.

Followeth in these verses (containing the last part of this chapter) a description of the woofull, lamentable and miserable estate of those which are seduced, which embrace the pernicious doctrine of false teachers, of those which in outward appearance, in their owne and the judgement of others, were cleane escaped from them who live in errorr, of those which having escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Iesus Christ, are againe entangled therein and overcome, the latter end is worse with them, then the beginning. It had beene better for them not to have knowne the way of righteousness, then, after they have knowne it to turne from the holy Commandement delivered unto them, like unto the dog which turneth to his vomite, and the sow that was washed to the wallowing in the myre. This is their due, their lot, the portion of their cup.

The parts to be considered are two. 1 A proposition laide downe in the 20 verse. 2 A confirmation of the same laide downe in the 21 and 22 verses.

The Proposition containeth in briefe thus much, that. the estate and condition of those which having escaped the pollution of the world, through the knowledge of the Lord and Saviour Iesus Christ, are againe entangled therein and overcome, is much more miserable then it was at the beginning, herein two things may bee considered. 1 The subject or parties spoken of. 2 the predicate, or what is spoken of them.

Touching the former; the parties spoken of, are they which having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, are againe, entangled therein, and overcome, for the understanding of which we are to consider. 1. Their former estate, and how they are freed therefrom. 2 Their present estate, and by what means they fell thereinto,

Concerning their former estate, it is laide downe in these words, if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, a loathsome and filthy estate, as being subject unto the pollution.

tions of the world, even their worldly and filthy vices, the finnes both of doctrine, and life, whereunto the world was given, filthy and abhominable in themselves, making them also loathsome which were entangled therewith, for what are the lust of the eyes, the lust of the flesh, and the pride of life, but the pollutions of this world? and all such as are given unto them, or any branch of them, such as covetousnesse lasciviousnesse, malice, pride or the like, are defiled with the pollutions of the world, are under the dominion of the prince of this world, are not govern'd nor directed by the spirit of truth, but goe on in darknesse, hating the light of Gods word, and so with the whole world lying in wickednesse. An estate exceeding dangerous, from which men and women can hardly be rid, as the word *escape* implieth; and certainly such as are rid of those worldly pollutions, have escaped a very great danger, seeing; as a Lyon seeketh to catch and keepe his prey, as hunters follow after their game, so the world pursueth after those, whom it is like to lose. If any being a drunkard, begin to withdraw himselfe from company, hee shall not want allurements, provocations, incitements, threats, scuffles, to draw him unto the former vice. If any being naturally covetous, begin to use liberallitie, to bestow, and use his goods well, to looke for Gods glorie, more then his owne gaine, he shall not want both outward and inward lets to hold him still in covetousnesse. Thus of all other finnes, so dangerous they are, that one can be hardly rid of the same. An estate from which no man can be freed, either by philosophy, by carnall and fleshly reason; by the wit and policie, of man, or by any other meanes, excepting onely the knowledge of our Lord and Saviour Christ Iesus. This (as the Sunne) despiseth the clouds and darknesse of ignorance and error. This knowledge of Christ, obtained by the Gospel of Christ, doth plainly shew the vilenesse, and odiousnesse of sinne, and so withdraweth them, at least from the publicke performance of the same. Thus of their former estate.

Concerning their present estate, it is laide downe in these

words are againe entangled therein, and overcome: wherein we have both their temptation; their yeelding unto the temptation; and by what meanes they fall into the same. Their temptation; the world being loath to lose such a prey, finding it selfe grieved to bee deprived of such servile subjects, presenteth unto them, whatsoever either profit or pleasure it seemeth to have, offering to their use it selfe, and whatsoever it hath, it lamenteth and bewayleth their fall; it pretendeth great care for their recoverie; it telleth them of the difficultie of their present course of life, how that hereby they deprive themselves of all their worldly profits and pleasures, how they must bid farewell unto whoring, dicing, drinking, swearing, lying, companie keeping, and the like, how that but a few walke in this way, and that is every where evil spoken of, their yeelding unto the temptation, they are overcome, not being built upon the rocke, they are not able to endure the stormie winds; their former profession being merely hypocriticall, their hypocrisie bewrayeth it selfe by their relapse, having tryed the sate at the barre of carnall and fleshy reason, truth is condemned & suppressed, falsehood being exalted, countenanced, having given but a few blowes, they yeeld; the world againe becommeth victor, their conquerour. The means whereby they are overcome, are by entangling themselves with the things of this world. The similitude may be taken, (as the originall word importeth) from a bird, which being drawne into the nes by the baite, becommeth ensnared therein; the more it strugleth, the faster it is tyed, one thred being coupled unto another. Even so are worldlings (at the first free as birds flying in the ayre) being allured by some bayte of honour, profit, pleasure, they come into the net, and are ensnared, wherein the longer they continue, the more they strive to satisfie, their ambitious, luxurious, and covetous desires, the further they are ensnared, the more they are intrapped: their minds become so clogged with cares, with the multiplicitie of businesse, that they are the more entangled therewith; their covetous desires have no end, whilst they

Verf. 20. Sinnes of knowledge greater then of ignorance: 393

they are eating, talking, praying, hearing the word, sleeping, their minds are at the fleshy pots of Egypt, about their grasing, malting, plowing, buying, selling, & the like, every man may by his owne experience find the truth hereof. There is no readier way, to be overcome of this world, then to intangle a mans selfe too much, (especially when there is no necessity) with the things of this world. Thus of their present estate, and so of the parties spoken of.

Touching the latter; what is spoken of them, The latter end is worse with them then the beginning, that is, their estate and condition is now by their relapse, after their profession of the Gospel, and knowledge of Christ, much more dangerous and perillous, then it was before, they made any shew of goodnesse, when as yet they continued in their blind ignorance, or ignorant blindnesse. Thus of the proposition.

The confirmation laid downe in the 21. and 22. verses, is set forth both by a comparison, and a similitude.

The comparison layd downe in the 21. verf. may be thus conceived, If the sinnes of knowledge and presumption shall be more severely punished, then the sinnes of infirmity and ignorance, then so such as having escaped the pollutions of the world through the knowledge of our Lord Iesus Christ are againe intangled therein, the latter end is worse then the beginning. But the former is true, therefore also the latter. That the sinnes of knowledge and presumption shall bee more severely punished then the sinnes of ignorance and infirmity, is exprest in the very Text, It had beene better for them not to have knowne the way of righteousness, then after they have knowne it to turne from the holy Commandements delivered unto them, that is, their case had beene better, themselves lesse faulty, not to have knowen the Commandements of God, the Gospel of Christ Iesus, but to have continued in ignorance, then after their knowledge of the same, fighting against their knowledge, to fall and continue in their former vices, to turne away from yeelding obedience, unto those holy Commandements delivered unto them, holy in themselves, delivered by an holy God, tending unto holinesse, which cannot be

The confirmation set forth by a comparison and similitude,

be performed, but by those which are holy.

The similitude layd downe in the 22. verse, is twofold, the former internall, taken out of Prov, 26. 11. (called therefore a true proverbe) where Salomon saith, *as a dog returneth to his vomite, so a foole returneth to his folly.* The latter externall, added by our Apostle unto the former, and the Sow that was washed, to her wallowing in the mire, both tend to one and the same purpose. As it's loathsome for a Dog to lick up his owne vomite, and as the Sow which is washed, becommeth more uglye and loathsome, if thereafter she wallow in the mire, the dirt cleaveth more unto her, then else it would have done: so those men thus sinning, become more abominable, loathsome, and filthy. Thus of the confirmation.

D. The estate of those which having gone a great way in Christianity, fall away is more dangerous then theirs which never made any profession at all.

From the whole this generall observation may be gathered, that the estate and condition of those, which being illuminated by the knowledge of the Gospel, thereby making a profession of sincerity and truth, abstaining from those former vices, wherein they lived, doe fall into a relapse, continuing and going on in the same, is much more miserable, dangerous, and fearefull, then of such as continuing in their ignorance, never made any profession or outward shew of goodnesse. The estate of those ignorants, which have continued all their dayes, in drunkennesse, malice, adulterie and the like abominations, is better, lesse fearefull, than of those, which having beene such, and by the knowledge of the Gospel forsaken those vices, doe againe notwithstanding of their profession fall into the same, going on, and continuing therein. Not that hereby I excuse the sinne of ignorance, or that, considering how prone we are to fall away from God, it were better for us to continue in ignorance, then to labour for knowledge, for even ignorance it selfe is sufficient to condemne us, and knowledge we ought, and must labour for. I doe not (I say) hereby extenuate the sinne of ignorance, but aggravate the sinne of presumption and knowledge, which being compared with the sinne of ignorance is much greater, the punishment thereof much more fearefull. Neither yet is this doctrine to be understood of those which after their illumination, after they

they have attained knowledge of the Gospel, whilst they are professors, fall into some heavy and fearefull sinne, for which they are heartily sorry, and truly repent, (for even Gods dearest children may, and have thus fallen, as David, Lot, Peter, &c.) but of those which have fallen, continuing therein, notwithstanding of all the admonitions and threatnings of Gods word, which is not farre from the sinne against the holy Ghost, if not a direct branch of the same, to such I say, their latter end is worse, then their beginning, It had beene better for such not to have knowne the way of righteousness, then after they have knowne it to turne from the holy Commandments delivered unto them. This our Saviour confirmeth, when the uncleane spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he sayd, I will retorne unto my house, from whence I came out, and when he is come, he findeth it empty, swept and garnished, then goeth he, and taketh with himselfe seven other spirits, more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse than the first, and againe; and that servant which knew his lords will, and prepared not himselfe, neyther did according to his will, shall be beaten with many stripes. To this purpose Saint James speaketh. Therefore to him that knoweth to doe good, and doth it not, to him it is sinne, and our Saviour telleth us, that no man having put his hand to the Plough, and looketh backe, is fit for the kingdome of God. This the Apostle unto the Hebrewes witnesseth, for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to be renewed againe by repentance, seeing they crucified to themselves the sonne of God afresh, and put him to an open shame. And againe, If we sinne wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certaine fearefull looking for judgement and fierce indignation, which shall devour the adversaries. Thus was it with Achitophel, with Judas, with Demas,

with

Math. 12. 43.

Luk. 12. 47.

Jam. 4. 17.

Luk. 9. 52.

Heb. 6. 4.

Heb. 10. 26.

Reasons.

1

Luc. 12. 8.

2

Heb. 6. 6.

3

with the Scribes and Pharisees, with Hymeneus and Alexander, with Julian the Apostate, as it shall be with all such professors, as impenitently goe on in their finnes.

The Reasons hercof are these three, 1 Because they sinne against their knowledge, for unto whom soever much is given, of him shall be much required, and to whom men have committed much, of him they will aske the more. 2 Their ingratitude and unthankfulnesse, crucifying unto themselves, the Sonne of God, afresh, putting him to an open shame, contemning and despising the good gifts bestowed upon them. 3 Because of the wrong which by their fall they doe unto God, his word, religion, the profession of sincerity and truth. They make the name of God to bee blasphemed, they bring a scandall unto religion. This God cannot abide, he is jealous of his owne glory, he will remove such stumbling blocks out of the way, more severely punishing them, than others.

This serveth partly for Instruction, and partly for exhortation.

Vic of Instru-
ction.

The danger
of relapses in
sinne.

For Instruction. If the estate of those which (being illuminated by the knowledge of the Gospel, thereby making a profession of sincerity and truth, abstaining from those former vices wherein they lived) fall into a relapse, continuing and going on in the same, be much more miserable, dangerous and fearefull, then of such as continuing in their ignorance, never made any profession or outward shew of goodnesse, then doth it follow, that relapses are exceeding hurtfull and dangerous, better to have three divers sicknesses, and three severall wounds, then twice one sicknesse; one part twice wounded. The estate of Heathens, is better then the estate of Christians, denying the faith. The estate of such as continue in ignorance is better then their, which having for a time abstained from sinne, doe againe fall therein, continue in the same. The sinne is greater, the punishment much more fearefull. Such despise knowledge; such contemne the Crosse of Christ, such make the world their God, and will God indure such blasphemie, such hypocrisie, such horrible impiety in manifold opposition

tion unto himselfe. It is in vaine, that they have beene illuminated, that they have tasted of the heavenly gift, that they have beene made partakers of the holy Ghost, that they have tasted of the good word of God, and of the powers of the world to come, that they are swept and garnished; that they have escape from the filthinesse of the world, through the knowledge of the Lord and Saviour Iesus Christ, for they shall all turne unto their further condemnation: continued relapses in sinne are not to be scoffed at, as being presages of eternall torments in the fire of hell. Oh that back-sliding, worldly minded, hypocriticall professors would but take notice of this fearefull and woefull condition! makest thou a shew, that thou hatest sinne, and yet privily continnest therein, making religion, as a cloake to cover the same? dost thou notwithstanding of all the admonitions and threatenings of Gods Word, continue in thy covetousnesse, whoredoms, drunkennesse, malice, and the like, from which thou seemedst for a time to bee escaped? thy latter end shall be worse then the beginning. The evill Angels attend to carry thy soule into hell; hell gapest for thee, everlasting torments are prepared to be rendred unto thee. Achisaphels treason did more trouble David, then all his other adversaries, thy sinne doeth more offend God, then the sinne of thousands of others.

2 Sam. 15:31.

Use of Exhortation.

I

2

For Exhortation. I Vnto such as stand, take heed lest ye fall, wonke out your salvation with feare and trembling; let us passe the time of our sejourning here in feare: hath God illuminated us? bestowed upon us the knowledge of Christ? and wee made a shew of Sincerity? having obtained so long, let us not bee so wicked now through our Apostasie to wrong our owne soules. 2 Vnto such as have fallen, sinne no more, lest a worse thing befall thee; hast thou fallen with Peter, with David, with Salomon, with Lot with Noah, &c. repent with them, doe so no more, and thy former iniquities shall be blotted

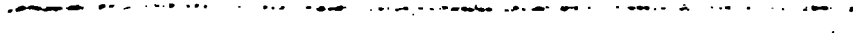
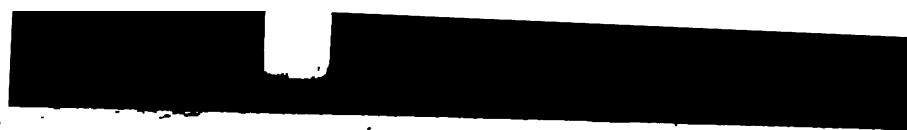
Simil.

blasted out. Oh tempt not Gods spirit any more, ye have provoked him too much already, let not your consciences sooth you up in your finnes, remember that I doe now give you warning of them, fall not therein. The more thou rencest thy finnes, the more thou feedest thy corruptions, and makest them the more rebellious. A chained dog breaking loose becommeth more fierce, a river long stopp, if a breach bee made runneth the more violently, so for thee to restrain thy sinne for a time, and then to give way unto the same, is most dangerous. Thou fallest from God to the Devil! from an holy profession, to prophannesse, thus shewing thy selfe unthankfull unto God, what should wee not give to obtaine grace, to get Gods favour? nothing should so intangle us, as that for the love thereof wee should reject both God and grace. Oh there is no losse to the losse of grace! to the losse of Gods favour! no ruine to the ruine of the soule! what will it advantage us, to gaine the whole world, with the losse of our soules? Tell mee now (answer thine owne selfe in thy conscience) whether art thou not now outangled, yea overcome by worldly pollutions? whether hast thou not turned from the holy Commandment given unto thee? whether hast thou not with the Dogge returned to thy vomite, and with the Sow that was washed to thy wallowing in the mire? how are thine affections bent? how doest thou affect things above? what love bearest thou to Gods word, his ministers, good men and women, grace? whether hadst thou not formerly more zeale, repentance, humility, heavenly meditations? how prayest thou? how speakest thou? what are thine actions? art thou an Usurer? an adulterer? a breaker of Gods Sabbath? a theefe, &c. Thou disgracest thy profession, and hast neede of speedier repentance, art thou not now given unto those or the like finnes? bee thankfull unto God, that thou hast escaped, bee not againe intangled therein.

For

For this cause bee alwayes on the watchtower; bee continually at warre with the Devill, the world and the flesh: doe not give way unto temptation: rely not upon thine owne wit strength or policie: be alwayes familiar with God in prayer, that he which hath begun the good worke, may perfect it unto the glory of his name, the good of his Church, the benefit of our owne soules, Amen.

Phil. 1.6.





CHAP. III.



Although at all times the world hath beene corrupted, full of many impediments, which might withdraw men and women from the course of godlinesse, yet at no time more corrupt, more wicked, or more dangerous, then in these latter dayes. Now the Divell hath great wrath, knowing that he hath but a short time. Now doth he as a roaring Lyon goe about seeking whom he may devour. Now doth he indeavour by all meanes to hold men in sinne, and to withdraw them from goodnesse. This doth he especially bring to passe two manner of wayes. 1 By false doctrine, seede which taketh deepe root, and if it be not quickly look't into, disperseth it selfe farre and neare, so much the more dangerous, as by woefull experience it hath beene found agreeable and pleasing to mans corrupted nature. Thus upon the sudden have many thousands beene entangled, many millions bewitched, and altogether destroyed. By this the Divell prevaiileth, amongst the Turkes, Persians, Egyptians, and other mahometan nations. By this he hath the greatest part of the inhabitants of Europe, almost all the inhabitants of Asia, Affrica, and America, at his devotion. 2 By selling

Rev. 12. 12.

1 Pet. 5. 8.

Two wayes whereby Satan holdeth men in sinne or withdraweth from goodnesse.

I
By false doctrine,

By stirring up
unto securitie.

Mat. 24. 48.

Luc. 17. 26.

Ibid. 29.

1 Theff. 5. 3.

men and women asleepe in the bed of security, making them carelesse of Gods service, mockers and scoffers both of his word, and workes, like the evill servant, which saith in his heart, my master doth deferre his comming, and beginneth to smite his fellowes, and to ease and to drinke with the drunken: like the people of the old world, in the dayes of Noah. They ease, they drinke, they married wives, and gave in marriage unto the day that Noah entred into the Arke, and the flood came and destroyed them all; like unto the Sodomites in the dayes of Lot, they ease, they drinke, they bought, they sold, they planted; they built, But in the day that Lot went out of Sodome, it rained fire and brimstone from heaven and destroyed them all. Like unto these, which when they shall say peace and safety, then shall come upon them sudden destruction, as the travaile upon a woman with child, and they shall not escape. Thus, as the Divell prevailed against the old word, against the Sodomites against the Israelites, so doth he in these dayes against worldlings, carnall and fleshly christians hee draweth them into securitie, so that in the midst of warre, they proclaime peace, scoffing and mocking at the Word of God, and the judgements denounced and threatned therein: whom he cannot vanquish one way, he vanquisheth another: against whom he cannot prevaile by the one, he endeavoureth to entangle with the other: and certainly by both joyntly or severally, he doth much hurt.

Those two are the argument of this and the preceeding chapter, wherein is expressed, (as yee have heard in part) how dangerous and hurtfull they are, and how they may be avoided.

The summe of
the former
Chapter.

In the preceeding chapter our Apostle hath handled the former, shewing both the certaintie that there should be false teachers, their nature, or what kinde of persons they should be; their punishment, which did attend, and should be inflicted upon them, as also the fearefull, lamentable, and wofull condition of such as are seduced by them.

In this, he handleth and entreateth of the latter; namely of certaine scoffers, mockers, profane and ungodly persons, which

which should call into question the comming of *Christ* unto judgement, the destruction and end of the *World*, the reward of the godly, & punishment of the ungodly. Those he confuteth, admonishing the faithfull to prepare themselves for the comming of *Christ*, and to bee watchfull, lest they also bee plucked away with the error of the wicked, and fall from their owne stedfastnesse.

The parts to be considered are two. In the former hee affirmeth, and by consulting the adversarie, evidently and cleerely confirmeth, that the world shall have an end, *Christ* shall come into judgement; from *vers. 1* to *verse 10*. In the latter, he describeth the forme and manner of the same, from *verse 10* to the end of the Chapter.

The former part, containeth these particulars. 1 A preface in the first two verses. 2 The error and opinion of those *Epicures*, and profane persons, together with the ground of the same, in the 3. and 4. verses. 3 A confutation of their error drawne out of the fountaine of the holy scriptures. *verse. 5. 6. 7. 8. 9.*

The latter part containeth these. 1 The forme and manner of *Christs* comming unto judgement, of the end of the world, *verse 10. 11. 12. 13.* 2 An exhortation unto holinesse, and innocencie of life, confirmed also by the authoritie of *Saint Paul*; upon which occasion hee commendeth *Apostolike* doctrine, *verse 14. 15. 16.* 3 the conclusion, both of this chapter, and this *Epistle*, exhorting unto watchfulnesse, unto perseverance, unto the growth in grace, and in the knowledge of our Lord and Saviour *Iesus Christ*, *verse 17. 18.* Thus of this chapter in generall, come we now to handle the verses in particular.

Verf. I. *This second Epistle (beloved) I now write unto you in both which I stirre up your pure minds by way of remembrance.*

2. *That ye may be mindfull of the words which were spoken before by the holy Prophets, and of the Commandment of us, the Apostles of the Lord, and Saviour.*

Dd 2

Thofe

The summe of this Chapter.

The parts.

1

2

3 Particulars contained in the former former part,

3. Particulars contained in the latter part.

The peface of
this chapter
fhewing the
finall caufe of
the writing
both of this
and the former
Epiftle.

Two particu-
lars laid
downe in
thefe verſes.

1.

2.

Enforced by a
twofold argu-
ment.

The former
drawne from
the condition
of the perſon,
writer.

Hearers.

Theſe verſes containe the peface of this Chapter, the firſt particular to bee obſerved therein, ſhewing the ſmall caufe of the writing both of this, and the former Epiftle, which is twofold. 1 To renew the ſame doctrine which they had received, to admoniſh, and put them in minde of the ſame, inciting and ſtirring up their pure minde by way of remembrance to conſtancie, and perseverance in the ſame. v. 1. 2. To inſtruct them in the doctrine of the Goſpell, as the onely true doctrine, confirmed by the Teſtimonie of the Prophets; and of the Apoſtles of Jeſu Chriſt, verſ. 2.

The parts to be conſidered are two. 1 An incitation to receive the doctrine now to be delivered, in theſe words: *this Second Epiftle beloved, I now write unto you, in both which I ſtirre up your pure minds by way of remembrance.* 2 A perſwaſion to perſiſt in the truth, which before they had received, in theſe words, *that ye may be mindfull of the words which were ſpoken before by the holy Prophet; and of the Commandement of us the Apoſtles of the Lord & Saviour.* Both which are enforced by a twofold argument; the former, drawne from the condition of the perſons; the latter from the nature of the things. The condition of the perſons, both writer, and hearer.

The argument drawne from the writer, is urged for the Fathers care and the Childrens profite, the Apoſtles love. and the beleevers good. It may be thus framed, *whatſoever proceedeth from truth, faith, love, a care of your ſoules, and a deſire of your ſalvation, ought to be heard, accepted, and received: but that which I write now unto you, proceedeth from truth, faith, love, a care of your ſelves, and an earneſt deſire of your ſalvation, forewarning you of your enemies approach, and preparing you againſt the coming of your ſorrow, and therefore it ought to be heard, accepted, and received of you.*

The argument drawne from the quality of the hearer, may be thus framed. *Pure minds ought to entertaine nothing, but ſound and ſincere doctrine, and therefore muſt receive*

ceive into them nothing but sinceritie and puritie of doctrine.

The other argument enforcing the preface is taken from the nature of the things that are written; viced from the antiquity and consent of the Scripture, after this sort. The doctrine that can bring custome and acquaintance for it's plea, age and antiquitie for it's warrant, the Prophets and Apostles for the authors of the same, must be carefully kept, hartily welcome, thoroughly remembred, duely received, and inwardly ingrafted into you, But the things which I now write and declare unto you, are neither strange for acquaintance, nor new for their age: but the same that were foretold by the Prophets prophesied by our Savior, and delivered by his Apostles. And therefore you ought accordingly to esteeme of the same.

The observation arising from hence may be gathered, partly from the writer: partly from the persons to whom hee writeth; and partly from the matter which he writeth unto them.

Concerning the writer diverse things may be noted. 1 His affection, beloved. 2 His faithfulness, doe now write unto you. 3 His diligence, this second Epistle. 4 His wisdom, to stirre up your pure minds by way of remembrance.

For the 1. His affection; beloved, he was beloved of them, they were beloved of him, and by this compellation he doth further insinuate himselfe in their favour, and gaineth their good wills the more.

Whence may be gathered, that

The preachers of Gods word ought tenderly to affect their people, God is my record (saith Paul) how greatly I long after you all, in the bowels of Iesus Christ, and to the Thessalonians, we were gentle amongst you, even as a nurse cherisheth her children; not as a nurse mercenarie, but as a nursing mother, whose affections are most tender. Should not tutors love their Pupils? Should not Stewards, affect their household? Should not parents love their children? as shepherds their

The latter drawes from the nature of the things written, back by antiquitie and consent of Scripture,

S. Peters affection beloved.

D. Preachers of Gods word ought tenderly to affect, their people. Phil. 1.8. 1 Thess. 2.7.

their flocke? the Preachers of Gods word, are tutors, Stewards, Parents, shepherds, therefore must love their people.

Use.

This as it may justly reprove many in these our dayes, both Preachers and people, so it may serve for exhortation both unto the one, and the other, unto Preachers to love, respect, and affect their people: unto people, to love, respect, and affect their teachers. Thus of the first.

His faithfulness doe not write unto you.

D. Ministers must use all meanes, endeavour every way for the good of God people.

For the 2 his faithfulness, I doe now write unto you, hee had gone many a mile for their good, he had preached many a sermon to draw them unto God, now also he writeth unto them, whence may be gathered, that the ministers of Gods Word must use all meanes, endeavour every way for the good of Gods people, They must be like the faithfull servant, which employeth his Talent unto his Masters greatest advantage, They must use both preaching, praying, writing; yea every other lawfull and commendable way, whereby to gaine soules unto Gods Kingdome.

Reason.

If God bestoweth a gift, he taketh notice how it is employed, whether it be let rust, or hid in a napkin, or put to the best use for the advancement of his glory.

Use.

Oh the great goodnesse and love of God towards his Church, from time to time, in raising up Prophets, Evangelists, Apostles, Doctors, and Pastors: endowing some of them as with the gift of preaching, so with the gift of writing good bookes: wherein, they being now dead, doe yet speake unto us, as if they were alive, by which meanes the Kingdome of Antichrist hath received his deadly wound. Thus of the second.

His diligence. The second Epistle doe I now write unto you.

O. This second Epistle is no lesse canonical than the former.

For the 3. his diligence., This second Epistle I now write unto you, he wrote one before, now also hee writeth another, of the same matter, to the same Persons.

Whence may be gathered.

1. That those faile exceedingly, which reject this Epistle canonically; the Author of the former, being also the author of this, both being of a like authority, inspired by the same spirit, written by the same Apostle: true it is, that the pre-

ning, seemeth more *obscure*, and the *stile* diverse from the first; yet if wee looke unto the *time* when *Peter* wrote it; in his *olde* age with one foote in the *grave*, or to the *things* contained in it, no whit *unworthy* of an *Apostles* spirit, or last and chiefly, to his owne witnesse, *word* and warrant, the *doubt* will easily be dissolved, and we assured it is *Saint Peters* worke.

2. That the *preachers* of *Gods* word must be painefull and diligent in their calling, they must *preach* in *season*, and out of *season*, they must adde *line* unto *line*, *precept* unto *precept*, now a little, and then a little, They are the *Apostles* heires, whose *heritage* is to *preach*, to *teach*, to use all meanes for the good of their people. They must not content themselves by once or twice performing their duty, but must use *dayly* diligence in this needfull worke. Yea it appeareth that even at this time wherein our *Apostle* wrote this *Epistle*, hee was very *ancient*, yet would hee not through his age, exempt himselfe from using diligence in his calling. The Lord of mercie by whom we are called, stirre us up *dayly* unto the diligent performance of our calling. Thus of the third.

For the 4. His wisdom, to stirre up your minds by way of remembrance. Hee considered what was most needfull for them, accordingly exhorting them thereunto.

Whence may be gathered, that

The preachers of *Gods* Word must in their sermons and writings ayme especially at those things which are most profitable unto their people. If they observe in them the want of this or that grace; the continuance in this or that sinne, they must accordingly exhort unto the former, dehort from the latter, perswade to grace, dissuade from vice: yea seeing the nature of man is diverse, they must so accommodate themselves unto all, that so much as in them lyeth, they may winne all: some are secure, and so in danger of presumption, some are buffeted by *Satan*, and so in danger of desperation, some are forgetfull of such good instructions as have formerly bene delivered unto them, and so have neede of admonitions:

D d 4

thus

D. Preachers must be painefull and diligent.

2 Tim. 4. 2.
1 Th. 2. 13.

Use.

His wisdom to stirre up their pure minds.

D. Preachers must especially ayme at those things which are most profitable for their people.

thus must Preachers every way employ their Talents for the best advantage, casting downe the presumptuous, raising up the afflicted, admonishing the forgetfull: Thus of the 4 and so of the writer.

Concerning the persons to whom he writeth, they were the elect people of God, such as had obtained like precious faith, through the righteousness of Christ Iesus, and therefore hee saith, I stirre up your pure minds by way of remembrance.

Whence may be gathered, that

Even those which are elected, regenerated, and sanctified, have neede to be stirred up, to be admonished and put in minde of their dutie by the preachers of Gods word. To this end did the Apostles goe about from place to place strengthening and confirming those whom they had converted, for this cause did not S. Paul cease to warne every one night & day with teares: neither did it grieve him to write the same thing unto the Philippians, as being for them as wretching: yea at the request of his Auditors, what he preached on the one Sabbath, he did (for the same cause) Preach also on the following Sabbath.

The Reasons hereof are these two. 1. because (although they cannot fall away totally, and finally, yet) they may fall through temptations into many horrible and fearefull sinnes. Had they not neede then to be admonished, and warned, that standing, they take heed, lest they fall. 2. because they doe even oftentimes become too negligent, and carelesse in the performance of their dutie, and therefore must be roused up. If iron be not used, it rusteth, so, if even the purest mindes be not whetted and stirred up, they become dull and drowfie, remisse and careles. But of this I have spoken at large in handling the 13 verse of the first chapter. Thus of the persons to whom he writeth.

Concerning the matter which he did write, it was to stirre up their pure minds by way of remembrance, that they might be mindfull of the words which were spoken before by the holy Prophets, and of the Commandements of the Apostles of the Lord and Saviour.

Hence

Your pure
minds. &c.
D. Even Gods
elect have need
to be put in
mind of their
duty.

Act. 20. 31.

phil. 3. 1.

Act. 13. 42.

44.

Reasons.

1

2

Simil.

That they
might be
mindfull of
the words,
&c.

Ver. 2. Doctrine of the Gospel oney certaine Doctrine. 409

Hence two things may be gathered.

The first is this, that

The doctrine of the Gospel is the onely certaine and true doctrine, as being confirmed both by the holy Prophets, and the Apostles, of Christ Iesus.

Whence it followeth:

1. That whatsoever doctrine is agreeable to the doctrine of the Prophets and Apostles, is to be received and admitted as necessary and true.
2. That whatsoever doctrine is repugnant unto this of the Prophets and Apostles, ought to be received as erroneous and false.
3. That there is a correspondencie and agreement betwene the doctrine of the Prophets and the doctrine of the Apostles of Christ Iesus, the former, confirming the latter: the latter shewing the accomplishment of the former.
4. That therefore we ought to stick unto the doctrine of the Gospel, being frequent in the dayly exercise and meditation of the same, rejecting all such doctrines as repugne or contradict the same. Oh how much to blame are the Prophet-scorners of these dayes, who make light of their words, and small account of their workes, calling them dead letters, and making equal with them the inventions of men; notwithstanding that their words are mighty in operation, sweeter then the honey for the tast, and more brightsome then a lanthorne for the eyes; a way of life to lead us from the shadow of death, and a sword to wound our enemies in the way, yea a fire that kindleth in us good desires, consumeth and burneth up our iniquities! Oh how many in these our dayes, forsake the fountaine of living waters (the doctrine of the Prophets and Apostles) and digge rotten cisterns unto themselves, give eare unto fables, unto the doctrine of Divells; thus rejecting the antiquitie of truth, embracing the novelty of error. Thus of the first.

The second is this, that

Its not enough to read Gods Word, or to heare the same read,

prea-

D. The doctrine of the gospel is the onely certaine and true doctrine.

Use.

1

2

3

4

D. Its not enough to
heare or read
Gods word,
unlesse we be
mindfull of
the same.

Simil.

Iam. 1. 23.

U/s.

preached, or expounded, unlesse also we keepe it in minde and so be doers of the same, It's not sufficient that the seeds bee sowne in the ground, unlesse it be also harrowed, the word is the seed, our hearts are the ground, meditation is the harrowing of the same, as the fowles of heaven are busie in picking up such seeds as they finde unharrowed, so the Diuell to steale from us those profitable admonitions and counsels, which by meditation and practise we have not made our owne. If any man be an hearer of the word (saith Saint Iames) and not a doer, he is like unto a man beholding his naturall face in a glasse, for he beholdeth himselfe, and goeth away, and straightway forgetteth, what manner of man he was.

Wherefore let us not onely heare, but bee mindfull also of those things which we doe heare, let us meditate upon the same; day, and night, let us not leave it, till we have made it our owne; let us digest it, and lay it up in our hearts; let us esteeme it, as a most precious perle, rich treasure, and inestimable jewell. But alas, the wilfull ignorance, carelesnesse, and negligence of people in these our dayes, is too, too common, they scorne to be taught, and yet know nothing; the word taketh no roote in them, they are wholly forgetfull of the same. There are many that will too well remember a bawdie hallet, or lascivious song, but are not able to remember one word of a sermon; a great many which scorne to be catechised by preachers, and yet know not so much as the principalls of religion. Tell me plainly; hast thou heard many a sermon, what dost thou remember of them? sure but a litle, if any thing, neither is the cause so much in any thing, as in your owne negligence: it's a common proverb, use legs, and have legs, so say I, use memory, and have memory: is one indebted unto thee in a summe of money, thou rememberest it; art thou upon a band to pay money unto another, thou art mindfull of the day before it cometh, but in spiritual things thou art as blind as a Beetle. Oh amend this great sinne. That we may not preach in vaine, doe not you heare in vaine. God calleth you to the performance of this duty, most honorable it is to performe it, yet unlesse we doe
performe

performe it, we cannot duely performe either our *duty* towards God, or our *duty* towards our *Neighbours*, the word instructing us in both. Must we stirre you up and will not you be stirred up? must we awake you, and will you needes sleepe still in sinne? Is there a *woe* lying upon us, if wee doe not preach? and yet are you forgetfull of what we *Preach*? and must we dayly put you in *minde*, and will not you be put in *minde*? God forbid. Remember I pray you, that as the *beast* was not cleane that could not chew the cudde; so the man is not found that will not ruminare upon the word. It must bee remembred, it must be laid up in our hearts, If we remember what we heare, repeat what we remember, practise what we repeat, we offer our sacrifice in memorie to the Lord: little profits the *meat* that is forthwith ejected, and lesse the *sermon*, that is not remembred, and memorie without ruminating, is like unto a clasped booke without reading, Oh let us delight to read the scriptures in private, to heare the same read, preached or expounded in publike repeating, what either we read our selves, or heare by others, dayly praying unto God to further us in this christian exercise, that being frequent hearers of this doctrine of the holy *Prophet* and *Apostles*, we may dayly be mindfull of the same. Thus of the 2. and so of the matter which we wrote, as also of the *Preface* of this Chapter.

Simil.

Verf. 3. *Knowledging this first, that there shall come in the last dayes, scoffers, walking after their owne lusts.*

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These verses continue the second particular which is to be considered in the first part of this Chapter: namely, a Prophecie touching Epicures, which would deny the coming of Christ
Iesus

A prophetical description of Epicures.

1. From the time wherein they would abound, in the last dayes.

2. From their nature, scoffers walking after their owne lusts.

3. From their blasphemous speeches, where is the promise of his coming?

4. From their ridiculous reason to confirme their opinion, for since the fathers fell asleep, &c.

Jesus, the end of the world, the reward of the godly, and punishment of the wicked. Those hee describeth. 1 From the time wherein they would abound in the Church, in the last dayes, that is, in generall, from the ascension of Christ unto the end of the world, but more specially in the ages immediately going before the coming of Christ. 2 From their nature, scoffers, walking after their owne lusts, scoffers, that is, they that scorne all religion, and make a mocke of godlinesse, and good men, which jest at the threatnings and admonitions of Gods Word, proudly scorning whatsoever is contained therein, walking after their owne lusts, that is, setting and ordering the course of their life, both in regard of doctrine and manners, according to their owne corrupt reason and affections, following them as their guides. 3 From their blasphemous speeches, where is the promise of his coming? that is, when shall those things be accomplished and fulfilled, which Iesus of Nazareth hath foretold? when will he come to judgement, as he said he would? as if they had more plainly said, all the promises and threatnings of the word are vaine; and there shall neither be a resurrection of the dead, neither any judgement at all. 4 From the ridiculous reason, alledged by them, to confirme their opinion, and countenance this their error. For since the fathers fell asleep (say they) (that is, dyed) all things continue as they were from the beginning of the Creation. It may be thus framed. If the world hath already endured for many Ages, it shall also endure for ever, and so by consequent, Christ shall not come to destroy the world neither shall there bee any judgement. But the world hath already endured many ages, many thousands of yeeres. Therefore it shall also endure for ever. This argument (learned in the schooles of Epicures, Galen, Plinius, Aristotle, and other Philosophers) how ridiculous it is, may thus appeare. 1 From the decree of God to destroy the world. 2 From his will revealed unto us, that it shall be abolished. 3 Because wee have not any one promise of the continuance thereof. 4 Because the world doth not consist of itselfe, but is upholden by the power of God, which he withdrawing, it goeth to ruine,

yea

Yea experience ſheweth the contrary; phyſicke hath at all times heretofore done me good, therefore it will doe ſo ſtill. This houſe hath endured many hundred yeeres, therefore it ſhall never fall. I was never ſicke, therefore I ſhall never be ſicke. I am not yet dead, therefore I ſhall not die; were not ſuch concluſions ridiculous? fit to be laughed at? The like is this of thole Epicures. The world hath yet continued, therefore it ſhall continue: for, when Gods appointed time is come, it ſhall have an end, unto thoſe we may adde the certainty of this Propheſie, yea how needfull it is that wee ſhould take notice of the ſame, knowing this firſt, or this firſt underſtand, that there ſhall come in the laſt dayes ſcoffers, which is to be referred as well unto us, that we ſhould take notice hereof, as unto the Apoſtle, warning us of the ſame.

The obſervations ariſing from the whole are five.

The firſt is this, that

Both preachers and people ſhould take notice of ſcoffers and mockers, of ſuch as ſcoffe at God, his word, truth, children, religion, and goodneſſe; knowing this firſt: a word of attention or direction, having reference as well unto the teachers as hearers, but beloved (ſaith Iude) remember ye the words which were ſpoken of the Apoſtles of our Lord Ieſus Chriſt, how that they told you there ſhould be mockers in the laſt time, who would walke after their owne ungodly luſts: he did take notice of them, he deſires them alſo to doe the like. So alſo the Apoſtle Paul, having written unto Timothy, touching the manners of the laſt times, concludeth, If thou put the brethren in remembrance of theſe things, thou ſhalt bee a good miniſter of Ieſus Chriſt, and againe willeth him to take notice of the ſame. Thiſ know (ſaith he) that in the laſt dayes, perillous times ſhall come, for this cauſe they are foreſold unto us, and recorded in ſcripture, even that both teachers and people, may take notice of the ſame.

The reaſons hereof are theſe. I That we may uſe all good means for their converſion and amendment, Preachers by ſhewing them their finnes, out of Gods Word, threatening Gods wrath, and fearefull indignation againſt the ſame. People by private

ſ. From the certainty here of, Thiſ know.

This know. D. Both preachers and people ſhould take notice of ſcoffers and mockers.

Iude. 17.

1 Tim. 4. 6.

2 Tim. 3. 1.

Reaſons.

D. Its not enough to
heare or read
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Simil.

Iam. 1. 23.

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psal. 1. 1.
Pro. 19. 29.

2

private admonitions, and exhortations, both preachers and people joyntly praying for their conversion: shewing their dislike and hatred of their vices by abstinence from the like in themselves. 2 That we may the better avoide their company and conversation, and so by consequent, their sinne, with thole judgements which doe attend the same. For, blessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornefull, and againe, judgements are prepared for scoffers, & stripes for the backe of fooles. 3 That both of us, may from our owne experience perceiv as wel the truth of Gods Word, as Satans hatred against the same; the truth of Gods Word, as being most certaine, infallible unchangeable, already accomplished, or yet to be manifested in it's owne time, which shall undoubtedly come to passe, as if it were already accomplished. Satans hatred thereof, by raising up from time to time enemies and adversaries thereunto. If, I say, wee take notice of the scoffers and scornors of religion, wee shall perceive, as well the truth of Gods Word, which foretold there should bee such, as Satans malice; and implacable hatred against the truth, in raising and stirring up the same.

3

Use.

Learn we then from hence to take notice of such, if peradventure after some small search wee can meete with such, and surely we shall not neede to take any great paines in this search; for if either wee will looke into our owne hearts in particular, or behold the life and conversation of others in the generall, we may plainly perceive the accomplishment of this Prophecie in these our dayes; and that now there are a world of scoffers and scornors, jesting at Gods Word, his truth, true religion, his children, sincerity in his service, with all manner of goodnesse. I prove it thus, because amongst us in these our dayes there is no small number. 1 of such, which beleeve not the threatnings of Gods word, but are secure and carelesse (like unto the Sodomites and those mentioned by Ezekiel, who saith, the vision that he seeth is for many dayes to come, and he prophesieth of the times that are not farre off)

Diverse sorts
of scoffers.
Gen. 19. 14
Ezek. 12. 23.

off) even when imminent destruction is before their eyes. 2 of such as despise the ministrie, as bring up nick-names unto the Preachers and professors of the same, like unto those two and forty children; which came out of Bethel, and mocked Elisha, laying, come up thou bald head, come up thou bald head. 3 of such as mocke and deride at those good meanes whereby Gods wrath may be appeased, and his judgements averted like unto those of Ephraim and Manasses who laughed to scorne, and mocked the Kings Posts sent unto them. 4 of such as count it basenesse to performe Gods service, like unto Michol, who despised her husband in her heart, and likewise mocked him for dancing before Gods Arke. 5 Of such as deride the promises of God, like unto those heere mentioned, where is the Promise of his comming? 6 Of such as beleeve not the power of God, but speake against the same, like unto those, who at the raising of Tairns daughter, when our Saviour said, the damsell is not dead, but sleepeth, laughed him to scorne, or those which derided the Apostles being filled with the holy Ghost, and speaking diverse languages; laying, these men are full of new wine, or like unto those which having heard by Paul of the resurrection of the dead, mocked. 7. Of such as doe insult over Gods children being in distresse, as the people and rulers of the Iewes, whilst Christ was hanging upon the crosse, derided him laying, he saved others, let him save himselfe if he be Christ the chosen of God, as also the souldiers mocked him, comming to him, and offering him, vinegar and saying, if thou be the King of the Iewes, save thy selfe. 8. Of such as serve God in hypocrisie, whose practise, and profession doe disagree, which use religion, as a cloake to cover their ungodlinesse, who say in their hearts there is no God, although outwardly they make a profession of his name, like unto the Iewes of whom the Lord complaineth by his Prophet, this people draweth nigh unto me with their lips, but their heart is farre from me. Lastly, of such as continue and goe on in their sins, notwithstanding all the admonitions & threatnings of Gods Word, like unto those covetous Pharisees, who having heard our Saviour Preaching against covetousnesse, derided him, all

2 King 2.23.

3

2. Chron. 30.
10.

4

2 Sam. 6. 16.
21.

5

6

Mar. 5. 40.
Act. 2. 13.
Act. 17. 32.

7

Luc. 23. 35.

8

Isa. 29. 13.

9

Luc. 16. 14.

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Papists also
are scoffers
of God.

all which severall sorts of people are plaine mockers and scoffers of God and goodnesse, by all which it appeareth that there are whole multitudes of scoffers and scornors in these our dayes.]

And yet all this while I have not spoke one word of the Papists, who are no lesse scornors and mockers of God, then others are. They acknowledge Christ to be a King, but the Pope must controule him, both in making lawes of his owne to bind the conscience, as also in adding and detracting from Christs Lawes, what he will. They acknowledge him to bee a Saviour of himselfe, by meriting salvation; they acknowledge him the mediator betweene God and man, and yet pray unto the Saints, to bee their intercessors, what is this, but to make a mocke of Christ? They acknowledge the scriptures to be the word of God, yet no translation must bee used but their owne, no sense allowed, but that which the Pope authorizeth, and setteth downe, and what is this but to make a mocke of Gods Word? As I hope you are not of this order of scornors, so also endeavour and labour, that you bee not of any the other orders, take notice of your selves, take notice of others, that both you your selves may amend, and likewise may strive for the amendment of others. Thus of the first.

The second is this, that

There hath not beene any time so pestred with scoffers and scornors of religion, as the last dayes, from the Ascension of Christ unto his second comming unto judgement. Yea the nigher that day draweth, the more this number encreaseth, hereof Saint Paul enformeth us. This know also, that in the last dayes perilous times shall come, for men shall bee lovers of their owne selves, &c. And Saint Jude putteth the people in minde, that the Apostles of our Lord Iesus Christ told them, there should be mockers in the last time, who should walke after their owne ungodly lusts. This our owne experience, compared with such things as we finde recorded in preceding ages, confirmeth. All people are either Infidels or Christians; if Infidels, then are they scoffers and scornors, as well

The last dayes
D. There hath
not beene any
time so pestred
with scoffers
and scornors
of religion as
the last dayes.
2 Tim. 3. 1.

Iude. 18.

well of our God, as of Christ, Christians, & true religion. If Christians, then are they either Papists or Protestants. If Papists, then are they (as yet have heard) scoffers and scorers, both of God, of Christ, of his Word, of us his servants, and our serving of him. If protestants then are they such which doe cyther make a shew and profession of godlinesse, or which make no shew at all. Of those which make no profession of sincerity, there are some Atheists, others drunkards, swearers, whoremongers, &c. all which are scorers and mockers of God: If they make a shew of goodnesse, then doe they it, cyther in hypocrisie, or in sincerity; If in hypocrisie, then are they cyther hereticks, scismaticks, civill honest men, as they are tearmed, or such as affect popular applausse and commendation, whose practise in private doth not agree with their publike profession, as those which outwardly pretend purity and holinesse, and their desire to advance Gods glory, but inwardly are defiled with monstrous abominations, living in malice, covetousnesse, adultery, and the like, all those I say, (together with such as were mentioned in the preceding doctrine) being scoffers and scorers, it followeth, that there remaineth onely a few, a handfull which in purity and sincerity worship God, and therefore that we may truly say that there hath not bene any age so pestred with scoffers and mockers, as this last, yea these times, wherein we live.

The Reasons hercof are these. 1 Because heresies and hereticks have more abounded in these last times, then formerly. 2 Because now the Diuill hath great wrath, because he knoweth he hath but a short time. 3 Because people are more secure and carelesse, then formerly. 4 Because men and women have lesse feare of God, then formerly, doe not tremble nor stand in awe of Gods judgements, doe not make conscience of their wayes, take more liberty to sinne against God, doe more desire to seeme religious, then to be religious indeede. 5 Because even such as doe make a godly shew of purity and holinesse, doe for the most part by their rashnesse and indiscretion scandalize their profession, open the mouthes of Gods enemies to blasphemie, to scorne scoffe, and make atre-

Reason.

1

2

Rev. 12. 12.

3

4

5

2 Sam. 12. 14.

Rom. 2. 24.

Use

1

ligion. This is apparent by Nathans speech unto David about his adultery. By this deed thou hast given great occasion to the enemies of the Lord to blaspheme, and of Pauls unto the Romans, for the name of God is blasphemed amongst the Gentiles through you.

Hence it followeth

1 That Satans envy and malice both against God and man is exceeding great, he doth not rest contented with those many millions whom he hath already destroyed, but still endeavoureth to destroy more, he careth not by what means he have people, if he can have them at all. Its all one unto him, whether thou leadest thy life in drunkennesse or in swearing, or in malice, or in theft, or in whoredome, or in any the like, any one of them will serve his turne, if thou walkest, and impenitently continuest in any one of them, it will at the length bring thee to hell. The more God doth manifest his love unto us in offering the means of our conversion, his holy and heavenly word, the more doth Satan manifest his hatred, in making us to scoffe and geere at the same. The nigher the day of our redemption draweth on towards us, the Divell would have us through sinne to withdraw further from it.

2

2 That this is the last time, these the last dayes, wherein we live, at all times there have beene some mockers and scoffers, but never so many as now, scoffers in heare, scoffers in word, scoffers in action, which may be proved by the very strife and contention, by the envy and malice which is betweene neighbour and neighbour, according to that of Solomon, cast out the scorner, and contention shall goe out, yea strife and reproch shall cease

Pro. 22. 10.

3

3 That all of us should be circumspect and carefull that we be not seduced or intangled by such, we must not be withdrawn from our profession by their mocks, good Isaac was not freed of them, nryther Iob, nor David, yea that Apostle telleth us, that divers had tryall of cruell mockings and scourgings, yee must also be carefull not to give any occasion unto the enemies of God to blaspheme, walking circumspectly, in an holy reverence, as well of God, as his word, his truth, religion

Heb. 11. 36.

Vcr. 3. Scoffers of Religion walke after their owne lusts. 419

gion, and good men, not partaking with scoffers and scorners in this abominable and detestable sinne. Thus of the 2.

The third is this, that

Scoffers and scorners of Religion walke after their owne lust, that is, set and order the course of their life, both in regard of doctrine and manners, according to their owne corrupt reason and affections, following them as their guide. This S. Iude confirmeth in the forementioned place, that there should be mockers in the last time, which should walke after their owne ungodly lusts. This our owne experience confirmeth. scoffers and mockers of religion are invincible, doe but jest at, and deride the best counsell which is given them out of Gods word, will follow their owne lusts and affections without controulement.

The Reason is plaine, even because they have the contempt of Gods word grounded in them, having fully resolved not to yeeld obedience therunto, whereby it cometh to passe, that the inordinate and evil motions of their inner man, against the law of God, as a branch or fruit proceeding from their originall corruption, rule them as they will, lead them whither they list.

Hence may we perceive a maine difference betweene the children of God, and those which scorne and scoff at religion, Gods Children though they have lusts, though they are subject unto many actual sinnes and rebellions, yet doe they not live in them, they are not slaves unto them, they walke not after them, when they are tempted unto sinne they grieve, and give not ready and willing assent unto the temptation; if through frailty they give their consent, yet it is not their full consent. They doe it against their will and purpose, if they put their lusts in execution, they lie not in them, walke not after them, but doe againe recover themselves. whereas by the contrary, scoffers and scorners of religion, yea all unregenerate and reprobate persons, they live in their sinnes, they are slaves unto their corruptions, they walke after their lusts, they doe readily yeeld to temptations, they give their consent unto them, they doe liberally sinne, they doe lye still in sinne,

E c 2

and

Walking after
their owne
lusts.
D. Scoffers and
scorners of
religion
Walke after
their owne
lusts.
Iud. 18.

Reason.

Yse.

420. *The godly though they have lust yet live not therein. C. 3*

Math. 15. 14.

1 Ioh. 2. 15.

Ob. There is
lust or concu-
piscence in
every one.
Originall.

Isa. 2. 14.

Actual.

Rom. 6. 13.

and so goe on in that way which leadeth to damnation. Oh the brutishnesse of those men which to satisfie their carnall appetite forsake God, walking after their owne lusts, imitate we not them in their brutishnesse, if the blind leade the blinde, both shall fall in the ditch, and if we walke still after our owne lusts, we cannot but perish, let us not provoke God to wrath and indignation against us, through our inordinate waiking, if God be God, follow him, there is an enmity betweene God and thy lusts, if thou wouldest follow God, thou must not walke after thy lusts, if thou walkest after thy lusts, thou doest not follow God, neyther continuing in that course, canst follow him; consider what St. Iohn saith, love not the world, neyther the things that are in the world, if any man love the world, the love of the father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the father, but is of the world, and the world passeth away, and the lusts thereof, but he that doth the will of God, abideth for ever. If we walke after our lusts, the love of God is not in us, we walke after those things which proceede not from God, and which will vanish away, which will not alwayes continue. Our lusts are as wilde Colts which must be broke at first, or else they will afterward prove unratable, we must subdue them, get the mastery over them, and then we shall finde them in some measure servicable unto us, working together for our good.

Before I leave this point, take we notice of these three things observable from the same

I That there is lust or concupiscence in every one, therefore it is sayd here, which walke after their owne lusts. This is of two sorts, Originall and Actual. The former being the fontaine and roote of all other sinnes, The latter the fruite of the corruption of our hearts. The former is an impotency of the heart, whereby it is inordinately disposed to the desire of this or that evil, of which S. Iames speaketh, every man when he is tempted is drawn away by his owne concupiscence. The latter is every inordinate and evil motion of the inner man against the law of God, which springeth as a branch from the

the former roots, of which S. Paul. *Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts of it,* where by lusts are meant, the flames and motions of lusts springing from the former fountaine. Hereof there be two degrees, for sometimes it is sudden, and sometime voluntary; the former is the first motion of the minde conceived, but without consent, the latter is the motion conceived, with consent, purpose and deliberation, both which are sinfull. The consideration of which is enough to humble us, yea to incite us unto circumspectiue watchfulnesse, lest our original lusts, produce actual lusts, and those at first sudden motions, and without consent, become sinnes with consent, purpose and deliberation, labouring to cleanse our selves from all filthinesse of the flesh and Spirit, perfecting holinesse in the feare of God.

2 That mockers and scoffers of God, have their hearts filled with ungodly lusts, they walke not after one but after many lusts. They which have no feare of God before their eyes, who doe not make conscience of their wayes, which despise and mocke the threatnings of Gods word, which scoffe and scorne religion, which deride and jest at sincerity, and the profession of Gods truth, have many lusts, which through the Devils temptations working often by externall objects, they doe daily follow, their original concupiscence producing in them many actual sinnes and rebellions. Oh that our eyes were opened, that we might behold those many abominations lurking in the scorners heart (which the Scriptures cleerely discover) that we might the better avoyd them, and detest their sinne.

3 That mockers and scornors are vassalls and slaves unto their owne lusts, which raigne in them, and cause them to give attendance upon them, which they are forced and compelled to obey; by them their hearts are withdrawn from God, they give assent unto them; they practise them, they keepe a course and trade in sinning: They deny the true God, and exclude him out of their heart, they set up the Divell, yea their owne lusts for their Gods, they follow them as their

Violent

Use.

1 Cor. 7. 14

Obs. Mockers of God have their hearts filled with ungodly lusts.

Use.

Obs. Mockers and scornors are vassalls and slaves to their owne lusts.

Simil.

Use.

Saying where
is the promise
of his com-
ming.

D. Not any
point of relig-
ion in a trans-
ner more op-
posed then
this of Christs
second com-
ming to judg-
ment.
2 Theff. 2. 3.

Reason.

This doctrine
hindreth the
divels king-
dome exceed-
ingly.

guides: they walke, after them: they walke in them: they walke, as they are directed by them, as travellers still follow their guides untill they come to the end of their journey, so doe those their lusts, untill they come to the end of their journey, their owne destruction. Oh that their eyes were opened and their hearts truly touched with the consideration of this their slavish bondage, and thraldome. Thus of the 3.

The fourth is this, that

There is not any point of religion in a manner more opposed, and contradicted by the devil and his instruments, then this of Christs second comming unto judgement. Where is (say they) the promise of his comming? At one time he perswaded that it was suddenly to come, that hereby he might drive the Thessalonians into desperation, at this time againe hee perswaded that it was not to be at all, where is the promise of his comming? As if they should have sayd, he will not come at all, there shall bee no judgement nor resurrection of the dead.

The Reason hereof is this, because there is not any one doctrine, which doth more hurt unto the Divels kingdome, this hindring the increase, growth, and progresse of the same. I prove it by these instances. It pointeth out the justice and mercy of God, two especiall motives to withdraw men from sinne; It pointeth out the happy, and blessed estate of the godly, the woefull and miserable estate of the wicked. It sheweth the benefits which we reape by Christ. It inciteth us unto the performance of holy duties, to an indeavour for reconciliation with God, for the pardon and forgiveness of all our finnes. It telleth us, that God will not leave sinne unpunished, and that if in time we doe not repent, and obtaine pardon, we shall render an account for all our thoughts, words, and actions. It willet us not to judge of things according unto their outward appearance, but according to their estate and condition, wherein they shall be found in that day; for then the godly, which have here endured much sorrow and misery, shall be exalted, the wicked which have here borne their heads still

high,

high, condemned, debased, tormented. In a word there are not any meanes more forcible to withdraw men and women from covetousnesse, drunkennesse, malice, adulterie, Idolatry, and the like abominations, then this is, even the account which they must render on the day of judgement. The Divell I say, knowing this, doth by all meanes oppose and contradict the same, perswading, that either it shall not be at all, or not so soone as we imagine, or not so extreme and fearefull as is supposed, and that the punishment shall not alwayes continue, and the like.

Hence we are taught.

1 That (howsoever the Divell and his instruments contradict and gainsay the same, yet) there shall be a day of judgement, wherein all people shall appeare before the tribunall seate of God, and every man shall be rewarded according to his workes; the godly absolved, the wicked condemned, the godly conveyed into heaven, the wicked thrust into hell. Gods word telleth it, Gods children beleeve it, the wicked tremble at it, the Divell by his instruments gainsayeth the same.

2 That the doctrine of the last judgement is most needefull to be taught and learned in these last dayes. The Divell endeavoursh to lull us asleepe in the bed of security; sinne aboundeth, wickednesse increaseth, Gods children condemned, the wicked commended, all which point out the necessity of the same. The lesse Satan and wicked men can abide it, the more must the ministers of the Gospel ply it.

3 That it is our part and dutie every day to meditate of the day of judgement, by the same, repellng all such temptations, wherewith wee are assaulted. Our Saviour imployeth so much, when he saith, And take heede to your selves, lest at any time your hearts be over-charged with surfeiting, and drunkennesse, and the cares of this life, and so the day come upon you unawares. Doth the Divell tempt thee unto malice, unto adultery, unto covetousnesse, unto theft, unto slandering and backbiting thy neighbour, or unto any other sinne, in thought, word, or deed, repell it by this, that the day of judgement will come, wherein thou must be called to an account for all thy do-

Ec 4

ings,

Use.

1.

2

3

Luk. 21. 34.

For since the
Fathers se. l
asleepe,

D. Such as are
carnall and
fleshy minded
are ridiculous
in the judging
and reasoning
about points
of religion.
Ioh. 3. 4.

Ioh. 4. 11.

Ioh. 6. 41.

Ioh. 8. 57.

Act. 26. 24.

ings, doe nothing now, whereof thou maiest be then affraid to give an account, The more the Divell would have thee forget this day, the more doe thou remember it, the more hee would have thee to despise it, the more doe thou esteeme it, that so lying here as it becommeth Gods child, thou maiest not say, where is the promise of his coming? (for such scoffers, whensoever he commeth shall finde that it is too soone for them) but come Lord Iesue, Thus of the 4.

The first is this, that

Such as are carnall and fleshy minded, are ridiculous in their judging and reasoning about points of religion, for (say they) since the fathers fell asleepe, all things continue as they were from the beginning of the creation; and therefore (by their consequent) shall so still continue and indure. This may be confirmed by the speech of Nicodemus unto our Saviour Christ, how can a man be borne when he is old, can he enter the second time into his mothers wombe, and be borne? Our Saviour was speaking of regeneration, he understood him as speaking of mans naturall birth, so also by the woman of Samaria, our Saviour sayd unto her, If thou knowest the gift of God, and who it is, that saith to thee give me drinke, thou wouldest have asked of him, and he would have given thee living water; the woman layd unto him, Sir, thou hast nothing to draw with, and the well is deepe, from whence thou hast thou that living water? Thus the Iewes murmured at him, because he sayd I am the bread which came downe from heaven, and they sayd, is not this Iesue the sonne of Ioseph, whose father and mother we know? How is it then that he sayd, I came downe from heaven? So at another time when our Saviour sayd unto them, your father Abraham rejoiced to see my day, and he saw it, and was glad, they sayd, thou art not yet fifty yeares old, and hast thou seene Abraham? Thus Felsu hearing Paul make an Apologie for himselfe, declaring his life from his childehood, and how miraculously he was converted and called to his Apostleship, sayd with a loude voyce, Paul Paul thou art beside thy selfe, much learning doth make thee mad. Thus in these our dayes, if we would take notice of the

arguments used by *fanelists, Anabaptists, Atheists, Papists*, and the like, throughly weighing and trying them by the *ballance and touchstone of Gods Word*; wee should finde them (for the most part) *childish, foolish, ridiculous.*

The reasons hereof are these two. 1. Because they judge according to the present outward appearance, which our Saviour reprehended in the *Leues*, when he said, *judge not according to the appearance, but judge righteous judgement: yea thus even the godly themselves have beene deceived, as was Samuel, when he would have anointed Eliab.* 2. Because they perceive not the things of God, of which Saint Paul speaketh, *the naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them, because they are spiritually discerned.*

Hence it followeth

1. That *carnall and fleshly minded people, scoffers and scornerers of God, are unfit to judge and determine in matters of religion, walking after their owne lusts, not being guided and directed by Gods Spirit, it's impossible for them to comprehend the benefit of our redemption through Christ, the doctrine of Gods eternall predestination, the nature of Iustification, sanctification, and the like.*

2. That therefore wee must endeavour to *vanquish our owne affections, to conquer our lusts, to bee endowed with knowledge, holinesse, and the other graces of Gods Spirit, that so being spirituall, we may discern such things as are spirituall.* Thus of the 5.

From this last, laide downe in these words, *for since the Fathers fell asleepe, all things continue as they were from the beginning of the Creation, three things may be noted.*

1. *The wonderfull providence of God, in the maintenance and preservation of those things which hee hath created, the Sunne, the Moone, the starres, beasts, fishes, fowles, hearbes, trees, men, and the like. A cleere demonstration of his Deity, an evident*

Reasons.

I
Iob. 7. 24.

I Sam. 16. 6.
2

I Cor. 2. 14.

Use.

I

2

All things,
continue, &c.

Obf Gods
providence in
the preserva
tion of his
creatures.

Fell a sleepe.
Obf. Death is
but a sleepe.

Use.

Pro. 3. 24.

Heb. 9. 27.

Obf. The wic-
ked abuse
Gods blessings
to the dis-
honour of his
name

evident argument to prove that hee is God. 2
2. That death is but a sleepe, and mans dying, as a falling
asleepe, a compariton very frequent in the scriptures both of
the Olde and New Testament: sleepe being the brother of
death, the like things happening to them that are asleepe, and
to them that are dead, both resting from their labours, nei-
ther of them thinking of this life, death being nothing else
but a continued sleepe, and our burying places, sleeping places,
out of which we shall arise an the last day. an argument or mo-
tive against the feare of death, as being unto the godly a com-
fortable and sweet sleepe, to whom I may apply that of the
wiseman, When thou lyeest downe thou shalt not be affraid, yea
thou shalt lye downe, and thy sleepe shall be sweet: when thou
dyeest, thou dyeest in peace, thou sleepest in peace, without feare,
from which God himselfe being thy watchman, shall in his owne
time awake thee, rayse thee up unto glory, yea, without this,
thou canst no more enjoy everlasting life, then without sleepe
thou canst prolong thy naturall life. Sleepe is naturall unto
man, so is it appointed that all men shall dye, sleepe commeth
upon us every day, Oh that we could thereby bee drawne un-
to a dayly meditation of death, that our inclination unto
sleepe may put us in minde of the certaintie of our
death, our beds may put us in minde of our graves,
as our bed-cloathes, of the earth wherewith we shall be
covered.

3. That the wicked through the subtiltie of the Divell,
doe even abuse Gods blessings, his love unto man, his provi-
dence over all his Creatures, to uphold and countenance them
in their errors. Thus in this place doe those scoffers and
scorners of God, fight against him with his owne weapons,
abusing the worke of Gods providence, and preservation,
whereof they should have made this use, even still to bee
thankfull unto God, and still to depend upon him. Thus of the
1 particular.

Verf. 5. For this they are willingly ignorant of, that by the
Word of God the heavens were of olde, and
the

the earth standing out of the water, and in the water.

6. Whereby the world that then was, being overflowed with water, perished.

7. But the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

These with the two following verses containe the third particular to be observed in the former part of this chapter, namely a confutation of such scoffers and scorers, already mentioned, which deny, that the world shall bee destroyed, that our Saviour shall come unto judgement: whose ridiculous reason of this their blasphemous assertion was this, because the course of nature, is now all one, as it was from the beginning. It was thus concluded, if the world hath already endured for many ages, it shall also endure for ever, and so by consequent neither shall the world bee destroyed, neither shall our Saviour come unto judgement. But the course of nature is all one as it was from the beginning, the world hath already endured for many ages, therefore it shall still indure, it shall never be destroyed, there shall bee no judgement at all. This argument our Apostle denyeth, shewing the falsehood as well of the Proposition, as of the Assumption. The Proposition is this, if the world hath already endured for many ages, it shall also endure for ever; our Apostle answereth, not so; because as God was able by his word to create the world, and all things therein, so he is able by the same word to dissolve and destroy it. This is implied in these words, by the word of God the heavens were of old, and the earth standing out of the water, and in the water; by his word, that is, his decree, ordinance, will, and beck, (as the word is elsewhere taken) he made them, he separated, and divided them, he made the earth appeare, the waters being gathered together in one place, Therefore by the same word, hee is able to destroy the world; which hee then created. This he proveth

A confutation of the preceding argument of those scoffers denying the coming of Christ.

The falsehood of the proposition.

Heb. I. 3.

The falshood
of the assump-
tion.

veth by the testimony of their owne conscience, in these words, for this they are willingly ignorant of, that is, they know this truth, or easily may know it on: of the Scriptures, but they dissemble, they are willingly ignorant thereof; they doe of purpose suppress the same.

The assumption is this, the course of nature is all one as it was from the beginning of the Creation, the world hath already endured for many ages. Our Apostle denyeth it. The world that then was (saith he) being overflowed with water; perished. It may be thus framed. If since the creation, the world hath beene destroyed, then the course of things is not all one, as from the beginning of the creation, but in the dayes of Noah, the world that then was, being overflowed with water, perished, that is, the waters returning unto their former place: this world, that is to say, this beaustie of the earth which we see, and all living creatures; which live upon the earth, perished. Therefore all things continue not as they were from the beginning of the creation, Thus the adversarie being confuted, our Apostle doth from his owne reasons alledged against them, conclude in the 7 verse, that the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men, he pronounceth, I say, that it shall not be harder for God to burne heaven and earth with fire in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his onely word, and afterward to overthrow them with water.

Two particu-
lar parts con-
sidered.

I

2

The particular parts to be considered are two. 1 a confutation of error 2 an asseveration of the truth. The confutation of their error, is laide downe in the 5 and 6 verses, containing matter, both of reprehension and instruction, Reprehension of their wilfull, willing, and affected ignorance, of such things as they should and might have knowne. Instruction, In the same things whereof they were willingly ignorant, namely 1. about the creation of the world, which both in regard of the manner, and matter thereof,

thereof, was by the Word of God: by which the heavens were of old, even the ayre with the diverse regions, and hemispheres thereof, stiled therefore heavens in the plurall number: and the earth appeared, the waters being gathered together into one place. 2 About the destruction of the world, which is either past, or to come, past, by water; to come, by fire. The asseveration of the truth is laide downe in the 7 verse, wherein our Apostle declareth, that this world, reserved by Gods Word, shall at the day of judgement, and perdition of ungodly men, be destroyed by fire.

From either part one observation may be gathered:

From the first, this, that

The Word of God revealed in the scriptures is the ordinario and especiall meanes both to be preserved from error, and to confute all erroneous opinions. To be preserved from error, implied in these words, for this they willingly are ignorant of, that by the Word of God, the heavens were of old, and the earth standing out of the water, and in the water as if hee should have said, if those scoffers and mockers, which deny Christs second coming unto judgement, or that there shall be an end of this world, would but diligently search the Scriptures, as both they may and should, they could not gaine say such undoubted truths, they could not fall into such errors: To confute all erroneous opinions. Those scoffers denied that Christ would come unto judgement; where is (say they) the promise of his coming? for since the Fathers fell asleepe all things continue as they were from the beginning of the creation; them with their opinions our Apostle confuteth, by proofes, reasons and examples out of the holy scriptures. for this (saith he) they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished, but the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men; hence I say, it followeth cleerely, that the word of God, revealed in the

For this they are willingly ignorant of, &c.

D. The word of God revealed in the scriptures is the ordinario and especiall meanes, both to be preserved from error, and to confute all erroneous opinions.

2 Tim. 3. 16.

Mat. 22. 29.

Ibid. 32.

Luc. 24. 27.

1 Cor. 10. 9.

1 Cor. 17. 2.

1 Cor. 13. 24.
28.

1 Cor. 17. 11.

the scriptures is the ordinarie and especiall meanes, both to be preserved from error, and to confute all erroneous opinions. This Saint Paul confirmeth, when hee saith, all scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect, thoroughly furnished unto all good workes. Thus did our Saviour confute the Saducees which denied the resurrection; ye doe erre (saith he) not knowing the Scripture, nor the power of God: have you not read that which was spoken unto you by God, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living. For this cause after he had reprov'd the infidelitie of his two Disciples that went to Emmaus, beginning at Moses and all the Prophets, he expounded unto them in all the scriptures, the things concerning himselfe. This was the cause that Peter and Iohn were ignorant of our Saviours resurrection, even because they knew not the scripture, that he must rise againe from the dead. Thus Paul as his manner was, went into the Synagogue of the Jewes, which was at Thessalonica, and three Sabbath dayes reasoned with them out of the Scriptures, opening and alledging that Christ must needs have suffered, and risen againe from the dead, and that Iesus, whom he preached unto them, was Christ. Thus a certaine Jew named Apollos borne at Alexandria, an Eloquent man, and mightie in the scriptures, being come to Ephesus, mightily convinced the Jewes, and that publickly, shewing by the scriptures, that Iesus was Christ; for this cause the Bereans which were more noble than those in Thessalonica in that they received the word with all readinesse of mind, searched the Scriptures daily, whether those things were so, whether Paul preached unto them error or truth. Hereby Gods holy Martyres from time, to time, were preserved from errors and heresies, would not either for hope of reward, or feare of punishment yeeld unto the pernicious doctrine of Gods enemies; yea, a number of them (being otherwise unlearned) by their knowledge and readinesse in the scriptures, convinced their adversaries, putting even great Bishops, and lear-

learned Doctors unto silence, for this cause are those many exhortations to search the Scriptures, to give care unto them, to heare the word, to meditate therein, to beleeve it, and the like, and those many commendations thereof, as excellent, sweete, cleane, pure, profitable and the like, expressed by many severall similitudes, as of a lanthorne, sword, sheelde, meate, Rasse, wine, and such like.

The Reasons hereof are these, 1. Because they containe an evidence or coppie of Gods will, of thole duties which he requireth to be in us, of perseverance in the truth; and courage to withstand the gainesayers. 2. Because they furnish us with the knowledge of the truth, and so of Gods will, saying of the right way, this is the good and old way, walke in it, & of the bad way, come out of it, depart from it. 3. Because they containe varietie of reasons, manifold motives, both to preserve us from error, & to confute all erroneous opinions. For example, To preserve us from error, amongst many others we have two sorts of reasons. The former may bee taken from the commendation of the truth, as that it is pleasant, profitable, constant, & the like. The latter, from the danger of error, as that it is hurtfull for body, soule, estate, friends, & the like. Again; to confute the adversarie, either Papist, Fanelist, Anabaptist or the like, there is no easier, no surer, no readier way then the Scriptures. 4. Because there is nothing which can so much convince the conscience, as doeth Gods word, our owne, if we runne into error, others continuing in their error. This prevailed so farre with King Agrippa, that when Paul said unto him, King Agrippa beleevest thou the Prophets? I know that thou beleevest, that he answered, almost thou persuadest me to be a Christian; yea and when they were gone aside, they talked betweene themselves, saying, this man doth nothing worthy of death or of bonds, to this purpose speaketh the Abbot Pannormitan (as Master Fox relateth) I would (saith he) rather beleeve one Lay person, bringing for him authority of Scripture, then an universall counsell, that ordaineth or defineth a thing without Scripture.

Hereof may be made a twofold use, one

Reasons.

1

2

Ier. 6. 16.

3

How to be preserved from errors.

How to confute the adversarie.

4

Act. 26. 27.

Ibid. 31.

Acts and monuments, P. 111.

For

Vse of Repre-
hension.

Two sorts of
ignorants.

1

2

Numb. 15. 24.

Psal. 25. 7.

Psal. 58. 5.

Vse of Exhor-
tation.

For Reprehension, Vnto all such as are ignorant of Gods word laie downe in the scriptures. If it bee the especiall meanes, whereby to preserve us from error, whereby we may see able to oppose our selves against Gods enemies, confuting, and convincing them, why should any of us bee ignorant of it, especially in this sun-shine of the Gospell, thus exposing our selves into danger, when we neede not, being dumbe and idylent in the cause of Christ, when as otherwise we might be *conragidus*? Ignorants are of two sorts. 1 Such as continue ignorant, by reason of the lacke of those helps whereby they might attaine unto knowledge, namely the preaching of the Word, administration of the sacraments, conference with Gods children, and the like. 2 such as are wilfully ignorant, as doe wilfully and of set purpose affect the same; having the meanes whereby they might attaine knowledge, but contemning and despising the same, which was the sinne, of those scoffers, and mockers, here mentioned, they were willingly ignorant, their ignorance was affected. There are degrees in sinne, and a graduation in ignorance: it is a sinne to be ignorant in that we should know: but a greater to be ignorant in that, we are both bound to know and have meanes to attaine; great is the sinne of ignorance: errors and things committed upon ignorance must have their sacrifice. and David prayeth God, not to remember the sinnes of his youth, nor his ignorances. Ignorance is our common plea (a sinne for which men seldome repent) which notwithstanding will not stand us in steade before Gods judgement seate. Ignorance in the scriptures is no excuse for a Divine, neither can ignorance in christianitie excuse the Christian; ignorance upon negligence, shall nor goe unpunished, yet herewith in these dayes are too too many infected, too too many affected. As the adder stoppeth her eares at the sweetest charmer, so they at the most wholsome admonition, refusing to understand, pleasing themselves in this their folly; with-holding their eyes from beholding the light, and their minds from discerning the truth. Another

For Exhortation, Vnto every one of us in these last and perillous

For Exhortation. Vnto every one of us in these last and perillous times wherein hereticks and heresies doe so much abound, to *sticke* unto our weapons, run unto our *fortresse*, make use of our *shield* and *buckler*, even the *holy Scriptures*, whereby we may continue in the truth, confute all *erronious opinions*. Oh that wee could truly love them, search them, *heare* them, *beleeve* them, *meditate* upon them, use them as the subject of our *contemplation* and *discourse*. As those which are at all times in danger to be assaulted by their enemies, have their weapons alwayes in *readinesse*, so seeing we are at all times in danger of false teachers, we must in like sort have our *spirituall* weapons in *readinesse*, being eyther so conversant in the *Scriptures*, as that wee may be able upon the sudden to reason with any *adversary*, which is best, or else (which is more easie) to reduce arguments from such and such places of *Scripture* against this or that error, whereby we may be able upon a short advertisement to dispute against the same. For example; reading the first verse of the first Psalme, we may observe therein, an argument against scoffers, reading the fifteenth Psalme we have an argument against slanderers, swearers, and usurers, reading the 23. Chapter of S. Luke, verse 43. we have an argument against purgatory, reading the 50. Psalme, and 15. verse, we have an argument against invocation of Saints, reading the 3. Chapter of the Romans and 28. verse, we have an argument against justification by workes; thus drawing arguments for the confutation of all manner of errors and vices. Thus of the former.

From the second this, that

As by the decree, ordinance, will, and becke of God, the heavens and the earth were created in the beginning, and there after the earth being overwhelmed with water perished, so by the same, the heavens and the earth which are now, are upholden, and kept in store, reserved unto fire against the day of judgement, even the day wherein the ungodly shall be destroyed. This doctrine consisteth of three parts, the 1 concerneth the creation of the world, in these words, by the word of God, the hea-

But the heavens and the earth which are now, &c. D. As by Gods decree the heavens and the earth were created in the beginning, and they after the earth was drowned, so by the sinne they are reserved, &c.

The creation
of all things

2

Destruction
in Noahs dayes

3

Destruction
in the dayes
of judgement.

The creation.

The efficiens
cause of the
creation. Gods
word. The
time of old.

The matter
created, the
heavens and
the earth.

The manner
how they were
created. God
divided the
earth from the
water.

vens were of olde, and the earth standing out of the water and in the water, The 2 the destruction thereof in the dayes of Noah, in these words, whereby the world that then was, being overflowed with water, perished, The 3 the destruction thereof on the day of judgement, in these words, but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

Touching the 1, foure things are to be considered. 1 The efficient cause of the creation, Gods word, that is, his decree, ordinance, will, and becke, by which every thing was made, without which there was nothing made, 2 the time of the creation, of old, or as it is Gen. 1. 1. In the beginning, that is, then when the things which are now, begun to be. 3 The matter created, the heavens and the earth, the heavens, that is (as some judicious Interpreters doe understand them) the ayre, called the heavens in the plurall number, in respect of the divers regions sayd to have beene of old, because they were amongst the first of the creatures, and in another manner then now, that is, calme and free from cold winds and tempests, the earth, that is, the earth it selfe, with such things as are usefull for the sustentation of mans life, as corne, grasse, trees, beasts, and the like. 4 The manner how they were created, God divided the earth from the water; the waters being gathered together into one place, the earth appeared; the earth standeth out of the water and in the water, out of the water because made out of it, and by the water, because hereby, as by a kinde of glue it is as it were cemented, and made to hang together, which otherwise would dissolve and vanish into dust and ayre, or consisting out of the water, that is, by being discovered, when at the word of God, the waters were gathered together, and by the water, that is (as Beza hath it) because by the divine disposition it is all full of veines of water, even as a mans body is full of blood, or out of the water, as the matter thereof, and by the waters, because without water it could not be fruisfull, or out of the waters, and by the waters, because at the first no earth appeared, but all was covered

covered with water, which being commanded to gather together, the earth appeared, which is, as it were by the waters cemented and conglutinated.

The 1 informeth us, of Gods power, he being the onely Creator of all things, who of nothing produced all such things, as now are.

The 2 informeth us of his eternity, as being from everlasting.

The 3 informeth us of his love and goodnesse, in that hee would vouchsafe to make the world, having no neede of it (as having beene from everlasting without it) and bestow upon us the use of his creatures for our preservation and maintenance.

The 4 informeth us of his wonderfull wisdom, who could thus distinguish betweene the heavens and the earth, the earth and the waters, the waters and the waters. Thus of the 1 part.

Touching the 2. The destruction of the old world in the dayes of Noah two things may be noted. 1 What things were destroyed. 2 By what meanes they were destroyed. The things which were destroyed were the heavens and the earth, not in regard of the substance of them, but in respect of the inhabitants, and the outward forme of the earth, which by reason of the waters long occupying, the place thereof was made groser, and the earth more muddie, and the water thicker by reason of the long commixtion of the earth & water together. The meanes whereby they were destroyed, were waters descending from above, ascending from below, the windowes of heaven were opened, and the fountaines of the deepe broken up, and so the world was drowned

For the 1 we may conceive that God is an enemy unto sinne, cannot abide it in his creatures, and that sinne draweth Gods judgements upon the creatures, such is the nature of God, such is the nature of sinne.

For the 2 that no element, no creature can be profitable unto us, without the speciall blessing of God, both water and fire are profitable, yet did the world perish by water, and shall be

Ff 2

consumed

Use

1

2

3

4

The destruction of the old world in the dayes of Noah The things destroyed, the heavens and the earth, and how.

The meanes whereby they were destroyed, by water Gen. 3. 11.

Use.

1

2

The destruction
of the last
judgement.

The matter to
be destroyed,
the heavens
and the earth
which are
now.

How they are
now upholden
by the word
of God.

By what means
they shall be
destroyed
by fire.

At what time.
The lot of the
wicked on
that day.

Use.

1.

2.

4.

5.

Reasons.

1

2

consumed by fire. Thus of the 2 part.

Touching the 3. The destruction of this present world at the last judgement, five things may be noted. 1 The matter to be destroyed, the heavens and the earth which are now, not differing in substance from those which were before, but in quality. 2 How they are for the present upholden, even by the decree, ordinance, will and becke of God. 3 By what means they shall be destroyed by fire. 4 At what time they shall be destroyed, at the day of judgement. 5 The lot and portion of the wicked at that day, they shall be destroyed, this being a day of the perdition of ungodly men.

From the 1 may be gathered, that sinne is as odious unto God now as it was of old, doth and shall doe as much hurt unto the creatures as it did in the dayes of Noah. For upon the sudden all things in heaven and earth shall perish by fire, all being turned into a fiery flame, and burnt to ashes, as then all things were changed by the waters.

From the 2 that God is not onely the Creator of the world, but also the preserver, upholder, and maintainer of the same.

From the 3 that God hath divers wayes whereby to execute his will, all the elements, all the creatures being his servants.

From the 4 that there shall be a day of judgement, howsoever scoffers and mockers make a jest at the same.

From the 5 that howsoever the ungodly doe here beare a great sway, advance and extoll themselves above measure, yet shall they on the day of judgement have the sentence of condemnation pronounced against them; that day being unto them a day of perdition. Thus of the 3 part.

The truth of the preceding doctrine explained by its several parts may thus appeare. 1 Because the word of Gods purpose and decree is immutable, his will unchangeable. 2 Because Gods power is alwayes one and the same. The power of man sometimes increaseth, sometimes decreaseth, but with God its otherwise, there is no time wherein he is not infinite in power, it is as easie, as possible for him to destroy the world,

at it was to make the world, the pot cannot withstand the potter, nor the creatures their Creator. 3 In regard of the reward which is promised unto the godly, the punishment which shall be inflicted upon the wicked, if the world should not have an end, and Christ come unto judgement, how should eyther the godly bee rewarded or the ungodly punished?

3

This serveth partly for reprehension, partly for exhortation.

For *Reprehension*. 1 Vnto such as scoffe and mocke at Christs comming unto judgement, as deny that the world shall have an end, not considering eyther the infinite power of God, or the unchangeablenesse of his decree. 2 Vnto such as beleeving this doctrine, yet remaine covetous, heaping up riches, which shall be consumed by fire.

Vse of Reprehension.

1

2

For *Exhortation*. be perswaded of the certaintie of this divine truth, as God created the world, and did formerly destroy it by water, so shall he destroy it by fire. Continue not in thy sinnes, for there shall come a day of payment for all, when thou shalt be called to an account and rewarded according to thy works.

Vse of Exhortation.

Verf. 8. *But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.*

9 *The Lord is not slacke concerning his promise (as some men count slacknesse) but is long suffering to us ward, not willing that any should perish, but that all should come to repentance*

Followeth in these verses an answer unto a maine objection of those scornfull adversaries. The objection is this, If Christ be to come unto judgement, as yce preach, & he himselfe, hath promised, then why doth he so long delay his comming, why hath he not come all this while, many hundreds of yeers being past since the promise was made? sure he is eyther unwilling, or if willing yet unable to accomplish his promise. The answer is,

An answer unto an objection. The objection

The answer

1

2

The former
taken out of
Psal. 90. 4.

twofold, whereof the 1 is laid downe in the 8. ver. the 2. in the 9.

Touching the former, it is taken out of *Psal. 90. vers. 4.* for a thousand yeares in thy sight, are but as yestarday, when it is past, which the *Apostle* amplifieth by the like sentence, one day is with the Lord as a thousand yeares, as if he should have sayd, although a thousand yeares seeme unto me, to be a very long time, and so the world seemeth to have endured very long, as having continued some thousands of yeares, yet with God no time seemeth long with him, there is no place for such distance of time, shorter or longer, as it is with men, he doth invariably behold, all things, past. present. or to come, In respect of him the greatest time and the smallest differ not, to whom all times are present who will undoubtedly performe that which he hath appointed, God is not subject unto time, but is eternall and infinite, to him nothing is past, nothing is to come, but all things are present, he knoweth the end when it shall be, it is patent in his sight. In his promises he doth not follow our corrupt lust or carnall desire, but his owne eternall and unchangeable counsell, by which answer our *Apostle* doth not onely endeavour to speake of the repining of the godly at the delay of this day, but also to terrifie the wicked with the consideration of their present destruction: hercot our *Apostle* would not have us ignorant, and therefore doth by a loving compellation exhort us to the knowledge of the same, beloved (saith he) be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares, as one day.

This place of
Scripture di-
versly abused.

1

This answer of our *Apostle* is by divers falsely and erroneously abused, for 1 there are some, which draw it, to prove the continuance of the worlde to be 6000 yeares, according to the number of the dayes of the week, for (say they) God was sixe dayes in making the heavens and the earth, and he rested the seventh day. now every day is a thousand yeares as *S. Peter* saith, therefore about 6000. yeares from the creation the end of the world shall be. To whom may be answered, that whether the world shall continue sixe thousand yearfs in all, is uncer:aine, likely it is not to continue so long, but this place moveth nothing to the purpose, yea from the same a like reason might

might be framed to confute *theirs*, namely, this, a *thousand* yeares are but as *one* day. The *world* (as they say) shall last *six* thousand yeares, therefore the *world* shall last but *six* dayes. 2 There were *some* which taught from *hence*, that the day of judgement should *continue* and *endure* for the space of a *thousand* yeares, to whom we might answer, that our *Apostle* doth not simply say, *one day is with the Lord a thousand yeares*, but *one day is with the Lord as a thousand yeares*, yea if *this* had beene his meaning, that the day of judgement would *indure* for the space of a *thousand* yeares, it had beene *superfluous* to have added *with the Lord*, because it would be even so by the *computation* of men. 3 There were *some* which understood it, as a *reply* against divers *objections* of false teachers, as if they should say unto us, that we might doe as we would our selves, seeing the day of judgement doth not come for a *great* time, we might answer, that *whatsoever* is done in a *thousand* yeares, the Lord beholdeth as if it had beene *done* but the *former* day, if they shall say unto us, that though we should *repent* if it were *possible* for a *thousand* yeares together, yet we should not obtaine *pardon* for our *sinnes*, we might answer, that true and unfained repentance, though but of *one* day, is as of a *thousand* yeares standing, if they should say unto us, we neede not so *toyle* and *labour*, to be so *carefull* and *industrious*, seeing even *one* day were enough, we might answer, that even a *thousand* yeares were to be *spent*, as if it were but *one* day. Finally if they should say unto us, that although the day of judgement shall be, yet wee neede not *fear* it, seeing there are so many *thoughts*, so many *workes* of men, that if they should all bee *discussed* and called to an *account*, even a *thousand* yeares would not suffice hereunto, and yet the *Scripture* nameth onely a *day* of judgement, so that by necessary *consequent* many things should be *concealed* from the *Iudge*, wee might answer, that *one* day with the Lord, is more then a *thousand* yeares with *us*, thus doe those *Spyders* suck *poysen* from this *sweet* hearbe. Thus of the former answer.

Touching the latter, it sheweth the true cause why the

Ff 4

Lord

The latter
shewing
the true cause

Christ restraining his coming, &c. Chap. 3

Why the Lord
doth deferre
his coming. 2

Lord doth deferre his coming; he is not slacke concerning his promise, as some men count slacknesse, men count such slacke which linger and put off to doe a thing beyond the appointed and due time, God is not such a slacke one, he is not one that neglecteth his season to come later then he should, hee will surely come, because he hath promised, and that neyther sooner, nor later, then he hath promised.

Quest. But then why doth he not come out of hand?

Ans. Even because he is long suffering to us-ward, not willing that any of us should perish, but that all of us should come to repentance, that is, because he doth patiently waite, till the elect be brought to repentance, lest any of them should perish, till their number be accomplished, according to that of the revelation, and they cryed with a loude voyce, saying, how long O Lord, holy and true dost thou not judge and avenge our blood on them, that dwell on the earth? and it was sayd unto them, that they should rest yet for a little season, untill their fellow servants also, and their brethren that should be killed as they were should be fulfilled, so that the words here are thus to be understood, he is long suffering to us-ward, us whom he hath called, and doth call by his Gospel, not willing that any (to wit of us) should perish, but that all of us (whom he calleth) should come to repentance. This exposition as it agreeth with the truth revealed in divers places of Scripture, so with the scope of this place, for our Apostle wrote this unto the elect, as is apparent by the beginning of the Epistle, yea the words were not so proper, if they were not thus to be understood. Beside, God is sayd to will any thing, anthropopathos, after the manner of men, as he is sayd to repent, to be grieved, or to be angry, so here to will the salvation of all, because he affordeth unto them the meanes of salvation, and doth earnestly invite them to repent and believe, that they may be saved, and in this his willing he is serious and not deluding, though in the end he damnableth many, even as the mariner seriously desireth the saving of the goods in his ship, and yet upon extremity casteth them out into the sea; and this his willing is not vaine but effectual, because by the setting forth thus of his grace, such as are appointed unto life, are converted

Rev. 6. 11.

& saved, the loving kindnes of the Lord moving the to repentance.

This verse is no lesse perverted, and erroneously abused then the former, for from hence diverse doe conclude: that the grace of God is universall, or that there is an universalitie of grace, as indifferently offered to all men alike, if they will but receive it, thus also they abuse other places of scripture, namely. Mat. 11. 28. Come unto me all ye that labour and are heavie laden, and I will give you rest, Mat 18. 11. For the Sonne of man is come to save that which was lost. Ezek. 33. 11. As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live. 2 Cor. 5. 14. 15. For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that hee died for all, that they which live should not hence forth live unto themselves, but unto him which died for them and rose againe. 1 Tim. 2. 4. Who will have all men to be saved, and to come unto the Knowledge of the truth, and verf. 6. who gave himselfe a ranfome for all, to be testified in due time. 1 Tim. 4. 10. We trust in the living God, who is the Saviour of all men, specially of those that beleeve. 1 Ioh. 2. 2. He is the propitiation for our finnes, and not for ours onely, but also for the finnes of the whole world. These and the like places are cited in favour of universall election, as if that all were chosen, and that the cause of their damnation, which doe perishe is, because they refused offered grace which they might have received if they would, which opinion is contrary unto sundrie places of scripture. True it is, that the common grace of God is generally offered unto all, either in the booke of nature, or in the Church, where even hypocrites are called by the Gospell unto salvation, which calling of God is not vaine or hypocriticall, but serious, and ordained to a saving end, and on the part of God is sufficient, but the singular and saving grace, even that which worketh effectually, is onely proper unto the elect; and so in this sense diverse of the forementioned places may be applied unto all men in generall, which are called by the Gospell: But where the singular grace of God is meant, we are not by all, to understand all of every kinde, but some

This answer
likewile per-
verted to up-
hold universall
grace.

Rom. 8.30.

D. Rule touch-
ing notes of
universality.
Ioh. 16.23.

Mat. 23.31

Act. 2.44.

Luc. 2.1.

1 Cor. 6.12.

1 Tim. 2.6.

One day as a
thousand
year, &c.
D. God doth
not measure
times and sea-
sons according
to the corrupt
judgement of
man.

Gen. 47.

Amos. 8.5.

of all kinds, who being predestinated unto salvation are in time effectually called. To retell this and the like errors, from this and the like places of scripture, this common and true rule must have place, that notes of universality, as, *all, whatsoever, and the like*, must be restrained to the matter in hand, as, *whatsoever ye shall aske of the Father in my name, that is, whatsoever according to my will*. so, *whatsoever they* (the Pharisees) *bid you doe, that doe, to wit, according to the Law of Moses*. So, *they that beleeved had all things common*, that is, *all things lawfull, and for necessitie; all the world taxed*, that is, *all under the dominion of Caesar, under which a great part of the world was not, all things are lawfull for me* (saith the Apostle) that is, *all things in themselves indifferant*, so *Christ gave himselfe a ransom for all*, that is, for all sorts of people, so by all in this place, our Apostle meanes, all the elect, which were in their time to repent, and so to be saved, for whose sakes, and not in slacknesse, as the mockers accounted, he deferred his judgements, the Lord (saith hee) *is long suffering towards us*, opposing us as the elect to the reprobate, scoffers at God, both in his word, and workes. Thus of the latter, and so of the meaning of the words.

The observations arising from both are foure.

The first is this, that,

God doth not measure times and seasons according to the corrupt judgement of man; unto a sinner lying in sinne, a long time seemeth short; unto a sinner afflicted for his sinne, a short time seemeth long; when we consider the time to come, a few yeeres seeme many; when wee call to minde the time past, many yeeres seeme few, twenty yeeres past seeme but a short time, so many to come, a very long time. Jacob being demanded of Pharaoh how old he was, answered, *the dayes of the yeeres of my pilgrimage are 130 yeeres, few and evill have the dayes of the yeeres of my life beene: his dayes, though many, seemed to him but few; when will the new moone be gone* (saith the Israelites) *that we may sell corn?* and the Sabbath that we may set forth wheate, even that short

time

time allotted unto Gods service seemed unto them exceeding long, as no doubt our sabbath doth unto many of us, but thus doth not God judge, he is not subject unto time; the longest and the shortest time; past, or to come, is all one with him, with whom one day is as a thousand yeeres, and a thousand yeeres as one day.

The reason hercof is this, because he is infinite and eternall, he was before time, in his hand is every time and season: time was made and is continued by him, for man, not for him selfe, he remembreth al things past, he taketh notice of al things present, he knoweth al things to come, nothing is hid from him; he followeth his owne eternall and unchangeable purpose.

Hence diverse things may be gathered

1. That the length, distance, and continuance of time, doth not worke in God a forgetfulnesse of us, and his promises made unto us, when Adam and Eve fell, they had a promise of the Messiah; when Abraham was commanded to forsake his owne country, he had a promise of the Land of Canaan; when Iacob went downe into Egypt, he had a promise of the returne of his posterity from thence, many hundred yeeres were betwene those promises, and the accomplishment of them, yet were they all in their owne time accomplished. The yeere, the month, the day, the houre, the minute are alwayes before Lord. Pharaohs butler, was quickly unmindfull of Ioseph, but so is not the Lord of his promises, Oh the sweetnesse of this comfort, whereof (as it is in my Text) I would entreat you not to be ignorant, yea the knowledge of it is so needfull, as that it doth uphold us in the midst of troubles, knowing that the Lord is not unmindfull of his promises, but will performe them unto us in his owne time, which shall be for our greatest good.

2. That God doth call to minde the sinnes and transgressions of the ungodly, of wicked and impenitent persons, though happily many yeeres agoe committed. The wicked no doubt forget their owne sinnes; the swearer, how often hee hath sworne: the drunkard, how often he hath beene drunke: the whoremonger, how often hee hath defiled and sinned against

Reason.

Use.

I

Gen. 3. 15.
Gen. 12. 7.
Gen. 46. 4.

Gen. 40. 23.

gainst his own body, the extortioner how often, & many he hath wronged, & the like, but God hath them all written in the booke of his remembrance, Cains murdering of Abel: Cams making of Noab, & Sam perlecuting of Iacob, Ieroboams, Idolatry, Nebuchadnezzar, are now as fresh in his remembrance, as if they had bin done yesterday. Oh what terror may this worke in the hearts of the wicked, who have all their dayes gone on in sinne, yea what torment unto those which continue in the wicked footsteps of their ungodly progenitors, such (yea all of us) had neede to pray with the Psalmist, *Oh remember not against us former iniquities, or the iniquities of our forefathers.*

PSAL 60. 8.

3

3. That we ought not to repine at the delay of Gods promises, measuring them by our carnall and corrupt judgement, he is not then negligent and carelesse of us, when hee delayeth, for all things are lyable unto his providence, it were more fit that we should with silence and reverence in assured confidence, waite for the accomplishment of his promises.

4

4. That we must submit our wills unto Gods, but for the length and shortnesse of time, God is the guider of time, bestowing thereof upon some, more, upon others lesse, whether he give us, much or little; more or lesse, we must be content, endeavouring to employ what we have, in his service. Finite creatures, cannot be like an infinite God, mortall creatures, like an eternall God, yet herein let us imitate our infinite God, our eternall Father, that as with him a thousand yeeres are but as one day, one day as a thousand yeeres, so it may bee with us, even esteeming the shortest time in sinne to bee as a thousand yeeres, the longest time in the the performance of Gods service, as one day: nay, a minute of an houre, as no time at all. Iacob served seven yeeres for Rachel, and they seemed unto him but a few dayes, for the love hee bare to her. If we did truly love God we would not be wearied in the performance of his service, esteeming the Sabbath the longest day of the weeke, that houre wherein we heare the word, to bee the longest houre in the day. And if wee did truly hate sinne, we would count the shortest time in sinne, to bee too

Gen 29. 30.

too

Verſ. 9 Gods comming not deferred through ſlackneſſe. 445

too long, Even in this God as a patterne goeth before us, he eſteemeth (as we may ſo ſpeake) the *longeſt* time wherein he powreth bleſſings on us, to bee but *ſhort*, and the *ſhorteſt* time wherein we continue in ſinne, to be exceeding *long*, wearying himſelfe in waiting for our repentance, ſo muſt we doe, eſteeme the ſhortest time in ſinne, to be too, too long, the longest time in performing the worſhip and ſervice of God, to bee but *ſhort*, one day as a thouſand yeeres, a thouſand yeeres, as one day. Thus of the *fiſt* obſervation.

The ſecond is this, that

God doth not through ſlackneſſe deferre the promiſe of his comming, but ſtayeth untill the appointed time. Gods children in this world, amongſt many others, are ſubject unto a twofold trouble, the one at the *wicked*s proſperity; the other, at their owne *adverſitie*, both the one and the other, doe not a little perplexe them, leſt they ſhould be too much diſcouraged, they have a promiſe of redreſſe in both, even that there ſhall bee a day of judgement, wherein the *wicked*s proſperitie ſhall bee changed into perpetuall thraldome, and the *godly*s adverſitie into perpetuall proſperity, wherein the *godly* ſhall be taken into heaven, the ungodly thruſt into hell. Of Gods promiſes, ſome have a certaine limited time wherein to be accompliſhed, as that promiſe unto Abraham touching the returne of the *Iſraelites* from Egypt, that promiſe unto Abraham and Sarah touching the birth of *Iſaac*; others againe have no time limited; as call upon me in the day of trouble. and I will deliver thee; there is no precise time ſet downe, o f this ſort is this promiſe of comming unto judgement. There is no particular time ſet downe, wherein this judgement ſhall be, neither as yet is the generall conversion of the *Iewes*, which muſt needs precede *Chriſts* ſecond comming unto judgement. He hath promiſed to come, and ſhall certainly come, but when he will come, is uncertaine, he cannot be challenged for the neglect and breach of his promiſe, unleſſe a certaine time had. beene ſet downe (which were already paſt) wherein hee promiſeth to come unto judgement.

The Lord is not ſlack, &c. D. God doth not through ſlackneſſe deferre the promiſe of his comming, but ſtayeth untill the appointed time.

Gen. 22. 1.

Pſal. 50. 15.

The

- 1 The reasons hereof are these. 1. Because Gods decree is
 2 immutable, his purpose unchangeable, if he came before the
 3 appointed time, then hee must needs reverse his decree,
 4 change his purpose. 2 Because to deferre the performance of
 5 goodnesse through slacknesse, is a sinne, whereunto God (being
 free from all sinnes) cannot be subject. 3 Because it were in-
 justice in God to punish us for our slacknesse, if hee himselve
 failed in the same. 4 Because it is God which giveth and be-
 stoweth the seasonablenesse and opportunity of well doing; doth
 he bestow it upon us, and will he neglect it himselve? this
 were absurd. 5 Because according unto the scriptures, that
 signe (preceding the day of judgement) of the generall con-
 version of the Iewes, is not yet accomplished. If that were
 accomplished, as it is not, there might bee some colour to
 accuse God of slacknesse, in deferring his coming.

This serveth partly for Reprehension, and partly for Exhortation.

Vs of Repre-
hension.

For Reprehension, Vnto such as accuse God of delay, of the breach of his promises, repining, murmuring, and grudging at the supposed truth of the same: wouldest thou have him come before the time appointed, and decreed in Gods privie counsell? wouldest thou have him to be mutable and changeable like unto thy selfe? rather thou shouldest embrace this time of repentance: using thy time well to the glory of God, and doing good whilst thou hast time. Thou knowest not when he will come, employ thy talent unto thy masters utmost advantage: many occasions doe wee neglect; many a seasonable opportunitie of well doing, praying, hearing the word, visiting the sicke, relieving the necessities of the poore, and the like, yea breake many a promise which wee should have performed, but it's not so with God, hee doth not through slacknesse, deferre the promise of his coming, but waiteth untill the appointed time.

Vs of Exhor-
tation.

For exhortation, 1. Let us not use slacknesse in the performance of our promises unto God, but with all readinesse, without any delay, performe the same. Our promise made in baptisme, the same renued at our partaking of the Lords Supper,

per, with those many which wee have made in our time of sicknesse, temptations, troubles in minde and the like. Hast thou performed those promises or not? Art thou not slacke in the performance of the same? Doest thou not neglect many a leasonable opportunitie, wherein thou mayest doe good? Oh consider it, imitate our gracious God, who doth not through slacknesse deferre the promise of his comming. 2 Let us learne patiently to waite Gods leasure, neither repining against his not comming, or being indifferent whether he come or not, Oh let us pray unto him to hasten his comming, that we may be translated out of this vale of miserie and may enter into our Masters joy. 3 Let us comfort our selves with the meditation of the certaintie of his comming, when the number of the elect shall be accomplished, then shall this day come, the promise of his comming be performed. I hus of the second.

The third is this, that

God doeth by his patience and long suffering to us-ward provoke and invite us unto repentance. This the Prophet *Isaiah* confirmeth. Therefore also now (saith the Lord) turne yee even to me with all your heart, and with fasting and with weeping, and with mourning, and rent your heart and not your garments, turne to the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill. This, the Apostle *Paul* confirmeth, or despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance. Thus God dealt with the old world, which sometimes were disobedient, when once the long suffering of God, waited in the dayes of *Noah*, Gods patience and long suffering for that whole space of an 120 yeeres should have provoked them unto repentance, thus dealt the Lord with the *Israelites*, but they and our Fathers (saith the *Levit*) have dealt proudly, and hardened their neckes, and harkened not to thy commandements, and refused to obey: neither were mindfull of the wonders which thou didst among them: but hardened their neckes, and in their rebellion appointed a Cap-
taine

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3
But is long suffering, &c.
D. God doth by his patience and long suffering intice us unto repentance.
Isaiah 2.12.13.

Rom. 2.4.

1 Pet. 3.20.

Neh. 9.16.17.

why the Lord
doth deferre
his coming;

Lord doth deferre his coming; he is not slacke concerning his promise, as some men count slacknesse, men count such slacke which linger and put off to doe a thing beyond the appointed and due time, God is not such a slacke one, he is not one that neglecteth his season to come later then he should, hee will surely come, because he hath promised, and that neyther sooner, nor later, then he hath promised.

Quest. But then why doth he not come out of hand?

Answ. Eeven because he is long suffering to us-ward, not willing that any of us should perish, but that all of us should come to repentance, that is, because he doth patiently waite, till the elect be brought to repentance, lest any of them should perish, till their number be accomplished, according to that of the revelation, and they cryed with a loud voice, saying, how long O Lord, holy and true dost thou not judge and avenge our blood on them, that dwell on the earth? and it was sayd unto them, that they should rest yet for a little season, untill their fellow servants also, and their brethren that should be killed as they were should be fulfilled, so that the words here are thus to be understood, he is long suffering to us-ward, us whom he hath called, and doth call by his Gospel, not willing that any (to wit of us) should perish, but that all of us (whom he calleth) should come to repentance. This exposition as it agreeth with the truth revealed in divers places of Scripture, so with the scope of this place, for our Apostle wrote this unto the elect, as is apparent by the beginning of the Epistle, yea the words were not so proper, if they were not thus to be understood. Beside, God is sayd to will any thing, anthropopathos, after the manner of men, as he is sayd to repent, to be grieved, or to be angry, so here to will the salvation of all, because he affordeth unto them the meanes of saluation, and doth earnestly invite them to repent and beleve, that they may be saved, and in this his willing he is serious and not deluding, though in the end he damnethe many, even as the mariner seriously desireth the saving of the goods in his ship, and yet upon extremity casteth them out into the sea; and this his willing is not vaine but effectual, because by the setting forth thus of his grace, such as are appointed unto life, are converted

Rev. 6. 11.

& saved, the loving kindnes of the Lord moving the to repentance.

This verse is no lesse perverted, and erroneously abused then the former, for from hence diverse doe conclude: that the grace of God is universal, or that there is an universalitie of grace, as indifferently offered to all men alike, if they will but receive it, thus also they abuse other places of scripture, namely. *Mat. 11. 28. Come unto me all ye that labour and are heavie laden, and I will give you rest, Mat 18. 11. For the Sonne of man is come to save that which was lost. Ezek. 33. 11. As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live. 2 Cor. 5. 14. 15. For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that hee died for all, that they which live should not hence forth live unto themselves, but unto him which died for them and rose againe. 1 Tim. 2. 4. Who will have all men to be saved and to come unto the Knowledge of the truth, and verf. 6. who gave himselfe a ranfome for all, so be testified in due time. 1 Tim. 4. 10. We trust in the living God, who is the Saviour of all men, specially of those that beleve. 1 Ioh. 2. 2. He is the propitiation for our finnes, and not for ours onely, but also for the finnes of the whole world. These and the like places are cited in favour of universall election, as if that all were chosen, and that the cause of their damnation, which doe perish is, because they refused offered grace which they might have received if they would, which opinion is contrary unto sundrie places of scripture. True it is, that the common grace of God is generally offered unto all, either in the booke of nature, or in the Church, where even hypocrites are called by the Gospell unto salvation, which calling of God is not vaine or hypocriticall, but serious, and ordained to a saving end, and on the part of God is sufficient, but the singular and saving grace, even that which worketh effectually, is onely proper unto the elect; and so in this sense diverse of the forementioned places may be applied unto all men in generall, which are called by the Gospell: But where the singular grace of God is meant, we are not by all, to understand all of every kinde, but some*

This answer
likewile per-
verted to ap-
hold universall
grace.

Rom. 14. 10.

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Psal. 12. 5.

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Matth. 25. 4.

Gen. 32. 5.

Use of Repre-
hension.

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Luk. 21. 34.

useth to this end, but why dost thou judge thy brother? or why dost thou set as naught thy brother? we shall all stand before the judgement seat of Christ. 2 That the estate of the ungodly and godly shall be changed from that which it is now; now the ungodly rejoyce, but their joy shall end in sorrow, their mirth in mourning; now the godly weepe, but their griefe shall end in joy; they sow in teares, but they shall reape in joy. 3 That all of us should fit and prepare our selves for this day; it's not long ere the bridegroom will come, we must with the five wise virgins set our selves for his coming, and as Iacob prepared himselfe to meete his furious brother, coming against him, so must we now meete our Saviour by faith and repentance, lest on that day it be too late, he then being unappeasable.

For Reprehension. 1 Vnto such as deny that there shall be any judgement. 2 Vnto such as scoffe and mocke at it. 3 Vnto such as doe not prepare themselves for it, impenitently going on in sinne, continuing in their wretchednesse, abominable and sinfull course of life, making a mocke of religion, and the performance of holy duties. 4 Vnto such even of Gods children as repine and grudge at their crosses and troubles, and persecutions which they endure at the hands of wicked men. 5 Vnto those which despise Christ and his members. 6 Vnto those which doe by their partiall judgement here, deprive God as it were, of his impartiall judgement hereafter branding even the sincerest professors, with reproachfull and disgracefull names. 7 Vnto all such as neglect the use of this truth, which might be a motive to withdraw them from sinne, for if they did but thus reason with themselves, whilst they are committing sinne, or before the commission of it, what if the trumpet did not blow, how could I answer this before the judge of the whole world, how should I be shamed in such a solomne and famous assembly of the whole world; an argument which our Saviour useth, and take heede unto your selves, lest at any time your hearts be overcharged with surfeiting and drunkennesse, and the cares of this life, and that day take you at unawares. Would yee not thinke

thinke that that *towne* were *justly* and *deservedly* *surprised* by *enemies*, which having *men* and *munition*, did *neglect* to *watch* or *resist* the *enemies*; So may it be sayd of *us*, that *justly* & *deservedly* are we *surprised* by the *divell*, the *world*, & the *flesh*, seeing that being *instructed* of the *certainty* of the *day of judgement* we doe not use it, as a *means* and *preservation* against *sin*.

For Consolation. Vnto the *children of God*, & that both in regard of *God*, & in regard of *themselves*. In regard of *God*, who will then especially *manifest* himselfe, in his glorious *attributes*, and *vindicate* his owne *glory*, *avenging* himselfe on his *adversaries*. In regard of our *selves*, because then we shall *attaine* an absolute *freedom* from all those things which doe now *trouble* or *grieve* us, whereof we are now much *affraid*; for example, we are now *grieved* at *sinne*, now *assaulted* by the *Divell*, now in *danger* to be *entangled* by the *world*, or *bewitched* by the *flesh*, now we have a *combate* betweene the *flesh* and the *spirit*; now we are *compassed* about with *troubles* and *crosses*, now the *cause* of *Christ* is *opposed* and *maligned*, now the *Church of God* is *persecuted* and *perplexed*, now we *fear* both our owne and the *backsliding* of *others*, now the *wicked* triumph, injoying their *pleasures*, *profits*, *honours* and the like, now *Gods Sabbath* is *prophaned*, his *word* derided, his *servants* *persecuted*, *sinne* encreasing, *people* becoming *worse* and *worse*, but beloved, when *that day* cometh, as undoubtedly it will come, all *these* things shall be *changed*, thou shalt *sinne* no more, the *Divell* shall *prevaile* against thee no more, neyther shalt thou stand in any *further* *fear* of the *world*, and the like, what *soule* indued but with the *least* *spark* of *grace*, doth not *joy* at the *remembrance* of those things, doth not *passionately* breake out, saying, *some Lord Iesus*.

For Exhortation. Vnto all of us in *generall*, unto both the *godly* and *ungodly* in *particular*.

Vnto all of us in *generall*. 1 To *assure* our *selves* of the *certainty* of this *day*. 2 To be hereby *withdrawne* from *sinne*, and *resist* the *motions* thereunto. 3 To *prepare* our *selves* by *faith* and *repentance* for the *same*. 4 Not to doe any thing

G g 4

now,

Simil.

Vse of consolation.
In regard of God.
In regard of our selves.

Vse of Exhortation.
In generall.

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In particular
unto the god-
ly.

Vnto the un-
godly.
A&C. 24. 25.

Eccleſ. 11. 9.

The sudden-
neſe, &c.
The day of the
Lord wil
come as a
theefe in the
night.
1 Theſ. 5. 2.
3. 4.

now whereof wee neede to be aſhamed or affraid hereafter to render an account.

Vnto the godly; repine not at the proſperity of the wicked, comfort your ſelves with the meditation of this day, waite patiently the Lords leaſure; though it ſeeme long, yet will he undoubtedly come.

Vnto the ungodly, in time repent you of your finnes, before this day take hold on you; Felix trembled bearing but of the judgements to come, and doſt not thou tremble which goeſt on in thy finnes, in thy monſtrous and horrible ſwearing, in thy baſe and beaſtly whoring, in thy prophane, wicked, and wilfull breaking of Gods day, in thy covetouſneſſe, malice, and the like abhominations? doſt thou know what ſhall become of thee? it may be (yea ſure it is) thou knoweſt not, careſt not, or remembreſt not; well I tell thee what ſhall befall thee, thou ſhalt be called to an account before a moſt ſtriſt and ſevere Iudge. Rejoyce O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes, but know that for all theſe things God will bring thee unto judgement, this is thy doome, thy lot, thy portion; haſt thou not neede then to tremble, to feare, to repent thee of thy finnes, to humble thy ſelfe under the mighty hand of God, that thou mayeſt eſcape this judgement. Oh if thou wouldſt thus endeavour thy ſelfe, thou ſhouldeſt finde more ſweetneſſe & comfort therein, then in all thy pleaſures, profits, houſes, lands, friends or ſuch like things which thou ſo much eſteemeſt. Thus of the certainty.

For the 2. The ſuddenneſſe of this laſt judgement, the day of the Lord will come as a theefe in the night, a phraſe uſed both by our Saviour Chriſt, and S. Paul, to expreſſe the ſuddenneſſe of this day. As theeves commonly when they are not lookt for, ſo ſhall be the coming of this day, when the ungodly thinke nothing leſſe, yea as unto thoe, which being aſleepe are awaked by the coming of theeves, there is great feare, horrow and terrour, ſo ſhall this day bee unto thoſe which are ſpiritually aſleepe, dead in their finnes:

Queſt. But ſhall this day come unexpectedly unto all?

Anſw.

Ans. No, ouely unto the wicked, which scoffe and mocks at this day. or quite deny and gaine say the same, for as touching the godly, they endeavour to be alwayes in their watchtower, they long and waite with the five wise Virgins for the comming of the bridegroom, and because they know not at what time he will come, (his comming being upon the sudden, as the twinkling of an eye) they strive to be alwayes in readinesse to meete him, whensoever he doth come.

Hence two things may be gathered.

1 That it is uncertaine at what time the day of judgement shall be. Our Saviour himselfe affirmeth so much. But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely, yea neither the Sonne himselfe, but the Father. There is nothing more certaine then that it shall be, nothing more uncertaine, then when it shall be. This secret is revealed to none, God onely knoweth the same. Neyther is it without especiall reason. For 1 God doth hereby exercise our faith, and patience. 2 He doth bridle our curiosity. 3 He doth keepe us in his feare, in godlinesse, and in the performance of our duty, whereby we may be in readinesse, every moment. 4 He doth incite us unto watchfulnesse, to be continually in our watchtower, expecting and waiting for our bridegrooms comming, whence may be perceived how much those faile, which set downe the precise time wherein the day of the Lord is to be. True it is, that by those signes foretold by our Saviour, its likely that it will not be long, ere this day come; but to determine of the precise time when it shall be, is not in man to determine. This curiosity our Saviour did reprehend even in his owne Disciples, who being asked by them, whether at that time he would restore againe the kingdome to Israhel, answered, It is not for you to know the times and seasons, which the Father hath put in his owne power. It is more safe for us to submit our wils unto the will of God, to beleve so farre as Scripture hath revealed unto us, not seeking for knowledge above measure, of those things whereof we have no warrant. Vnto the godly it will be welcome, whensoever it cometh, as unto the ungodly unwelcome.

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Quest.
Ans.

Use.

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Matth. 24. 36.

Mark. 13. 32.

Why God keepeth from us the knowledge of this day, &c.

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Act. 1. 6. 7.

If the godly did know the certaine time of it, it might peradventure breede in them security; if the ungodly, presumption, if were not to come for a long time; or desperation if within a short while: therefore hath God in his wisdom concealed the same.

2

Luc. 21. 34.

2. That 'tis the dutie of every Christian to be prepared, and watch for this day, lest it take him at unawares. It's our Saviours owne counsell, and take heede to your selves, least at any time your hearts be overcharged with drunkenesse, and surfeiting, and the cares of this life and so that day come upon you at unawares, for as a snare it shall come upon all them that dwell upon the face of the earth, watch yee therefore and pray alwayes, that ye may be counted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man, and againe, watch therefore, for ye know not at what houre your Lord doth come, but know this, that if the goodman of the house had knowne in what watch the theefe would come; he would have watched, and would not have suffered his house to be broken up: And againe; watch yee therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning) lest comming suddenly he finde you sleeping: neyther was this said unto them onely, but unto all, and what I say unto you, I say unto all, watch, Thus also at another time. Be yee therefore ready also, for the Sonne of man cometh at an houre, when ye thinke not.

Mat. 24. 42.

Mar. 13. 35.

Ibid. 37.

Luc. 12. 40.
Why we
ought to be
prepared and
watch for this
day.

I

Luc. 12. 37.

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Luc. 12. 47.

To enforce the performance of this duty there are two reasons. The 1. may be taken from the blessed estate, and happy condition of those which doe watch, expressed by a similitude, blessed are those servants, whom the Lord when he cometh shall finde watching; verely I say unto you, that hee shall gird himselfe, and make them to sit downe to meate, and will come forth and serve them. &c. They shall enter into their masters joy, where they shall remaine world without end. The 2. may be taken from the miserable and unhappie condition of those, which doe not waite, expressed likewise by the former Similitude, but and if that servant say in his heart

heart, my Lord delayeth his comming, and shall begin to beate the man servants and maidens, and to cate, and drinke, and be drunken, the Lord of that servants will come in a day, when he looketh not for him, and at an houre when hee is not aware, and will appoint him his portion with the unbelievers, of which also we may reade in the *Apocalyps*. If therefore thou shalt not watch, I will come on thee as a theefe, and thou shalt not know, what houre I will come upon thee. So then, had wee not neede to watch, considering that this day will come upon the sudden, unto the Godly, which watch, joyfull; unto the wicked, which are secure and carelesse, terrible.

Reu. 3. 3.

Wherefore (to conclude this point) I beseech you all in the feare of God to be carefull, circumspect, and watchfull, working out your salvation with feare and trembling. It is most certaine that this day shall come, it is uncertaine when it will come. It will come as a theefe in the night, in the twinkling of an eye. Which of you having houses and goods, and being warned of the comming of theeves which would not onely deprive you of your goodes, but of your lives, would not (at least so much as in you lyeth) watch, to prevent the losse of you goods and lives? farre greater cause have we to be in readinesse against this day, lest our security, occasion the everlasting perdition both of our bodies and soules. But alas, we are growne in these dayes most secure and carelesse, wee put off the evil day farre from us, we cry peace, when warre is before us, wee thinke that it will bee long ere this day come, when as the Judge is even knocking at the doore, most of us watch unto sinne, are carefull and watchfull to take hold of those seasonable opportunities, wherein they may commit them, but for this so profitable and necessarie watchfulnesse, few are carefull, whereof this reason may be rendred, because most are entangled either with the profits or pleasures of this false and transitorie world, the adulterer watcheth how to accomplish his filthy and beastly lusts, the covetous worldling how he may encrease his rents, livings, and treasures, adding
Land

land unto land, houses unto houses; the theefe how hee may robbe his neighbour, &c. And whoso doth thus watch, no wonder it is, though they are carelesse of the comming of Christ. Yea it is apparant by the practise of most, that they have no sense or feeling of the joyes of heaven, no love and affection to the same, and how then can they watch; seeing they esteeme not the worth of his comming, for whom they should watch: O my beloved be carefull and watch, when you doe most cease from sin, then you watch most, then you are most carefull, ye are most ready, best prepared for the comming of Christ, watch lesse for these earthly things, more for spiritual. A man may watch all his dayes for the world, & yet never be rich, but who so waiteth for Christ shall at the length enjoy him: what if Christ did come when thou art in thy dead sleepe, even drowned in thy sins, when thou art committing the very act of fornication, adultery, murdher, or the like, would not thy care be heavie, thy awaking fearefull? In time therefore watch, by performing your duty towards God, and towards your neighbour, that when he commeth he may finde you so doing. Thus of the suddennesse.

The consequents of the judgement.

I

Psal. 102. 25.
26.

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For the 3. The consequents of this judgement. 1 the heavens shall passe away with a great noyse, not as being reduced into nothing, but changed into a new forme, of which the Psalmist speaketh of old, thou hast laide the foundation of the earth, and the heavens are the workes of thy hands, they shall perishe, but thou shalt indure, yea all of them shall waxe old as a garment, as a vesture shalt thou change them, and they shall be changed. 2 The element shall melt with fervent heate. 3 The earth with the workes that are therein shall be burnt up. Those are the consequents of the last judgement, here recorded.

It's not my purpose curiously to determine of the forme and manner of this judgement, either of the fire wherewith the world shall be burnt up, or of the things which shall be consumed thereby; observe we onely for the present two things from hence.

1. That the comming of Christ unto judgement, shall be most illustrious and glorious.

2. That

Verf. 10. The comming of Christ to judgement glorious. 461

2. That those things which are now in most estimation with men, shall bee at the day of judgement, consumed with fire.

Touching the former, the comming of Christ unto judgement shall be most illustrious and glorious. The Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory: The Lord Iesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ, He shall come to be glorified in his Saints, and to be admired in all them that beleve in that day.

This may be confirmed, both by the Person of the Iudge; by the Persons whom he shall judge: by the end why he doth judge; by the solempne manner of the judgement, and by his assistants in the same.

This serveth as to reprove those, which doe now disesteeme of Christ, so to incite every one of us, unto a due reverence and respect of his majestie, endeavouring now for purity, and holinesse, that we at his glorious comming, may receive the crowne of glory, and be glorified by him, the King of glory. Thus of the former.

Touching the latter: Those things which are now in most estimation with the men of this world, shall be at the day of judgement consumed with fire, the earth also and the workes that are therein shall be burnt up: this may bee understood of some things totally and absolutely, as of houses, and the like; of other things onely in part, for the earth shall not be quite destroyed, but refined; neither the creatures therein altogether consumed, for (as Saint Paul saith) the earnest expectation of the creature waiteth for the manifestation of the Sonne of God; because the creature it selfe also shall be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God. Howsoever we understand the words, certaine it is, that those things which are now in most estimation with the men of this world, shall be at the day of judgement consumed with fire.

D. The comming of Christ unto judgement shall be most illustrious and glorious.
Mat. 25. 31.
2 Thess. 1. 7.
10.

Reasons confirm ag it.

Use.
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2

D. Those things which are now in most estimation, with the men of this world shall at the day of judgement bee consumed with fire,
Rom. 8. 19.

A reason confirming it.
1 Ioh. 2. 15.

Vse.

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Mat. 18. 46.

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Col. 3. 2.

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Mat. 6. 15.

I prove it thus. The things of this world which are in greatest account with men, are either the *lust* of the eyes (that is, such as tend unto *profite* or *riches*) or the *lust* of the *flesh* (that is, such as tend unto *pleasure*) or the *pride* of *life* (that is, such as tend unto *honour*) all which shall bee consumed.

Whence may be gathered.

1. That these earthly things are transitory, shall not continue.

2. That these are exceeding foolish which doe set their heart and affections on these transitory things, toying and moyling, carking and caring to have store of the same.

Wherefore I counsell you all. 1. To use this world as if yee did not use it, withdrawing your hearts & affections more and more from the same, considering that it will not advantage a man though he should gaine the whole world, and lose his owne soule. 2 To set your hearts on heaven and heavenly things, according to that of Saint Paul, set your affections on things above, not on things on the earth. What comparison is betweene heaven and earth, betweene the things above and the things below? Those are gold, these are drosse; those are the substance, these but the shadow, in those joy, in these sorrow; in those contentment, in these none, in those; happiness, in these miserie, nay, the whole world is not able to satisfie one soule, 3. not to be eager in the pursute of these earthly things, they are obtained by labour, possessed in feare, may vanish away before we be aware. 4 Bee eager in the pursuite of heavenly things, place your treasure there, where neither the moth can consume, or the thiefe digge through and steale, thus of the consequents of the last judgement.

Verf. 11. Seeing then that all these things shall be dissolved, what manner of persons ought yee to be in all holy conversation and godlinesse?

The doctrine or what we are to beleve touching the last judgement being laide downe in the preceeding verse, it remaineth

neth to handle the uses of the same, laide downe in this and the ensuing verses, being foure in number, as I shewed you in the resolution of the preceding verse.

The first use being unto puritie and piety is laide downe in this verse, wherein our Apostle from the consideration of the generall dissolution, renovation, and purgation of all things on the day of judgement, doth by way of interrogation shew us, that wee also ought now to be renewed, purged purified, seeing then that all these things shall be dissolved, the heavens passe away with a great noyse, the elements melt with fervent heate, the earth also and the workes that are therein, burnt up (which are without sinne,) what manner of persons ought yee to be in all holy conversation and godlinesse? how much more have yee neede of purifying, which doe so much sinne against God; how careful should yee bee, that ye may now bee purified? lest on that generall day of purifying, ye bee found impure. you ought by all meanes to set your selves about the performance of the same.

The parts to be considered are two. 1 An exhortation unto puritie and piety, laide downe by way of interrogation (which is more emphaticall) what manner of persons ought yee to be in all holy conversation and godlinesse? that is, yee must be diligent, industrious, constant in holinesse and puritie. 2 the reason of the exhortation taken from the dissolution of all things, seeing then that all these things shall be dissolved, what manner of persons ought yee to be in all holy conversation and godlinesse. The reason may be thus framed. If there shall be a generall dissolution of all things at the day of judgement then we ought to endeavour by all meanes to be in all holy conversation and godlinesse: in all holy conversation. in regard of man; in godlinesse in regard of God, even rightly to performe our duty both towards God and our neighbour, both being in this phrase implied (as God willing yee shall heare) But there shall be a generall dissolution of all things at the day of judgement, Therefore ought we to endeavour by all meanes, to be in all holy conversation and godlinesse.

From

The uses of the preceeding doctrine of the last judgement. The first unto puritie and piety.

Two parts considered.

An exhortation and

A reason thereof.

Seeing then that all these things shall be dissolved, &c.
The consideration of the undoubted dissolution of these things on the day of judgement should incite us unto holiness.

1 Cor. 15. 58.

Phil. 3. 20.

1 Thess. 5. 6.

1 Pet. 4. 7.

Reasons.

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Rom. 14. 10.
12.

1 Cor. 5. 10.
2

From those two parts, this one observation may be gathered, that

The consideration of the certaine and undoubted dissolution of the elements and creatures in the day of judgement, should incite and provoke all christians to bee in all holy conversation and godlinesse, rightly to performe their duty both towards God, and their Neighbour. This Saint Paul confirmeth in diverse of his Epistles, having informed the Corinthians of the changing of them that shall be found alive on the last day, he concludeth, therefore my beloved brethren, be ye steadfast, unmoveable, alwayes abounding in the worke of the Lord, for as much as you know your labour is not in vaine in the Lord. Of his owne practise, herein he writeth unto the Philippians, for our conversation is in heaven, from whence also wee looke for the Saviour the Lord Iesus Christ, who shall change our vile bodies, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himselfe. Thus also instructing the Thessalonians touching the day of judgement, he concludeth, therefore let us not sleepe as doe others, but let us watch and be sober. Thus also our Apostle, but the end of all things is at hand, be ye therefore sober, and watch unto prayer, &c.

The reasons here of are these. 1 Because when this dissolution commeth, we shall be called to an account both of the performance of our dutie towards God, and our duty towards our neighbour, of our words, of our workes, yea of the very thoughts of our heart. We shall all stand before the judgement seat of Christ, every one of us shall give account of himselfe to God. We must all appeare before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, yea of every idle word that men shall speake, they shall give account thereof on the day of judgement. 2 Because for the present through the corruption of our nature those are the especiall lets which withdraw us from God, which keepe us both from purity and pietie, whereas God did make the elements, and ordained his creatures for our use, that by the

same

same we might be the better enabled to doe him service, we abuse them to the dishonour of his name, thus fighting against him with his owne weapons, we take such pleasure in them, are so affected with them, have our hearts so glued unto them, that wee omit our duty both to God and our neighbour.

3 Because our finnes are the cause of their dissolution, yea the cause why as yet they are not dissolved. They are the cause of their dissolution, for the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, because the creature it selfe also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in paine untill now. Through our finnes the creature is made subject unto a vanishing and fleeting estate. They have lost their first comelinesse and order, their first beauty and perfection in which they were created. If man had not sinned they should have continued in that original beauty wherein they were created. And if God did not waite for our repentance, they should have beene dissolved ere this, for the earnest expectation of the creature, waiteth for the manifestation of the Sonnes of God. 4 Because if we doe not now leade an holy conversation, be devoutly and religiously given, when that day cometh, when those things shall be dissolved, it will be then too late for us, to begin. Thus shall we lose our reward, thus shall we be deprived of further hope of any true repentance, yea thus may we assure our selves of everlasting torments in the fire of hell. 5 Because the things which shall be then dissolved, were made for us, made subject unto corruption by our finnes, shall bee then purged, renewed, and refined, now if they shall be then renewed, have not we much more neede of renovation? if those things shall become new, how much more should we become new creatures? Here is the onely difference, Our renovation must be now, theirs shall be on the day of judgement, we must so fit our selves now, as that we may be inhabitants of the new Ierusalem. Vnlesse we be new renewed and sanctified,

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vnlesse

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Rom. 8. 20.

Rom. 8. 19.

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Iam. 5. 1.

destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things. Such build their houses upon a sony foundation. Go to now, ye rich men (saith S. Iames) weepe and howle for your miseries, that shall come upon you, the comming of the Lord draweth nigh.

Vse of Reprehension.

For Reprehension, Vnto those which are altogether for this world, at least more carefull about these transitory things, then those which shall indure for ever. Oh if such would but remember, that these things shall be dissolved, these houses, these gardens, these orchards, these fields, these horses, these hounds, these barnes, these riches, gold, silver, garments, and the like, neyther know we how soone this dissolution shall be; Thou shouldest be in all holy conversation and godlinesse, but alas! the world is thy God, piety and purity, are farre from thee.

Vse of Exhortation.

For Exhortation. Let every one of us take notice of the dissolution of these things, let not our hearts be so glowed unto these momentaneall, transitory things, as to dreame of their eternity or perpetuity, they shall have an end. Oh what manner of persons then should we be, how holy, how temperate, how sober, how modest, how vigilant, how industrious, how zealous! doe we looke for our hire, and will we not worke in the vineyard? doe we looke for heaven, and yet not endeavour for piety and purity? Oh, we are much different from that wee should be, I will tell you what manner of persons wee are, what manner of persons we should be, that so we may cease to be what we are, endeavouring to be what we should be, we are prone unto drunkenness, we should be sober, we daily pollute our selves with sinne, we should be religious, we disobey Gods word, we should obey the same. We neglect our duty both towards God, and towards our neighbour, wee should performe it, both to the one, and to the other. The end of all things is at hand, and such persons should we be. Thus of the 1 use.

Verf. 12. Looking for, and hastning unto the comming of the day of God, wherein the heavens being on fire shall be dissolved.

dissolved, and the elements shall melt with fervent heat.

13. *Nevertheless we according to his promise looke for new heavens, and a new earth, wherein dwelleth righteousness.*

These verses containe the second use of the preceding doctrine of the day of judgement, which is unto an expectation of the day of judgement according to Gods promise, together with our preparation for the same, seeing the day of the Lord will come, we must looke for it, and hasten both the comming, and unto the comming thereof, we must according to the promise of God looke for new heavens and a new earth, wherein dwelleth righteousness.

The parts to be considered are three. 1 What we are to doe before this day. 2 What shall be done upon this day. 3 What shall be perpetuall after this day. Before this day, we must looke for it, we must hasten it, or haste unto it, when it commeth, the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; there shall be new heavens and new earth. After this day, in those new heavens and new earth shall dwell righteousness.

Concerning the 1 what we are to doe before this day, styled here by a new name, the day of God, because upon this day the kingdom shall be delivered up unto him by Christ, when he shall have put downe all rule, and all authority and power, or because upon that day he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. Two things are required of us. 1 With patience to expect, waite, and looke for this day. 2 To hasten unto the comming of this day, or to hasten the comming thereof.

Touchoing the former; we ought with patience to expect, waite, and looke for the comming of this day. Be patient therefore brethren (saith S. James) unto the comming of the Lord; behold the husbandman waiteth for the pretious fruits of the earth, and hath long patience for it, untill he receive the early

Hh 3

The second use unto an expectation of the day of judgement, together with our preparation for the same.

Three parts considered.

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1 Cor. 15. 14.

Act. 7. 31.

Looking for, &c.

D. We ought with patience to expect, waite, and looke for the comming of this day.

Jam. 5.

and

Mat. 12. 36.

and latter raine, be yee also patient stablish your hearts for the comming of the Lord draweth nigh. Be yee your selves like unto them that waite for their Lord, when he will returne from the wedding, that when he commeth and knocketh, they may open unto him immediatly.

Reasons.

1

The reasons hereof are divers. 1 In regard of its certaintie, it shall come, whereof Gods promise is a sufficient assurance.

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2 From the present benefit which wee shall reape thereby, namely a contempt of the world, comfort against all temptations and troubles.

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3 From the benefit which wee shall enjoy upon that day; to whom it will prove a day of redemption,

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resurrection, marriage, joy, victory freedome, and the like. 4 From the miserable estate of such as doe not prepare themselves for the comming of this day, it will come upon them unlookt for, and be unto them a day of desolation, consumption, destruction, perdition, and condemnation.

Use.

And hastening,
&c.

O. We must hasten the comming of this day of God, or hasten unto the comming of this day.

Wherefore let us performe this duty, in looking for the comming of this day, beleaving that it will come, that with patience we may expect the comming thereof.

Touching the latter wee must hasten unto the comming of this day of God, or hasten the comming of this day, that is, we must daily by faith and repentance, prepare ourselves for the same, when wee doe truly beleave in Christ, when wee doe unfeignedly repent us of our sinnes, then we hasten the day of the Lord, then we hasten unto the comming of this day, we hasten to meete it, it hasteneth to meete us.

Reasons.

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The Reasons hereof are these. 1 In regard of the manifold miseries which we doe here endure, as being pilgrims, prisoners, strangers.

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2 Because wee shall be with the five wise Virgins blessed, if when the Lord commeth, we shall be found thus doing.

Matth. 25. 10.

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3 Because else this day of God, will be unto us a day of terror, a day of vengeance, yea and turne unto utter ruine and destruction. This is signified by the five foolish Virgins, who after ward came, saying, Lord Lord open to us, to whom he answered and sayd, verily I say unto you, I know you not.

Matth. 25. 11.
12.

Use.

Oh then my beloved, labour for true faith, for unfained repentance.

penitance. Oh *Israel* prepare to meete the Lord thy God, Oh hasten the comming of this day, hasten unto the comming thereof, why dost thou delay so long? Why dost thou continue and goe on in thine infidelity? Why dost thou put off thy repentance from day to day? forsake your sinnes and abominations, commit not those things whereof hereafter you neede to be affraid or ashamed. Doth God hasten his comming unto us, Oh let us hasten our going unto him, let us not give care any longer unto the false suggestions of *Sathan*, unto the bewitching pleasures of this sinfull and false world, unto the rebellious lusts of our owne sinfull nature, but in time oppose them all, as enemies unto the comming of this day.

Concerning the 2 what shall be done upon this day. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heate, yea then there shall be new heavens, and a new earth, according to that of Saint *John*, and I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away, and there was no more sea, of which also *Isaiah* speaketh, for behold I create new heavens, and a new earth, and the former shall not be remembered, nor come into minde.

Hence divers things may be noted.

1 That this day of the Lord shall be a glorious day.

2 That it shall be a day of exceeding terror.

3 That upon that day the promises of God shall be absolutely fulfilled, and accomplished.

4 That the heavens and the earth shall be changed from the state and condition wherein they are now, even be purified and refined by fire.

Quest. But why doth our *Apostle* so often reiterate this Doctrine of the last judgement, and terror of this day?

Ans. 1 In regard of our forgetfulnesse. 2 Because it is most needfull we should remember it. 3 That we may be fitted and prepared for the same. 4 That we may not set our hearts on these transitory things, all which shall have an end.

Concerning the 3. What shall be perpetuall after this day,

H h 4

wherein

The heavens being on fire shall be dissolved and the elements melt with fervent heate, there being new heavens, &c. Rev. 21. 1. 1sa. 63. 17.

Vse.

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Why our *Apostle* doth so often reiterate the doctrine of the last judgement.

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Wherein
dwelleth
righteousnesse.

Rev. 21. 27.

Rev. 22. 15.
Math 13. 43.
Of. In those
new heavens
the righteous
shall dwell
amongst
whom there
shall be no-
thing but
righteousnesse.

Use.

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How to be-
come righte-
ous.

wherein dwelleth righteousness. Some doe take the word in the abstract, as it is opposite unto unrighteousnesse, or in justice, signifying that in those new heavens and new earth, there shall be no sinne, no injustice, no unrighteousnesse, according to that of St. Iohn, and there shall in no wise enter into it any thing that is flesh, neither worketh abomination, or maketh a lie, but they which are written in the Lambes booke of life. Others take the abstract for the concrete just, which is also true, for without are dogs and sorcerers, and whoremongers, and murderers, and idolaters and whosoever loveth and maketh a lie. Then shall the righteous shine forth as the Sonne in the kingdom of their father. Both may be understood here, in these new heavens the righteous shall dwell, amongst them nothing but righteousness, where also is Christ our righteousness.

Hence divers things may be gathered.

1 The difference betweene the godly on earth, as they are now, and the godly in heaven, as they shall be hereafter. Now we are unrighteous, we doe many things which are unrighteous, we are in the midst of an unrighteous people, we live in an unrighteous age, but hereafter, we shall be wholly freed of the same.

2. The difference, betweene the godly in heaven, and the wicked in hell, with the latter there is nothing but unrighteousnesse, as with the former there dwelleth absolute righteousness.

3. The impossibility of the wickeds release of torments, they being wholly unrighteous.

4 The certaintie of the perpetuall happinesse of Gods Children, they are there where righteousness dwelleth.

5. The nature of God, who cannot indure uncleannesse.

6. That all of us should endeavour in time to bee just and righteous, as were Iob, Zachariah, Elizabeth, with diverse others, even by getting the righteousness of Christ imputed unto us, wouldest thou be righteous in heaven with an inherent and perfect righteousness, thou must bee here righteous, thou

thou must here attaine rightousnesse, perfect though not inherent (which is justification) inherent though not perfect, which is sanctification. Be righteous here in time, that you may be righteous hereafter for ever, be righteous in your thoughts, be just in your words, be just in your workes, every way righteous that you be at the length inheritors of those new heavens & new earth, wherein dwelleth righteousness. Thus of the 2 use.

The third use
unto innocen-
cie of life,

Verf. 14. Wherefore beloved seeing yee looke for such things be diligent that yee may bee found of him in peace, without spot, and blamelesse.

These words containe the third use of the preceding doctrine, which is unto innocencie of life, as we are according to the promise of God to looke for new heavens and a new earth, wherein dwelleth righteousness, so wee must have also a lively and fruitfull effect of this hope, wee must endeavour that whensoever the bridegroom cometh, whensoever the Lord will be pleased to call upon us, we may bee founde of him in peace, without spot and blamelesse, that is, in the sweete and comfortable quietnesse, and tranquillitie of conscience, which is the immediate fruite of our attonement with God, and peace also with others, having our soules and consciences washed and sprinkled with the blood of Christ, being bewrised and cloathed with his righteousness, which is here by imputation, and shall be hereafter in perfection, for it is he that hath given himselfe for us, that hee might satisfie and cleanse us with the washing of water by the word, that hee might present unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that we should bee holy and without blemish.

Eph. 5.25.26.
27.

The parts to be considered are two: 1 An exhortation. 2 A reason of the exhortation. The exhortation is laide downe in these words, be diligent that yee may bee found of him in peace, without spot and blamelesse. The Reason in these; seeing yee looke for such things, even for new heavens, and a new earth, wherein dwelleth righteousness. The reason may be thus framed. Such as doe according to the promise of

Two parts
considered.

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Generall observations.

1. We must be now renewed that we may inherit those new heavens

2. True hope is fruitfull: an expectation of new heavens worketh diligence to be fitted for the same.

of God, looke for new heavens, and a new earth which dwelleth righteousness, must be diligent that they may be of him in peace without spot and blamelesse, that so they may meete partakers of the same. But yee looke for such it even for new heavens and a new earth, wherein dwelleth brightness. Therefore must yee be diligent, that ye be found of him in peace, without spot and blame.

From both parts, diverse things might be observed in general.

1. That Gods Children must from the consideration of purgation and renovation which shall be on the day of judgment, now strive and endeavour for holinesse, and new life. They must make (as of all other things, so) in speciall use of the dissolution and renovation of their things. Our expectation of this future renovation, must now be in us an endeavour for a present purgation. If in those heavens which we doe expect, there shall no unrighteous persons be, but such as are at peace with God. Being reconciled unto through the blood of Christ, then we also must endeavour this, that when this day cometh we may be there found, and become partakers of the same. Holy things belong unto persons, and those new heavens, for such as are now renewed.

2 That true hope is discerned by the fruits and effects of the same, it's not barren, not fruitlesse, but very fruitfull, true it is knowne by the fruite, if we doe truly looke for things, then we become diligent, that we may be found of him in peace, without spot, and blamelesse. This rule is most certaine, and infallible: It's not our good liking, our good minde to God wards that will advantage us, that will make us acceptable to God on that God will not be onely served with our intentions, but like by our actions. If we say, wee hope for heaven, our hearts must not be dead, nay if it be a true hope it will not be dead who so hath it, will undoubtedly endeavour for newness of life. Thus doe not adulterers, drunkards, the envious, malicious, and the like, although they must boast of their good liking, yet doe they not endeavour to frame their lives according to the rule of Gods Word, and therefore have not lively hope.

3. That is not sufficient to be in peace for a time, or to abstaine from sinne, for a time, but we must endeavour to hold on and persevere in the same, that so we may be found of him in peace, without spot or blamelesse, we must so performe them here, that we may be found in them hereafter, here in incarnation, therein perfection.

But leaving those, consider we in the words, these foure particulars. 1 The dutie whereunto we are exhorted. 2 The manner how we are to performe it. 3 The means whereby we may attaine it. 4 The motives, whereby wee may bee induced to performe the same.

The dutie to be performed, is to be in peace without spot and blamelesse. The manner how it is to be performed, is with diligence. The means whereby to attaine it, the expectation & hope of those new heavens, & new earth, wherein dwelleth righteousness. The motives to enforce it. 1 Our Apostles care in urging it, implied in the word beloved. 2 Gods looking for it, and expectation thereof, implied in these words found of him.

For the 1. The duty to be performed; we must be 1 in peace, 2. without spot, and blamelesse.

Touching the former we must labour and endeavour to be in peace, peace is of diverse sorts, there's peace with God, a peace with our neighbours, especially our Christian brethren, a peace with a mans owne selfe, all which may bee understood beere, yea all those goe together, and must of necessitie accompanie one another, where there's peace with God, there's peace with ones Neighbour, from which proceedeth that sweete and comfortable quietnesse, and tranquillity of conscience, even that peace of God, which passeth all understanding. Where the former are not, this cannot bee, who so is not at peace with God, at peace with his Neighbour, cannot be at peace with himselfe. True it is, that through security or hardnesse of heart, we doe falsely promise safety to our selves, saying, peace, peace, when destruction is nigh unto us, but that sweete and comfortable peace of conscience, we cannot have but by attouement with God through Christ, and mutuall concord with our Christian brethren.

3. Its notes nought to be at peace, or enemies to sinne for a time, unless we be so found of him. Foure particulars observed.

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The duty enjoyned twofold.

The first, we must bee in peace,

Phil 4. 7.

1. 1

At peace with
God.

2 Cor. 5. 10.

Reason. 1.

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Rom. 8. 31.

Vse.

Iudg. 5. 20.

p Gal. 144. 12.
13.

1. I say, we must labour to be at peace with God, that is, to be reconciled unto him, of enemies to become friends, for naturally through the fall of Adam, we are haters of God, hereunto Saint Paul exhorteth us. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled unto God.

The reasons hereof are these. 1 Because we cannot bee at any true settled peace, either with our selves, or with our Neighbours, unless we be first at peace with God, yea the creatures, the Angels, the very ordinances of God without this become our enemies; the word it selfe which else would bee sweeter unto us, then the honey and the honey combe, will be alwayes goring and smiting us with the strokes of warre, and words of vengeance. 2 Because without this wee can have no certaine assurance of our owne salvation, of life everlasting, of those joyes which shall never have an end. 3 Because God is most wise and most powerfull, wee our selves most weake, not having any strength of our selves to resist any of Gods judgements, no more then the pot hath to resist the potter. 4 Because if God be reconciled unto us, all things shall goe well with us. If God be with us, who can be against us? we shall have the peace of grace here, the peace of glory hereafter, shall not neede to feare principalities or powers, the Divell, the world, or the flesh.

Wherefore I doe exhort you all in the feare of God to endeavour and labour to be at peace with God, we have grieved him, troubled him, vexed him, offended him, by our manifold finnes both originall and actuell, provoked him to wrath and indignation against us; let us therefore seeke attonement with him, how can we looke for any blessing either spirituall or temporall, any good or prosperous successe upon our affaires which we doe undertake, being thus at enmity with God will the creatures be on our side, or for us; the Creator being against us: The very starres in their courses fought against Sisera. How can we looke that our sonnes shall be as plants growne up in their youth, that our daughters should bee as corner stones polished after the similitude of a palace; that our

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garnerers should be full, affording all manner of store, that our sheepe should bring forth thousands, and ten thousands in our streets, that our Oxen should be strong to labour, that there should be no breaking in or going out, that there should be no complaining in our streets, how can we, I say, looke for those blessings, being thus at variance with God? nay rather wee may looke for crosses and curses, in regard of the enmity betweene us.

Object. But we are not at variance with God? hee loveth us, and we love him, we have health, wealth, peacc, plenty, and prosperity, which are signes of his love unto us, wee come to Church, we say our Prayers, we have a good minde to God, which are signes of our love towards him, why then doe you trouble your selfe in bidding us be at peace with God, seeing betweene him and us, there is no variance?

Answ. As touching those outward things, health, wealth, and the like, they are not infallible signes of Gods love, for even the wicked may and doe enjoy them, and as touching the outward performance of Gods worship by us, that's not an infallible marke of our love towards God, because even hypocrites and civill honest men (as they are named) in whom there is no soundnesse in religion, doe thus, which yet are haters, and hatefull unto God; nay, many of them in outward shew, doe goe farre beyond us. But it's evident enough, from our practise, from that course of life which wee leade, that we are not at peace with God, for, can there bee peace to the wicked? there is no peace, saith my God, to the wicked, and that we are wicked our workes tellifie, our drunkennesse, whoredome, malice, covetousnesse, profanation of Gods Sabbath, contempt of his Word, and the like.

Quest. How then should I come to bee at peace with God?

Answ. Not by our owne merits, by our owne good workes, by the intercession either of man or Angell, but onely by Iesus Christ, that prince of peace, upon whom was the chastisement of our peace, being justified by faith, we have peace with God, through our Lord Iesus Christ. But now in Christ

Ob.

Sol.

Outward blessings are not infallible signes of Gods love to us, or our performance of outward duties of our love towards him,

Isa. 57. 21.

How to be at peace with God.

Isa. 9. 6.
Isa. 53. 5.
Rom. 5. 1.

Iesus

Eph 2. 13.

Col. 1. 20.

In peace with
our Neigh-
bours.

1 Thess. 5. 11.

2 Thess. 3. 12.

Zech 8. 19.

Psal 14. 4.

Mar. 9. 50.

Luc 2. 14.

Luc 24. 36.

Psal. 102. 7.

Reasons.

1

Psal. 133. 1.

2

3

4

Iesus yee who sometimes were farre off, are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene us, having abolished in the flesh the enmitie, even the Law of Commandements, contained in ordinances, for to make in him selfe of twaine, one new man, so making peace, and that he might reconcile both unto God in one body, by the crosse, having slaine the enmity thereby. And againe, and having made peace through the blood of his crosse, by him to reconcile all things unto himselfe, by him I say, whether they be things in earth, or things in heaven, and you that were sometimes alienated, and enemies in your minde by wicked workes, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unreproueable in his sight. If by a true and lively faith we can take hold on Christ, God will bee reconciled unto us in and through him. Thus of our peace with God.

2. *We must labour to be at peace with our Neighbours; to be in mutuall concord and agreement with our Christian brethren, studie to be quiet saith Saint Paul, and againe, we commaund and exhort you by our Lord Iesus Christ, that yee worke with quietnesse, love the truth and peace, saith Zachariah, seeke peace saith the Psalmist: have peace one with another saith our Saviour. This was a part of the Angels Song, on earth, peace, This our Saviour wisheth to his Disciples, peace bee unto you. This Davids motto, I am for peace.*

The Reasons hereof are these. 1 Because this is a fruite of the spirit. 2. Because it is good and pleasant for brethren to dwell together in unitie. 3 Because the diuell doth so much oppose it. 4 Because of those many miseries as well here as hereafter, unto those that want it. For the illustration of this point, I might shew you that there must be an æconomical peace, betwene the husband & the wife, betwene the parents and the children, betwene the Master and the servant, a politicall peace, betwene the magistrate and subject, betwene the pastors and his flocke, betwene Neighbour and Neighbour.

CONT

Ver 14 Peace of conscience how and by whom obtained. 47

bour, but that I have before handled the same.

This peace is much opposed, doe I exhort you in the feare of God, to follow, as much necessarie, equall, profitable, and excellent. Oh! hat all of us, could ensue the same, abstaining from hatred and malice, strife and contention, from whence (saith Saint Iames) come warres and fightings among you? come they not hence, even of your lusts, that warre in your members? how unseemely, how vile, how base is it that we should hate our owne flesh, that one member should bee against another? are we not all members of Christ? why then doe we envy one another? why doe wee hate one another? The Devil is busie to sow the seede of strife and contention, let us not give way unto him or his suggestions. Put on a Christian resolution not to fall out one with another. Resolute to beare injuries and wrongs both in word and indeed. Be careful, lest you breake this bond of amitie, which is the bond of perfection, endeavour to keepe the unity of the spirit in the bond of peace. If it be possible, as much as in you lyeth have peace with all men. To effect this, let every man walke conscientiously in his calling, let every one doe service one to another by love, let nothing be done through strife, and vaine glory being kindly affectioned with brotherly love, in honour preferring one another, rejoycing with them that rejoyce, weeping with them that weepe, being of the same minde one towards another. Thus of the peace which we must have with our neighbour.

3 We must labour to be at peace with our owne selves, even to have that peace of conscience which passeth all naturall understanding. This is a stable and comfortable tranquillity of the conscience, not accusing but excusing us, and freeing us from the terrors of hell, death and damnation. This is the peace of conscience, peace with God, peace towards God, and the peace of God, the heavenly peace, the peace of that kingdom, the cheefest solace of Christians, and a continuall feast. This is so needefull, as that Gods children endeavour for nothing more, then to have it, then to preserve it: herein (saith S. Paul) doe I exercise my selfe, to have alwayes a conscience

Use.

Iam 4. 1.

Col. 3. 14.
Eph. 4. 3.
Rom. 12. 1
How two
at peace wit
our Neigh-
bours.
Phil. 2. 3.

Rom. 12. 10
15.

At peace wit
our owne
selves.

Act. 24. 16.

1 Ioh. 3. 20.
21.The godly alone have
peace of conscience.

Reasons.

1

Ioh. 14. 27.

2

3

How to get
peace of conscience.
Rom. 6. 1.

void of offence towards God and towards men; without which even a whole world could not content us. If our heart condemne us, God is greater, and knoweth all things, if our hearts condemne us not, then have we peace and confidence towards God.

This is peculiar unto Gods Children, There is indeed warre in every man, but the godly alone get the victory, obtaine inward peace after their warre, although they have it not at all times, through manifold feares, doubts, and perplexities arising in their minds, as in David, Iob, Hezekiah, with diverse others, yea commonly those which are most stored with grace, They though exercised for a time for their greatest comfort, doe at the length obtaine this inward peace. After this tempest followeth a calme. This warre is the way to peace, and will bee sure to end in peace.

The Reasons hereof are these. 1 Because without this wee cannot approve our selves to bee the Children of God, for they onely are the sonnes of peace, to whom onely it is bequeathed by Christ, my peace I give unto you, my peace I leave with you. 2 Because without this there's not any thing can content us, gold, silver, and the like, yea many would bee glad to buy this, with the losse of all those, if they could purchase it. 3. Because onely they which have this doe courageously & valiantly encounter all crosses and troubles whatsoever. This upholdeth us in the time of sickness, in the time of poverty, at the houre of death, on the day of judgement.

Question. How shall I get this quietnesse of conscience.

Answer. Being justified by faith wee have peace towards God through our Lord Iesus Christ, By the person & merits of Christ Iesus this peace is offered, by faith it is received. There is no peace of conscience without reconciliation with God, no reconciliation without the remission of sinne, without satisfaction, but by Christ, no apprehension of Christ, but by faith.

Quest.

Quest. But how shall I know whether or not I have peace of conscience?

Ans. From the ground of it, which is assurance of Gods favour, from the meanes whereby it is purchased, faith in Christ, from the effects of it, spirittuall joy and gladnesse, with abstinence and hatred from sinne.

Object. But may some say, I know an easier way to quiet my conscience, I keepe company, goe to playing, drinke my selfe drunke, strive to put such things out of my minde, and the like.

Ans. This is an addition unto thy former sinnes, whereby thou shalt bring much more trouble upon thy conscience, then thou hadst before, a burden which thou shalt not be able to beare.

Object. But may some say, what needeth all this ado, I was never troubled in my minde, my conscience hath bene alwayes quiet?

Ans. The more is the pittie it seemeth thou never tookest notice of thy sinnes, or of Gods displeasure at them, or the danger wherein thou art by reason of them, thy conscience doth but now sleepe, it will awake as a Mastive dogge to flye on thy face, els thou art yet more miserable, thy conscience happily being scared, as with an hote Iron. Thine habit of sinne hath taken away thy sense of sinne, hath made thee to become past feeling.

Wherefore I beseech you all to endeavour for this peace, without which wee can neyther keepe peace with God, nor man, and because the lets of this peace are partly from the devell, partly from the world, partly from our sinfull corruptions, therefore must we endeavour to oppose them all, neyther must we be troubled at our inward troubles, for when we are troubled, we may hope of recovery, repent of former sinnes, abtaine from future, in every thing labouring to keepe a good conscience. Thus of the peace which wee must have with our selves. Thus of the former.

Touching the latter we must labour to be found without spot and blamelesse, This may be considered eyther as we are here,

How to know if we have it.

Against those which thinke to pacifie their conscience by other meanes. And those which boast that they were never troubled in conscience.

1 Tim. 4. 2.

Vs

The second, we must labour to be found without spot and blamelesse.

General observations.

1. We must be now renewed that we may inherit those new heavens

2. True hope is fruitfull: an expectation of new heavens worketh diligence to be fitted for the same.

of God, looke for new heavens, and a new earth wherein dwelleth righteousness, must be diligent that they may be found of him in peace without spot and blamelesse, that so they may be meete partakers of the same. But yee looke for such things, even for new heavens and a new earth, wherein dwelleth righteousness, Therefore must yee bee diligent, that ye may bee found of him in peace, without spot and blamelesse.

From both parts, diverse things might be observed in general.

1. That Gods Children must from the consideration of that purgation and renovation which shall be on the day of judgement, now strive and endeavour for holinesse, and newnesse of life. They must make (as of all other things, so) in speciall a spirituall use of the dissolution and renovation of these things. Our expectation of this future renovation, must now worke in us an endeavour for a present purgation. If in those heavens which we doe expect, there shall no unrighteous person dwell, but such as are at peace with God. Being reconciled unto him through the blood of Christ, then we also must endeavour for this, that when this day cometh we may bee thus found, and so become partakers of the same. Holy things belong unto holy persons, and these new heavens, for such as are now renewed.

2 That true hope is discerned by the fruits and effects of the same, it's not barren, not fruitlesse, but very fruitfull, as a tree it is knowe by the fruite, if we doe truly looke for these things, then we become diligent, that we may bee found of him in peace, without spot, and blamelesse. This rule is most certaine, and infallible: It's not our good meaning, our good minde to God wards that will advance us, that will make us acceptable to God on that day God will not be onely served with our intentions, but likewise by our actions. If we say, wee hope for heaven, our hope must not be dead, nay if it be a true hope it will not bee dead. who so hath it, will undoubtedly endeavour for newnesse of life. Thus doe not adulterers, drunkards, the envious, malicious, and the like, although they must boast of their good meaning, yet doe they not endeavour to frame their lives, according to the rule of Gods Word, and therefore have no true lively hope.

3. That

3. That it is not sufficient to be in peace for a time, or to abstaine from sinne, for a time, but we must endeavour to hold on and persevere in the same, that so we may be found of him in peace, without spot or blamelesse, we must so performe them here, that we may be found in them hereafter, here in incarnation, therein perfection.

But leaving those, consider we in the words, these foure particulars. 1 The dutie whereunto we are exhorted. 2 The manner how we are to performe it. 3 The means whereby we may attaine it. 4 The motives, whereby wee may be induced to performe the same.

The dutie to be performed, is to be in peace without spot and blamelesse. The manner how it is to be performed, is with diligence. The means whereby to attaine it, the expectation & hope of those new heavens, & new earth, wherein dwelleth righteousness, The motives to enforce it. 1 Our Apostles care in urging it, implied in the word beloved. 2 Gods looking for it, and expectation thereof, implied in these words found of him.

For the 1, The duty to be performed; we must be 1 in peace, 2. without spot, and blamelesse.

Touching the former we must labour and endeavour to be in peace, peace is of diverse sorts, there's peace with God, a peace with our neighbours, especially our Christian brethren, a peace with a mans owne selfe, all which may be understood heere, yea all those goe together, and must of necessitie accompanie one another, where there's peace with God, there's peace with ones Neighbour, from which proceedeth that sweete and comfortable quietnesse, and tranquillity of conscience, even that peace of God, which passeth all understanding. Where the former are not, this cannot be, who so is not at peace with God, at peace with his Neighbour, cannot be at peace with himselfe. True it is, that through security or hardnesse of heart, we doe falsely promise, saie to our selves, saying, peace, peace, when destruction is nigh unto us, but that sweete and comfortable peace of conscience, we cannot have but by attouement with God through Christ, and mutuall concord with our Christian brethren.

3. Its notes
nought to be at
peace, or ene-
mies to sinne
for a time, un-
lesse we be so
found of him.
Foure particu-
lars obser-
ved.

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The duty en-
joynd two-
fold.

The first, we
must bee in
peace,

Phil 4. 7.

1. 1

As peace with
God.

2 Cor. 5. 10.

Reason. I.

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3

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Rom. 8. 31.

Vse.

Iudg. 5. 20.

PGl. 144. 12.
13.

1. I say, we must labour to be at peace with God, that is, to be reconciled unto him, of enemies to become friends, for naturally through the fall of Adam, we are haters of God, hereunto Saint Paul exhorteth us. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God.

The reasons hereof are these. 1 Because we cannot bee at any true settled peace, either with our selves, or with our Neighbours, unless we be first at peace with God, yea the creatures, the Angels, the very ordinances of God without this become our enemies; the word it selfe which else would bee sweeter unto us, then the honey and the honey combe, will be alwayes goring and smiting us with the stroakes of warre, and words of vengeance. 2 Because without this wee can have no certaine assurance of our owne salvation, of life everlasting, of those joyes which shall never have an end. 3 Because God is most wise and most powerfull, wee our selves most weake, not having any strength of our selves to resist any of Gods judgements, no more then the pot hath to resist the potter. 4 Because if God be reconciled unto us, all things shall goe well with us. If God be with us, who can be against us? we shall have the peace of grace here, the peace of glory hereafter, shall not neede to feare principalities or powers, the Divell, the world, or the flesh.

Wherefore I doe exhort you all in the feare of God to endeavour and labour to be at peace with God, we have grieved him, troubled him, vexed him, offended him, by our manifold sinnes both originall and actuell, provoked him to wrath and indignation against us; let us therefore seeke attonement with him, how can we looke for any blessing either spirituall or temporall, any good or prosperous successe upon our affaires which we doe undertake, being thus at enmities with God will the creatures be on our side, or for us; the Creator being against us: The very starres in their courses fought against Sisera. How can we looke that our sonnes shall be as plants growne up in their youth, that our daughters should bee as corner stones polished after the similitude of a palace; that our

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Object. But we are not at variance with God? hee loveth us, and we love him, we have health, wealth, peace, plenty, and prosperity, which are signes of his love unto us, wee come to Church, we say our Prayers, we have a good minde to God, which are signes of our love towards him, why then doe you trouble your selfe in bidding us be at peace with God, seeing betwene him and us, there is no variance?

Ans. As touching those outward things, health, wealth, and the like, they are not infallible signes of Gods love, for even the wicked may and doe enjoy them, and as touching the outward performance of Gods worship by us, that's not an infallible marke of our love towards God, because even hypocrites and civill honest men (as they are named) in whom there is no soundnesse in religion, doe thus, which yet are haters, and hatefull unto God; nay, many of them in outward shew, doe goe farre beyond us. But it's evident enough, from our practise, from that course of life which wee leade, that we are not at peace with God, for, can there bee peace to the wicked? there is no peace, saith my God, to the wicked, and that we are wicked our workes testifie, our drunkennesse, whoredome, malice, covetousnesse, profanation of Gods Sabbath, contempts of his Word, and the like.

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Ans. Not by our owne merits, by our owne good workes, by the intercession either of man or Angell, but onely by Iesus Christ, that prince of peace, upon whom was the chastisement of our peace, being justified by faith, we have peace with God, through our Lord Iesus Christ. But now in Christ

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1

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2

3

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1 Tim. 4. 2.

Vse

The second, we must labour to be found without spot and blamelesse.

Num. 23. 21.

Eph. 5. 27.

Use.

Rev. 3. 18.

or shall be hereafter, here Gods children are without spot and blamelesse, not by perfection but by imputation. They being clothed with the righteousness of Christ, are accepted of God, and esteemed of him righteous, he seeth no iniquity in Jacob, nor transgression in Israel, hereafter we shall be perfectly without spot and blamelesse, he gave himselfe for his Church, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it unto himselfe a glorious Church, nor having spot or wrinkle or any such thing, but that it should be holy and without blemish. After the resurrection, (as now there is none by imputation) in the body of the Church shall not sticke the least sinne or staine of old Adam, not so much as is a small spot in a garment, or a wrinkle in the face, because all shall be most pure and glorious, there being a celestiall brightness in the Church triumphant, w. th blessed immortality, and most perfect knowledge of God, accompanied with perfect holinesse.

Thus doe yee see the dignity of a true Christian, the inestimable value of the righteousness of Christ, and that even here a child of God is in some measure without spot and blamelesse. If we did duly take notice hereof, we could not be such hard censurers of Gods children as we are, we would not so despise the merits and righteousness of Christ as we doe, wee would indeavour more for true piety and purity, we would leade our lives and conversation more christiantly, what if God by death would call upon us? what if now the Trumpet did blow, and we were immediatly to appeare before the tribunall seate of Christ, what manner of persons would he now finde us? even such as had our bodies and minds divided asunder, our bodies in the Church, our minds elsewhere. Oh how vile, how filthy, how abhominable we are, how loathsome and odious in the sight of God, as wanting our wedding garment, the righteousness of Christ. Sinne defaceeth us here, and unlesse it be done away by Christ shall deface us hereafter. Therefore take hold on Christ, put on the righteousness of Christ, cloath thy selfe with this white raiment, that thy filthy nakednesse may not appeare, that thus you may be found

of

of him without spot and blamelesse. Thus of the latter, and so of the 1 part, the duty to be performed.

For the 2. The manner how we must performe it, with diligence, be diligent that yee may be found of him in peace, without spot, and blamelesse. This diligence is not an ordinary labour, but an extraordinary, earnest, ardent endeavour towards the attaining of the same.

Hence divers things may be gathered.

1 That holy duties are to be performed with all diligence, not barely not cursorily, but earnestly and ardently.

2 That its not an easie matter, a thing easily come by, to attaine unto true peace with God, with men, with a mans selfe, to be clothed with the righteousness of Christ, and so to be found without spot and blamelesse, we must use diligence to attaine unto the same.

3 That those are in a miserable estate, and wretched condition which are at variance with God, with men, with themselves, which are altogether defiled with their finnes, for else why should our Apostle so earnestly exhort us, to be diligent, that we may be found of him in peace without spot and blamelesse.

4 That it doth well beseme Christians to set themselves about this study, nothing more needefull, more honorable, more profitable, God doth commande it, the Divell doth oppose it, if ever we would enjoy heaven, we must performe it.

Oh then I beseech you all, to strive and labour with all diligence about the same. You shall no doubt meeete with many lets and impediments, but let none of them withdraw you, impeach or hinder your diligence, employ lesse diligence about the things of this world, and bestow more diligence to be found of him in peace without spot and blamelesse. But alas what is the usuall practise and labour of most men? whereabouts doe they employ themselves? how doe they spend their time? even in sinne and wickednesse, about the profits and pleasures of this false world, they are diligent in those things wherein they should be negligent, and are negligent in those things wherein they should be diligent. Thus of the 2 part.

The manner how it is to be performed. It must be with diligence. Consect.

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3

4

Vse.

The meanes
whereby to
enforme it
our expectati-
ons of those
new heavens,
&c.

Tit. 2.11.12.
13.

Of Our ex-
pectation of
those new hea-
vens, an espe-
ciall further-
ance that we
may be found
without spot
and blamelesse
Reasons.

I

2

3

Use of Repre-
hension.

I

1 Cor. 15.19.

Heb. 11.35.

For the 3 the *meanes* whereby we may attaine unto the performance of the former, *duty*. our expectation of those new heavens, and new earth, wherein dwelleth righteousness, wherefore beloved, seeing yee looke for such things, be diligent that yee may be found of him in peace without spot and blamelesse, as if he should have sayd, God doth require of you to be in peace, without spot and blamelesse, there is not a readier way to bring you unto this, then by a continuall meditation, and earnest expectation of the life to come, whereby God doth stirre you up to be diligent herein, that he may finde you thus, and so bestow heaven upon you. Hereunto agreeth S. Paul, for the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of that great God, and our Saviour Iesus Christ. Our expectation of (I say) those new heavens, of the life to come, of the generall renovation and restauration of all things upon the day of judgement, is an especiall furtherance to stirre up our diligence, that we may be found of him in peace, without spot and blamelesse.

The *Reasons* hereof are these 1 Because of the suddenness of this day, it will come as a theefe in the night. 2 Because if he doe finde us thus, then we shall partake with him of those joyes, which shall never have an end. 3 Because if wee be found out of peace, then our case shall be most miserable, we deprived of those joyes.

The *uses* hereof are twofold.

For Reprehension 1 Vnto those which doe not at all meditate or consider of such things, of the day of judgement, of the dissolution of these things upon this day, of the new heavens and new earth which shall be then, whereby they doe deprive themselves of an especiall meanes, whereby they might endeavour to be found in peace without spot and blamelesse. If in this life onely (saith Saint Paul) we have hope in Christ, we are of all men most miserable, others also were rasked, and would not be delivered, that they might receive a better resur-

resurrection. Having their meditation fixed upon a better life, confidently waiting and expecting for the same, they would not by denying Christ embrace this world, or for feare of their lives forsake their Religion. 2 Vnto those which doe (as they say) looke for those things, which beleeve that such things shall come to passe on that day, which thinke that they then shall be partakers of those joyes which shall never have an end, and yet doe not leade their life and conversation accordingly, they are not in peace, nor without spot and blamelesse. They have no peace with their neighbour no true and solid peace in their owne consciences. The tree is knowne by the fruite, and ones love and hope of heaven, by his practise and endeavour for it. Who so doth truly looke for those things doth also endeavour by all meanes that hee may be partaker thereof, who doth not thus by practise religiously endeavour, certainly (for all his shew) he doth not truly looke for such things, for this hope is not barren, but fruitfull; in whose heart soever this is sealed there will be quickly a reformation wrought. Herewith our hearts shall be so ravished, that (though it were to gaine a world) we would not part with the same.

For Exhortation. 1 Let us earnestly looke for those new heavens, and new earth, setting our affections on things which are above, not on things which are on earth. Let those new heavens, those joyes which shall never end, those rivers of pleasures which are at the right hand of God, that glorious reward, that crowne of glory, everlasting life, let those things I say, which eye hath not seene, which eare hath not heard, which the heart of man is not able to conceive, be the continuall meditation of our hearts. Let these alwayes be before our eyes, they are a Subject of such dignity, worth and excellencie, that it's to be admired that our hearts are not more affected therewith, then they are, that we esteeme them so little as we doe, that we preferre the dunghilly pleasures of this world before them. Because we doe not expect them as we should, therefore use we so little diligence to be found of him in peace without spot and blamelesse. 2 Let the contemplation

Vse of Exhortation.

I
Col. 3. 2.

I Cor. 2. 9.

and mediation of those things, worke in us an earnest and constant endeavour, so to frame the course of our life, as that we doe not deprive our selves of the end of our hope, the salvation of our soules. Dost thou boast of thy hope, where then is thy practise? Dost thou looke for such things, why then art thou not diligent to be found of him in peace, without spot, and blamelesse? Why dost thou not labour for justification by faith in Christ? Why dost thou not endeavour for reconciliation with God through him? Why seekest thou not for reconciliation with thy neighbour? Why dost thou not strive for the true and settled peace of conscience, which proceedeth from an assurance of Gods favour? Why dost thou not abstaine from sinne, repent thee of thy former sinnes, take hold on the righteousness of Christ Iesus, as a precious garment, wherewith to cover thine uncleannesse? Why dost thou not thus labour to be found of him in peace without spot and blamelesse. Thus of the 3 part.

For the 4. The motives to induce us unto the performance of the former duty, they are two, the 1 From our Apostles love and care in urging it implied in the word, beloved; the 2 From Gods expectation of the same at our hands, implied in the words found of him.

Touching the former, our Apostles care and love in urging this duty, should provoke us to the performance of the same. Doth he so gently entreat us, so lovingly invite us, so courteous-ly exhort us, unto the performance of the foresayd duty, certainly we cannot free our selves from the imputation of contemnners of Gods word, unlesse wee yeeld obedience thereunto.

Touching the latter, Gods looking for the accomplishment of the foresayd duty at our hands, should incite us unto the performance of the same.

For hereby the Lord testifieth his love unto us, his care over us, his patience in bearing with us, how unwilling he is that we should perish, yea and hereby we may assure our selves that the Lord will try us, call us to an account about those things, whether he can finde us in peace, without spot and blamelesse.

Hence

Motives inducing to the performance of the foregoing duty.

1

2

Reloved

Obs. Our Apostles care and love in urging this duty should provoke us to the performance of the same.

Use.

Found Obs. God looking for the accomplishment of the foresayd duty should incite us thereunto Reasons.

Hence then let us be admonished in time to performe this duty; sure it is, the most of us as yet doe not either performe it at all, or performe it aright, we know not how soone the bridegroome will come, is it not full time then to set our selves about the performance of the same? if he should come and finde us in malice, in wickednesse, in filthy abominations, how fearefull were our case? as we are found here, so wee shall be found hereafter, If we be not now in this life found of him in peace, without spot and blamelesse, we shall never be found of him unto our comfort in the life to come, wherefore beloved, seeing yee looke for such things, be diligent that yee may be found of him in peace, without spot and blamelesse. Thus of the 4. part, and so of the 3. use.

Vse

Verf. 15. And account that the long suffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16. As also in all his Epistles, speaking in them of these things, in which some things are hard to be understood, which they that are unlearned, and unstable, wrest, as they doe also the other Scriptures unto their owne destruction.

Followeth in these verses a confirmation of the preceding use; and that, both by a repetition of the doctrine layd downe in the 9. verse, which concerneth Gods patience, as also by an allegation of the same doctrine urged by the Apostle Paul in all his Epistles. From which he taketh occasion to commend, both him and his writing unto them, which by the unlearned and unstable were so much wrested unto their owne destruction, we must be diligent that we may be found of him in peace, without spot and blamelesse, because the long suffering of the Lord tendeth unto our salvation, because the Lord is patient towards us, that we may be saved. Would the Lord have us to be in peace without spot and blamelesse? Is he patient and long-suffering towards us, that we may be thus found of him?

A confirmation of the preceding use by a reprehension of the doctrine of Gods patience and allegation of the same out of S. Paul, whom he commendeth unto them, and his writings.

The parts
four.

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4

The duty, account that the long suffering of the Lord is salvation.

D. Christians should account that the patience and long-suffering of the Lord tendeth to their salvation.
Rom. 2. 4.
Rom 9. 22.

1 Tim. 1. 16.

2 Pet. 3. 9.

we must according to the same doctrine of the *Apostle Paul* account, believe, and assuredly perswade our selves, that his patience and long suffering tendeth unto our salvation.

The parts to be considered are four. 1. A *duetie*, account that the long suffering of the Lord is salvation. 2. A confirmation of this duty by the testimony of the *Apostle Paul*, who had written unto them of the selfe same things. 3. A commendation of Paul and his writings, even as our beloved brother Paul also, according to the wisdom given unto him hath written unto you, as also in all his *Epistles*, speaking in them of these things, that is, of the day of judgement, and our due preparation for the same. 4. Our *Apostles* judgement touching the writings of Paul, together with the unlearned and unstable; abuse of the same, and the other Scriptures, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures, unto their owne destruction.

Concerning the 1. And account the long suffering of the Lord is salvation, that is, is profitable, and tendeth unto our salvation, it affordeth this observation, that

Christians should account, believe, and assuredly perswade themselves that the patience and long-suffering of the Lord, tendeth unto their salvation. This the *Apostle Paul* confirmeth, Or despisest thou the riches of his goodnesse, and forbearance and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance: and againe, what and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath, prepared to destruction, and that he might declare the riches of his glory, unto the vessels of mercie, whom hee hath prepared unto glory, even as whom he hath called, not of the Iewes onely, but also the Gentiles. And againe, notwithstanding for this cause was I received to mercy: that Iesus Christ should first shew on me all long-suffering unto the ensample of them which in time to come, believe in him unto eternall life. This our *Apostle* hath already confirmed in this same Chapter, The Lord is not slacke concerning his promise (as some men count slacknesse)

but

but is long-suffering to w-ward, not willing that any should perish, but that all should come to repentance. Yet forty dayes (cried Ionah) and Niniveh shall be destroyed, why were they not presently destroyed? even that they might repent them of their finnes, returne unto the Lord, and humble themselves under his mighty hand. The patience and long-suffering of the Lord, tended unto their salvation. Forty yeeres long (saith the Lord) have I contended with this generation, and said they are a people that erre in heart, for they have not knowne my wayes, could he not ere that time have destroyed the? he might; why then doth he delay? why did he not execute the fiercenesse of his wrath unto them? even that by his patience and long-suffering he might draw them unto repentance, at least wayes leave them inexcusable, This gracious effect it wrought in the woman of Samaria, in Zachem, in Nicodemus, in Mary Magdalen, in the theefe at the right hand, in three thousand, whom Peter converted at one sermon, the patience, and long suffering of the Lord tended unto their salvation. Oh the deepenesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out!

Ionah. 3-4.

Psal. 95. 10.

Rom. II. 33.

The Reasons hercof are these, 1. Because the Lord neither destroyeth nor delighteth in the death of sinners. Have I any desire that the wicked should die, saith the Lord God? or shall he not live, if he returne from his wayes. And againe; as I live saith the Lord Gad, I desire not the death of the wicked, but that the wicked turne from his way, and live, turne you, turne you, from your evill wayes, for why will yee die, O ye house of Israel? doth not the Lord desire or delight in our death? yea for this cause doth he many times spare us, when most justly we deserve to die, it followeth, that the long-suffering of the Lord, tendeth unto our salvation, and that the Lord is patient towards us, to draw us unto repentance.

Reasons.

I
Ezek. 18. 23.
Ezek. 33. 11.

Object. But then how commeth it to passe, that so many perish.

Ob.

Answer. Because they abuse the patience and long-suffering of

Rom. 2. 5.

Heb. 3. 29.

Rom. 10. 21.

2

Rom. 2. 28.

How to know
if we love
God.How to
know if we
be effectually
called.

1 Ioh. 2. 5.

1 Ioh. 4. 21.

3

Of God despising the riches of his bountifullnesse, patience and long-suffering, not knowing that the bountifullnesse of God leadeth them unto repentance, after their hardnesse, and heart that cannot repent, heaping up, as a treasure, unto themselves wrath, against the day of wrath; and of the revelation of the iust judgement of God. To which purpose we may apply that of the Hebrewes, so we see that they could not enter in because of unbeliefe. God doth not forsake us, till wee forsake him, and when we forsake him, no wonder it is, though he forsake us, finding us still as he found Israel, of whom he saith, all the day long, have I stretched forth mine hand, unto a disobedient and gainsaying people. 2 Because we know that all things worke together for the best unto them that love God. Therefore even Gods patience and long-suffering tendeth unto our salvation, which is the end of our faith, the marke which we aime at, that summum bonum, wherein consisteth the true happinesse of a true Christian.

Quest. But how shall I know that I love God? that thereby I may know that his patience worketh for my good?

Ans. If thou doest not love God, thou art no true Christian, yea unworthy of that very name, as many of us are, but that thou mayest know whether thou lovest God, observe what followeth in the latter part of the verse, Even to them that are called of his purpose. By our effectual calling, wee may discern our love unto God: art thou effectually called of God? certaine it is, that thou doest love God?

Quest. But by what meanes shall I know whether I be effectually called?

Ans. By the fruits of this calling, as they have relation both to God, and our neighbour: He that keepeth his word, in him is the love of God perfect, indeed, and this Commandment have we of him, that he that loveth God, should love his brethren also. 3 Because if his patience and long-suffering did not tend unto our salvation, were not profitable unto us, he would not have bene thus patient and long-suffering to-wards

wards us, what other reason can be alledged of Gods patience and long-suffering? could he not have destroyed long ere this? he could easily, who should have withstood him? It is as easie with the Lord to destroy the whole world, as it was to make it, with a word he made it, and by the same he could instantly destroy it. As the pots are not able to resist the potter, no more are we to resist the Lord, though we should oppose our selves with all our might. He can doe whatsoever he willett: he is omnipotent, most wise, eternall, infinite, the Lord of hosts, the God of Armies, Whence it remaineth firme and evident, that Christians should account, beleeve, and assuredly perswade themselves, that the patience, and long-suffering of the Lord sendeth unto their salvation.

The uses hereof are threefold.

For Instruction, Behold the great admirable, and unspeakable, love of God towards mankind, he is patient, and long-suffering towards us, that wee may be saved, hee wearieth himselfe in waiting for our repentance, our destruction proceedeth not of him, but from our selves, hee hath waited these many yeeres for our conversion, yea for our sakes deferreth the execution of his wrath, unto wicked men.

Vse of Instruction.

For Reprehension, 1. Vnto those that murmur and grudge at Gods patience and long-suffering. 2. Vnto those which abuse the same.

Vse of Reprehension.

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Touching the former, diuerse there are which murmur and grudge against Gods patience and long-suffering, whereunto even Gods Children are incident, when manifold crosses and troubles doe sease upon them, then with Elias, they desire to die, so hard a thing it is to bridle our impatience in affliction, when we give place unto our owne wills and affections, wherein if God be pleased to crosse us, then with Ionah we take on, we wish in our heart to dye, It is better for me (saith hee) to die, then to live, he murmured at Gods patience towards Nineveh: when James and Iohn saw that the Samaritans would not receive Christ, they said, Lord, wilt thou that

Against those which murmur at Gods patience, 1 King. 19. 4.

Ionah. 4. 3.

we

Rom. 2. 5.

Heb. 3. 19.

Rom. 10. 21.

2

Rom. 8. 28.

How to know
if we love
God.How to
know if we
be effectually
called.

1 Ioh. 2. 5.

1 Ioh. 4. 21.

3

of God despising the riches of his bountifulnesse, patience and long-suffering, not knowing that the bountifulnesse of God leadeth them unto repentance, after their hardnesse, and heart that cannot repent, heaping up, as a treasure, unto themselves wrath, against the day of wrath; and of the revelation of the just judgement of God. To which purpose we may apply that of the Hebrewes, so we see that they could not enter in because of unbeliefe. God doth not forsake us, till wee forsake him, and when we forsake him, no wonder it is, though he forsake us, finding us still as he found Israel, of whom he saith, all the day long, have I stretched forth mine hand, unto a disobedient and gainsaying people. 2 Because we know that all things worke together for the best unto them that love God. Therefore even Gods patience and long-suffering tendeth unto our salvation, which is the end of our faith, the mark which we aime at, that summum bonum, wherein consisteth the true happinesse of a true Christian.

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wards

Ans. Doeſt not thou deſpile it? whoſoever breaketh the Lawes and Commandements of God, continuing in the ſame without repentance, not yeelding obedience unto the manifold admissions of Gods Word, he is a deſpiſer of the patience, and long-ſuffering of God. By this rule if we would trie and examine our ſelves, I ſuppoſe that all of us ſhould finde that we have abuſed the patience and long-ſuffering of God neglecting as well our duty towards God, comprehended in the firſt foure Commandements, as our duty towards our Neighbour, in the ſixe laſt. Though we would denie it, our workes doe cleerely prove it; and a tree is knowne by the fruites, would ſwearing, Idolatrie the profanation of Gods Sabbath, diſcord, malice, whoredome, drunkenneſſe, theft, covetouſneſſe, and the like. would thoſe ſinnes, I ſay be, ſo riſe if we did not abuſe the patience and long-ſuffering of God? no aſſuredly, thoſe ſinnes are the fruites of our abuſe of Gods patience, and contempt of his long ſuffering.

For Exhortation, 1. To expreſſe our thankfulneſſe unto God for his patience and long-ſuffering, whereof whatſoever we enjoy, whether ſpiritual or temporall, ſuch as health, wealth, the word preached, and the like, are undoubted fruites and effects. 2. Not to abuſe Gods patience, thereby taking more liberty and freedome to ſinne againſt God: the end of patience and long-ſuffering being to draw us to repentance. 3. To account Gods patience to tend unto our ſalvation, that we may ſtill make uſe of the ſame, but to reſiſt the Devils temptations, the worlds allurements, and the corruptions of our owne hearts. 4. To draw nigh unto God, whilſt God is thus patient and long-ſuffering towards us. Thus of the 1.

Concerning the 2 and 3, the confirmation of the forſaid duty from the conſent of the Apoſtle Paul, with a commendation of Paul, and his writings, both which may conveniently bee handled together. Even as our beloved brother Paul alſo, according to the wiſedome given unto him hath written unto you, as alſo in all his Epiſtles, ſpeaking in them of theſe things.

They

Who they are which deſpiſe the patience and long-ſuffering of God.

Uſe of Exhortation.

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The confirmation of the forſaid duty even as our beloved brother Paul according to the wiſedome given unto him, &c.

D. The Apostles consent & agree in their doctrine.

Reasons.

Vse 1.

2

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Gal. 1.8.9.

D. It is needfull that we should be instructed in these things which concerne our salvation.

They afford us diverse observations, which I will but a little more then name unto you.

1. The consent and agreement of the Apostles in their doctrine, Saint Paul spake of the same things whereof Saint Peter did, as by comparing their writings together may appear. And no wonder, for,

They had one Master, Christ Iesus, they were led by one and the selfe same spirit, even the holy Ghost, by whom all their writings were inspired. Their commission was one and the same, Goe yee, teach all nations. Both were appointed to bee the ambassadors of God unto the Church and both did faithfully discharge their ambassage.

Whence may be perceived, the truth of Gods word, and that God is the author of the same, seeing all the pen-men thereof agree in the same doctrine, yea that such as preach and teach any doctrine, repugnant unto the doctrine of the Apostles are not guided by the direction of Gods spirit, of which number, we may number Papists, Anabaptists, Familists, Arians, and the like, whose doctrine is for the most part repugnant to the doctrine of the Apostles. It were much better, that as Saint Peter and Saint Paul taught the same things, so according to their apostolicke doctrine, those would agree with us in the unitie of faith, yea and from hence we may learne also to reject every doctrine repugnant unto the doctrine of the Apostles, a counsell which Saint Paul gave unto the Galatians, but though that mee or an Angell from heaven, preach unto you otherwise then that yee have received, let him be accursed; as we said before, so said we againe, if any man preach to you otherwise, then that yee have received, let him be accursed.

2. How needfull it is, that we should be instructed in those things which concerne our salvation, The Apostles, Peter and Paul write unto them of the same things: what I could they finde no new matter to write unto them? no new invention, wherewith to acquaint them? no, they were led by the spirit of God, and so wrote such things, which would be most profitable unto their salvation.

Hence

Hence the *Ministers* of Gods word may learne, not so much to please men as to please God, not to seeke applausse unto themselves, by broaching abroad new *Doctrines*, repugnant unto the doctrine of the *Apostles*, but to insist in those points of doctrine which are agreeable unto the doctrine of the *Apostles*, and especially in those whereof people are most unwilling to heare, doe yeeld least obedience, eyther must swearing bee rooted out of the heart of the swearer by the preaching of the word, or else to preach of drunkennesse, covetousnesse or the like, tendereth not to his edification, etither must whoredome be by the word rooted out of the heart of the whoremonger, or else to preach unto him of covetousnesse, or the like is in vaine, yea people also may learne from hence to bridle their covetousnesse, being contented whilst they continue and goe on in the same sinnes, to heare the same things which make against their sinnes, both by their owne and other preachers.

3 That the same points of doctrine which are profitable unto one people, are profitable also unto another. As the *Apostle Paul* wrote of these things, unto those to whom *Peter* wrote, so he did also the like in his other *Epistle*, Some points I confesse may be at some times more needefull and convenient for some people, then for others, yet in the generall the same are profitable unto all.

Whence it followeth, that even the scriptures which were so long since written, and that unto others, are also needfull and profitable unto us, profitable for our instruction, admonition, correction, consolation and the like.

4. The humility of our *Apostle*, although he was one much respected by our *Saviour Christ*, in great estimation with the Church of God, by whose ministrie the Lord did convert thousands, yet he is not ashamed to confirme his doctrine by the doctrine of *Paul*; an *Apostle* of equall authority with himselfe. Thus *Daniel* was frequent in reading the *Prophet Jeremiah*, I *Daniel* (saith he) understood by bookes, the number of the yeeres, whereof the Lord had spoken unto *Jeremiah* the *Prophet*, that he would accomplish seventy yeeres in the deso-

Ysa.
1

2

D. The same points of doctrine which are profitable for one people are profitable also for another.

Ysa.

Obf. Peter not ashamed to read and alledge the writings of Paul.

Dan. 9. 2.

Use.

1

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Our Apostle
commendeth
Paul.
Gal. 2. 4.

Use.

Our beloved
brother, our
Apostles love
unto him.

Gal. 2. 11.

6

Use.

According to
the wisdom,
D. The Apostles
different
forme of writing
proceeded of Gods
Spirits,

lation of Iernusalem, though hee was an excellent Prophet yet he dayly encreased in knowledge, by reading the Scriptures. If the Pope were the true successors of Saint Peter, and led his life as Peter did, he would not preferre his owne decrees before the Scriptures, or hinder Gods people from the reading of the Scriptures. Yea if all Preachers were of Peters minde, they should not so much doate on their owne workes, despising the workes of others, yea disdaining to looke upon the same.

5 The wisdom and description of this our Apostle Paul belike by diverse was much discommended, as if his doctrine had not agreed with the doctrine of the other Apostles, and that by meanes of false brethren of whom Saint Paul himselfe speaketh: him our Apostle both commendeth and defendeth against their calumnies, An example worth the imitation both of people both of preachers and people. If wee observe any, wrongfully traduced and slandered, we ought so much as in us lyeth to free them from those false aspersions. But the contrary is in these our dayes more in use, we are ready to adde fuel to the fire, to incense, when wee should mitigate, accuse, when we should excuse, interpret all things unto the worst when we should interpret all things to the best.

6. The affection which our Apostle bare Saint Paul, implied in these words, our beloved brother Paul, brethren both by grace and calling. Betwene them two there had beene an hore contention, but the cause being Christs they were quickly reconciled, Peter no doubt both seeing and acknowledging his error.

Hence we may learne to bury in oblivion, all strife, emulation and contention, which hath at any time beene betwene us and others, as also to be kindly affectioned one towards another, preachers unto their people, people unto their preachers, whereby we might cover one anothers infirmities.

7. That the Apostles different forme and stile in writing, did not proceed of themselves, but of Gods spirit, who furnished them with such measure of wisdom, as pleased him;

Gods

Gods Spirit gave them wisdom, both what to write, and how to write, bestowing upon them divers gifts, as he himselfe pleased.

8 That it may probably be conjectured that the Apostle Paul was another of the Epistle to the Hebrewes, here meant by our Apostle. For if this Epistle of Peter was directed unto the Hebrewes (as some thinke) then Paul cyther wrote that to them, or some other now lost, but that his Epistle was lost, is not likely, therefore most like it is, that that to the Hebrewes is it.

9 That the Epistles of Paul, were written before this of Peter, a wonderfull worke of God, he that was last converted doth even exceede in labour and painefulnesse, now writing unto one people, then unto another, and that to gaine them unto Christ Iesus, he was as a skilfull Merchant, redeeming the time which he had spent, as formerly he was painefull and laborious in drawing men from Christ, so now he is much more laborious in gaining men unto Christ, in converting the from their evill wayes, to turne unto the Lord. Thus of the 2. and 3. part.

10 Concerning the 4. Our Apostles judgement touching the writings of Paul, together with the unlearned and unstable their abuse of the same. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures unto their owne destruction. The meaning whereof is this, that amongst those things which are written of Paul, divers are high and profound, hard to be understood, yet not in regard of themselves, but by reason of us, which cannot of our selves attaine unto the knowledge of them, which therefore such as are unlearned & unstable wrest unto their owne destruction, as they doe also other Scriptures.

Hence divers things may be observed.

1 That all such as would reape benefit by the Scriptures must labour and endeavour for a true sanctified knowledge, whereby they may dive into the very deepest mysteries of the same, as that of the Trinity, of the Incarnation of Christ, of the day of judgement, and the like, yea wee must pray unto God that he

Of S. Paul by likelihood
author of the
Epistle to the
Hebrewes.

Of Pauls Epistles written
before these of
Peter.

Our Apostles
judgement as
bout Pauls
writings with
the unlearneds
abuse of them
in which are
some things
hard to be un-
derstood, &c.

D. Such as
would profit
by the Scrip-
tures must
have a sancti-
fied use of
them.

D. Such as wrest the Scriptures are either ignorant or unstable, or both.

D. That Scriptures are then wrested when they are made to prove every thing, to confirm every error.

D. The ignorant & unstable offer violence unto the whole scriptures.

D. Such as pervert the scripture, wrest them, unto their owne destruction.

The scriptures are not so obscure, but that they may be understood of the faithfull.

would be pleased to bestow upon us his Spirit whereby wee may understand the same.

2 That such as wrest and pervert the Scriptures, are either ignorant or unstable, or both ignorant and unstable. Some are ignorant, others are learned, yet unstable, others both ignorant and unstable, such are Papists, Anabaptists, separatists, and the like.

3 That the Scriptures are then wrested and perverted, when they are made as a nose of waxe to turne every way, to prove every thing though never so erroneous, if a Remonstrant alledge Scriptures to prove that the elect may fall away totally and finally, he perverteth the Scripture; If a Papist alledge Scripture for the defence of purgatory, invocation of Saints, and the like, he perverteth the Scriptures; If an Arian alledge Scripture to prove, that Christ is not true God, or the Jewes, that the Messiah is not come, they pervert Scripture; because all those opinions are erroneous, contrary unto the truth of Gods word.

4 That such as are ignorant and unstable doe not onely wrest and pervert some few places in Paul; but also offer violence unto the other Scriptures, as if every Scripture served their turne.

5 That such as pervert the Scriptures, wrest them upon their owne destruction, that which most pleaseth them; turneth most unto their displeasure. God at the great day shall call them to an account, all the curses, and plagues mentioned in the Scriptures shall cease upon them, as both adding unto, and taking from the word of God.

But leaving those, consider we for the present this one question, whether the Scripture be so obscure, that it cannot be understood by the faithfull, yea even in those things which are needefull to salvation, though it be diligently & devoutly read by them; or whether it be not so plaine, that it may be understood by the faithfull; we affirme it, the Papists deny it.

That it is so plaine, as that it may be understood of all such as are endowed with the Spirit of God, which seriously and devoutly read the same. especially in those things which are needefull

needefull unto our salvation, and pertain unto true piety, may be proved by these reasons. 1 Because the word of the Lord is pure, a light unto our feet, and a lantern unto our paths, which giveth light to our eyes, and to the simple sharpenesse of wit, and to the childe knowledge and discretion; a light that shineth in a dark place, That which in it selfe is cleare, cannot be said to be obscure, but the Scripture is in it selfe cleare, and if it be hid, it is hid to them who are lost, in whom the God of this world hath blinded their minds. Therefore cannot be sayd to be obscure. 2 Because if the Scriptures were so obscure, that they could not be fruitfully read of Gods people, then the Spirit of God eyther could not write plainly or would not, but both thole are absurd, the former arguing impotencie, the latter being against the end why they were written. 3 Because else in vaine are we willed to enquire to the Law and to the Testimonie, and to search the Scriptures. 4 Because else it would follow that God did speake some things, which he would not have to be understood. 5 Because all Scripture is profitable for doctrine, for reproofe, for correction, for instruction in righteousness. 6 Because else the word of God, were not the word of truth, for S. Paul saith, he that is spiritual, discerneth all things, and S. John saith, but yee have an oymment from that holy one, and know all things, and I have not written unto you, because yee know not the truth, but because yee know it. True it is that in sundry respects the Scriptures may be sayd to be hard, as 1 in regard of the matter, many profound, and deepe mysteries being contained therein, which David calleth wondrous things. 2 In regard of the manner of writing, manie abstruse phrases, divers hebraismes, sundry metaphors, and the like, being therein. 3 In regard of the persons who heare or reade the Scriptures, for the most part are naturall men, which therefore cannot perceive them. 4 In regard of the manner of searching, many carelesly and cursorialy reading the same, when as the promise of finding is made to those who seeke as for gold; and search as for treasures. Neyther hath God thus ordered them without just and weighty reasons, such as to declare unto man his naturall

I
Psal. 19. 1.
Psal. 119.
105.
Psal. 19. 8.
Pro 1. 4.
2 Pet. 1. 19.
3 Cor. 4. 3.

2

3
Isa. 8. 20.
John 5. 39.

4

5

2 Tim. 3. 16.

6

1 Cor. 2. 15.

In what respects the scripture may be said to be hard.

I
Psal. 119. 18.
2
3
1 Cor. 2. 14.

4
Pro. 2. 4. 5.
Why they are so hard.

I

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blindnesse, and to suppress all selfconceits, to keepe holy things from bags and dogs, and so to make a difference between the children of the kingdome, and the wicked, to maintaine the divine ordinance of preaching and expounding the Scriptures; to raise up in us an appetite after the word, and an high esteeme of it, and to keepe us from loathing it; to stirre us up diligently to study and search the Scriptures, and carefully to use the meanes whereby we may finde out the hidden treasure in it, finally to make us to call upon him, who is the author of the Scriptures, to give unto us the spirit of revelation, and not to heare or reade the word, without faithfull and earnest prayer; yet notwithstanding for the most part it is so perspicuous, as with great profit and to good edification it may be read and heard, even of the simple and unlearned, yea all the fundamentall points of Christian religion necessary to salvation, are so cleerely and plainly set downe, as that the humble and obedient heart may distinctly without wavering and gaine saying conceive and beleve them. In respect of it's perspicuity it's not unjustly compared to a Foard, over which a lambe may wade, as in regard of it's difficultie to a Sea in which an Elephant may swimme.

Greg. Epist. ad
Leand.

Vse.

Thus, seeing the Scriptures are so plaine, as that they may be understood, let us search them, peruse them, be diligent in them, lest perverting or wresting them, they turne unto our destruction.

Vers. 17. Yee therefore beloved, seeing yee know these things before, beware lest yee also being led away with the error of the wicked, fall from your owne stedfastnesse.

18. But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ, to him be glory both now and for ever. Amen.

The fourth
use of the pre-
ceding do-
ctrine (con-
taining also
the epitome
of the whole
Epistle with
the

These verses containe the fourth and last use of the preceding doctrine of the day of judgement, which is, unto watchfulnesse, perseverance, the growth in grace, and in the knowledge of the Lord and Saviour Iesus Christ, which also comprehendeth

hendeth the *summe* or *Epitome* of the whole *Epistle*, and containeth the *epilogue* and *conclusion* of the same. *Yee* therefore beloved, seeing *ye* know these things before, that is, seeing *ye* are instructed and admonished that *Christ* the *Iudge* of the world will come, that false teachers shall arise, which privily will bring in damnable heresies, and thereby bring upon themselves swift destruction; beware lest *ye* also being led away with the error of the wicked, fall from your owne stedfastnesse, that is, be watchfull, be careful, take heed unto your selves, lest *ye* be seduced by false teachers, and so become backsliders from *Christ*s truth, and your *Christian* profession, and that *ye* may be the better able to stand, and resist all their seducements, grow in grace, and in knowledge of our Lord and Saviour *Iesus Christ*, get knowledge, faith piety, together, with other spirituall gifts, endeavouring daily to increase in the same, that thus *Christ* may be both glorified of us here, & hereafter, so whom glory is due, both now in this life, and for ever in the life to come, whereunto all should give their assent, saying, Amen. They may be fitly tearmed a remedy against *Apostasie*, or meanes to be used that we may not fall away. Wherein foure things are set downe. 1 An exhortation, beware lest *ye* also being led away with the error of the wicked, fall from your owne stedfastnesse. 2 The reason of the exhortation, seeing *ye* know these things before. 3 The meanes whereby to performe the foresayd duty, but grow in grace, and in the knowledge of our Lord and Saviour *Iesus Christ*. 4 The close or shutting up of the whole *Epistle*, to him be glory both now and for ever, Amen.

Concerning the 1. The exhortation, beware lest *ye* also being led away with the error of the wicked, fall from your owne stedfastnesse, divers things might be observed.

I That there are a great many which doe fall away from their *Christian* profession. This is implied in the word also, beware lest *ye* also fall from your owne stedfastnesse, as if he should have sayd, although that others suffer themselves to be seduced, and so fall away, yet be *ye* watchfull over your selves, that *ye* may not be like unto them, of this number

Conclusion of the same. Being unto watchfulnesse, perseverancie, the growth in grace, &c.

Four parts.

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3
4

The exhortation beware lest *ye* also, &c.

D. There are a great many which fall away from their *Christian* profession.

were Demas and Judas, Hymenaeus, and Alexander, and thousands in these our dayes, which seeming to be starres fixed in the firmament of God, fall away from their profession. Of those there are some, which fall away totally and finally, being meere reprobates, others which doe fall away, but in part onely, and for a time, who are even Gods children; who differing from the former, doe neyther wholly, nor finally fall away from their profession, and practise of religion.

D. The falls of others should make us more careful of our selves.
1 Cor. 10. 12.

Falsis quomodo faciant aliena pericula cavendum.

Beware.
D. It is exceeding hard and difficult to goe on and persevere in the course of godlinesse.

Phil. 1. 12.

D. The ungodly by their erroneous doctrine endeavour to withdraw men and women from the truth of God.

2 That the falls of others, should incite and provoke us to be more careful of our owne standing, others have beene seduced by false teachers, beware lest ye also (saith our Apostle) being led away with the error of the wicked, fall from your owne steadfastnesse. This S. Paul confirmeth. Wherefore let him that thinketh he standeth, take heed lest he fall. All these things (saith he) happened unto them for ensamples, and they are written for our admonition, are not we as much in danger as others? as fraile and weak, as others? as naturally subject unto Apostasie, as others? doe others fall away into poperie, atheisme, prophanenes, and the like, and have not we great reason to feare our selves? happie are they whom other mens harmes doe make to beware.

3 That it is exceeding hard and difficult to goe on and persevere in the course of godlinesse, which is implied in the word beware, for if there were no danger, nor feare of falling away, this caveat were superfluous. This is cleare by those many pulbacks, which we meete withall in our journey towards heaven, the devell, the world, the flesh, every lust, every sinne; every corruption, drunkennesse, pride, vaine glory, covetousnesse, whoredome, and the like. Oh if we did but duly consider those things, that so according to S. Pauls counsell wee might worke out our salvation with feare and trembling.

4. That wicked men by their hereticall and erroneous doctrine endeavour to withdraw men & women from the truth of God, a point so evident, as that it needeth no prooffe. Baals Priests did not more importune Baal to heare them, then Jesuits, seminario Priests, and such others doe that wee may

may give care unto their doctrine, would God we were as deaf towards their doctrine, as Baal was at the cries of his Priests! Oh how many are daily led away by them, even as sheep unto the slaughter! Oh how busie those ungodly, lawlesse, and irreligious persons are (as the originall word signifieth) to infect and insinuate simple soules. Of this sort are they which crepe into houses, and leade captive sillie women laden with sinne, led away with divers lusts.

2 Tim. 3. 6.

Quest. But how are backsliders drawn away from their former profession.

Ans. By lawlesse and irreligious Teachers.

Quest. What meanes doe those lawlesse and irreligious teachers use?

Ans. Hereticall and erroneous doctrine.

Quest. What effect doth their erroneous doctrine worke in their hearts.

Ans. It leadeth them away, it changeth and altereth their judgement and understanding.

Quest. What is the effect of their leading away.

Ans. They fall from their owne stedfastnesse, from all those graces and good things, which formerly they seemed to have. Those are the endeavours, the end and ayme of false Teachers in uttering their erroneous and pernicious doctrine, so that we are to esteeme such as lawlesse and irreligious rebels.

That such as suffer themselves to be intangled and seduced by false teachers, will at the length fall from their owne stedfastnesse, forsake their profession, and seeming practise of goodnesse; histories are plentifull in examples, we may reade of many which having bragged and boasted much of their perseverance, within a while after, have become changelings and turnecoats, through the seducing incitements of false teachers. It's not more to be wondered at when such as beare companie with false teachers, giving care unto their Syren songs, are entangled by them, then for him that handleth pitch to be defiled therewith, for him that carryeth fire in his bosome, to be burnt therewith.

D. Such as suffer themselves to be entangled by false teachers will at length fall from their owne stedfastnesse.

But beleeving these, consider we onely from hence this

D. Christians should endeavour to goe on in the course of godlinesse, carefully avoiding to be withdrawn therefrom.
Eph. 5. 15.
Eph. 5. 8.
Phil. 2. 12.
Ibid. 15.
Col. 2. 6. 7. 8.

2 Thess. 2. 15.

1 Tim. 1. 18.

1 Tim. 4. 8.

Reasons.

1

2

The happiness of such as persevere.

this one doctrine arising from the whole, that

Christians should labour and endeavour to goe on in the course of godlinesse, to persevere in their profession, and practise of true christianity, carefully avoiding all hereticks, and heresies which might withdraw them from the same. This is to walke circumspectly, not as fooles, but as wise, This is to walke as children of light, herunto S. Paul exhorteth us, worke out your owne salvation with feare and trembling, And againe, that yee may be blamelesse and harmelesse, the Sonnes of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life. Thus unto the Colossians, as ye have therefore received Christ Iesus the Lord, so walke in him, rooted and built up in him, and stablished in the faith, as yee have beene taught, abounding therein with thanksgiving; beware lest any man spoile you through Philosophie and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Thus unto the Thessalonians: therefore brethren, stand fast, and hold the traditions, which ye have beene taught, whether by word or our Epistle, So unto Timothy, this charge I commit unto thee Sonne Timothy, according to the prophecies which went before of thee, that thou by them, mightest warre a good warfare, holding faith and a good conscience. Thus he himselfe did. I have fought a good fight; I have finished my course; I have kept the faith, henceforth there is layd up for me a crowne of righteousness, which the Lord the righteous Judge shall give me at that day. Our Christian course of life is compared unto a warfare, unto a journey, unto a service, unto the Sunne, to signifie our daily progresse and continuance therein.

The Reasons hereof are these two. 1 The happie, comfortable and blessed condition of such as goe on in the course of godlines. 2 The woefull & miserable estate of such as fall away.

Touching the former, the estate of such as doe continue and goe on in the course of godlinesse is most joyfull and comfortable, they are in an happie and blessed condition, and that both as they are here in this life, and as they shall be hereafter

after in the life to come. In this life. 1 Because hereby they approve themselves to be the children of God. Our Saviour affirmeth it, if ye continue in my word, then are ye my Disciples indeed; it being the note of a righteous man to hold on his way. 2 Because they are in the favour of God, great cour- tiers with him, and can obtaine of him any thing that shall be profitable for them. Our Saviour avouching it, If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done unto you. 3 Because they are fruit- full in good workes, he that abideth in me (saith our Saviour) and I in him, the same bringeth forth much fruite. 4 Be- cause they may assure themselves of Salvation, according to that of our Saviour, but he that shall indure unto the end, the same shall be saved, and of S. Iohn, be thou faithfull unto death, and I will give thee the crowne of life. And againe, he that overcommeth shall not be hurt of the second death. And a- gaine, he that overcommeth the same shall be clothed in white raiment, and I will not blot out his name out of the booke of life; but I will confesse his name before my father, and before his Angels. This comforted S. Paul, I have fought a good fight, I have finished my course, I have kept the faith, hence forth there is layd up for me a crowne of righteousness which the Lord the righteous Iudge shall give me at that day. Thus of the estate in this life.

In the life to come, they shall enjoy a true and reall posses- sion of all those things which now they beleve, and for which they doe waite. They shall obtaine the end of their faith, they shall attaine the crowne of glory, they shall become Citizens of the new Ierusalem, they shall bee bathed in those rivers of pleasures which are at the right hand of God, they shall bee freed from all those things, which may either trouble their bodies, or disquiet their minds. They shall alwayes enjoy the sweet fellowship of God, the Father, the Sonne, and the holy Ghost, the blessed Angels, and glorified Saints, They shall endure world without end; living the life everla- sting.

Toucking the latter, the estate of such as doe not continue,

In this life,
1

*Ioh. 8. 31.
Ioh. 17. 9.*
2

Ioh. 15. 7.
3

Ioh. 15. 5.
4

Mat. 24. 13:

Reu. 2. 10. 11.

*Reu. 3. 5.
1 Tim. 4. 8.*

In the life to come...

The miserie
of backsliders.Heb. 10. 38.
39.Vse of Instru-
ction.Vse of Repre-
hension.

1

2

3

Vse of Exhorta-
tion.The reason of
the exhortati-
on, seeing you
know these
things before

is woefull and miserable, miserable in this life, much more in the life to come, If any man draw backe, my soule shall have no pleasure in him, They draw backe to perdition. From them shall be taken away even those things which they seemed to have, the reward of their Apostacie shall bee death and everlasting condemnation.

Both those I say, should incite and provoke us to continue and goe on in the course of godlinesse, that we may enjoy the happinesse of the former, avoide the infortunate condicon of the latter.

The uses hereof are threefold.

For Instruction, It's not enough to begin well, unlesse wee doe continue, enough to lay the foundation, unlesse we build thereupon, to enter into the way of Christianitie, unlesse wee proceed in our journey. Either must we continue firme and stedfast in the truth of God, or else wee shall never inherite the Kingdome of heaven. It's in vaine for thee to come to Church, heare the word, performe outward workes of piety, unlesse thou continnest therein.

For Reprehension, 1. Vnto those which have not as yet begun to make any conscience of their ungodlinesse. 2 Vnto those which doe daily, both in their judgement and in their practise fall away. 3 Vnto those which use the society and fellowship of false teachers, giving care unto their errors, applauding and esteeming the same.

For Exhortation, Endeavour and labour to persevere and continue in the truth of God. Fall not away from your owne stedfastnesse, lose not your reward, deprive not your selves of the price of your high calling, draw not upon your selves Gods heavy wrath, and indignation, for this cause beware, lest yee be led away with the error of the wicked, take heed that yee be not seduced by false teachers, too too frequent in every place in these our dayes. Thus of the first.

Concerning the 2. The Reason of the Exhortation, Seeing yee know these things before, that is, seeing I have admonished and warned you, that the day of the Lord will come, wherein every

every man shall be called to an account; that false teachers shall arise, which privily will bring in damnable heresie, that many shall be deceived in them, seduced by them, led away with the error of those lawlesse and wicked persons, that those which either seduce others, or are seduced themselves, bring upon themselves swift destruction, seeing I say, I have warned you of these things, and yee know them, yee must therefore beware lest being led away with the error of the wicked, yee fall from your own steadfastnesse.

The observation arising from hence, is this, that

The admonitions and warnings of Gods word, should provoke us unto perseverance in the course of godlinesse, which being for this end published, doe leave us unexcusable if wee make not this gracious use of the same.

Wherefore I doe exhort you all in the feare of God, duely to consider the admonitions and warnings of Gods word, together with the end of their registering, that so finding them to be written for our instruction, upon whom the ends of the world are come, we may to continue in them, that being directed by them, we may persevere and continue in the truth of God. Thus of the second.

Concerning the 3, The meanes whereby we may performe the foresaid duty, yeeld obedience unto our Apostles exhortation, by growing in grace, and in the knowledge of our Lord and Saviour Iesu Christ, without which we cannot continue by which we may persevere. Such as grow in grace and in the knowledge of Christ, doe continue, such as doe not thus increase, doe dayly decrease, such as doe not thus goe forward, they doe dayly goe backward, falling away from their own steadfastnesse.

The observations arising from hence are two.

The first is this, that

Gods grace is the chiefe and especiall meanes to keepe us from Apostasie. The Apostle to the Hebrewes proveth it, bee not carried about with diverse and strange doctrines (saith hee) for it is a good thing, that the heart be established with grace. The Lords speech unto Saint Paul implieth so much; my grace

D. The admonitions and warnings of Gods Word should incite us unto perseverance in the course of godlinesse.

Vjs.

The meanes whereby to performe the foresaid duty, growing in grace and knowledge of Christ.

D. Gods grace the especiall meanes to keepe us from Apostasie.

Heb 13.9.
2 Cor. 12.9.
2 Tim. 2.1.

2 Tim. 2.1.

Vse.

1

2

3

D. Christians
must dayly
grow in grace
and in the
knowledge of
our Lord and
Saviour Iesus
Christ.

1 Cor. 15.58.

Eph. 4.15.

Phil. 1.9.

Col. 1.9.

1 Theff. 4.1.

Pro. 4.18.
Job. 17.9.

is sufficient for thee. Hence doth Saint Paul will Tim to be strong in the grace that is in Christ Iesus; grow strengthening our weaknesse, stablishing our unsetlednes. Hence it followeth.

1. That it's no wonder though men of knowledge fall as if they want grace.

2. That we must be truly thankful for grace.

3. That as we desire to stand, so wee must endeavour to grace, to obtaine which we cannot take too much paine. 1 of the first. The second is this, that

Christians must daily grow in grace, and in the knowledge of our Lord and Saviour Christ Iesus; the former comprehendeth all spirituall gifts, stiled here, grace, as being freely stowed upon us of God, the latter in speciall, a sound, substantiall, sanctified, and experimentall knowledge of Christ. In both those Christians must increase and grow, that they may be furthered in their perseverance. This S. Paul saith, Therefore my beloved brethren be ye steadfast, unmovable, alwayes abounding in the worke of the Lord, for as much as ye know your labour is not in vaine in the Lord, and as ye grow up into him in all things, which is the head, even Christ from whom the whole body fitly joyned together, and compacted by that which every joyn supplyeth, according to the effect of all working in the measure of every part, maketh increase the body, unto the edifying of it selfe in love, And as thus I pray, that your love may abound yet more and more in knowledge, and in all judgement, for this cause he did cease to pray for the Colossians, that they might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that they might walke worthy of the Lord, unto all pleasing, being fruitful in every good worke and increasing in the knowledge of God. Hereunto exhorteth the Thessalonians. Furthermore then wee be ye brethren, and exhort you by the Lord Iesus, that as ye have received of us, how ye ought to walke, and to please God, so ye would abound more and more, The path of the just must be as the shining light, that shineth more and more

to the perfect day. If we be of cleane hands we must be stronger and stronger. we must be as Ezekiels waters, which were first to the ankles, then to the loines, then a river that he could not passe over: we are runners and so must hold on in our spirituall race, so running that we may obtaine; the corne groweth on by degrees unto the harvest, so must we. The tree planted by the Rivers of waters is fruisfull, so must we be as wicked men and seducers waxe worse and worse, deceiving and being deceived, so must we grow better and better. We must walke from strength to strength, we must flourish like a Palme tree; and grow like a Cedar in Lebanon, we must as new borne babes daily grow more and more. Its not enough for us to have grace, unlesse also wee grow therein.

Quest. But wherein must we grow?

Ans. Generally in all the gifts and graces of Gods Spirit, as wicked men doe in some measure grow in every sinne, more particularly we must grow,

1 In faith, getting that perfect which is lacking in our faith, praying still with the Apostles, Lord increase our faith, growing both in the assurance of this grace, and exercise of the same.

2 In love one towards another, of which the Apostle speaketh, and the Lord make you to increase and abound in love, one towards another, and towards all men, even as we doe towards you.

3 In mercifulnesse towards others. Therefore as ye abound in every thing; in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also; And againe, being enriched in every thing to all bonafitnes, which causeth us through us, thanksgiving to God.

4 In patience, meekenesse, and lowlinesse of minde. But let patience have her perfect worke, that ye may be perfect and intire, wanting nothing.

5 In prayer and thanksgiving. praying alwayes with all prayer and supplication of the Sprit, and watching thereunto with all perseverance, and supplication for all Saints

Ezek. 47. 3.
4. 5.

1 Cor. 9. 24

Simil.

2 Tim. 3. 13.

Psal. 84. 7.

Psal. 92. 12.

1 Pet. 2. 2.

We must grow generally in all graces. Particularly in faith.

1 Thess. 3. 10.
Luc. 17. 5.

In love.
1 Thess. 3. 12.

In mercifulnesse.
2 Cor. 8. 7.
2 Cor. 9. 11.

In patience.
Iam. 1. 4.

In prayer and thanksgiving.
Eph. 6. 18.
1 Thess. 5. 17.
18.

pray-

In the con-
tempt of this
world, &c.

Reasons.

1
Mat. 23. 13.

2
Luc. 11. 23.

3
4

5
6
Pro. 4. 18.

Quest.

Ans.

Let of grace.

1
2
3
4
5
6
7
8

praying without ceasing, and in every thing giving, thanks.

6 In the contempt of this world, in the reverend use of Gods ordinances, in attendance, in diligence, in the power and practise of godliness, in the knowledge of our Lord and Saviour Christ Jesus, in those graces, which are most contrary unto our owne corruptions.

The Reasons hereof are divers. 1 Because for this end we have grace. 2. Because God hath appointed us to attain unto more and more. 3 Because else we cannot persevere in the truth of godliness, for if we do not grow in grace, we shall decline therefrom, according to that of our Saviour, he that gathereth not, scattereth. 4 Because else we cannot approve ourselves to be truly regenerate; truly to love either God, or grace. 5 Because else God will withdraw from us, the very means of grace, depriving us of the same, as being unworthy thereof. 6 Because growth in grace is a note of the truth of grace, But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Quest. What must we doe, that we may grow in grace, and in the knowledge of Christ?

Ans. 1 We must avoyd all those things which hinder our growth. 2 We must use all those means, which may further the same.

Touching the former, there are divers things, which hinder our growth in grace, and in the knowledge of Christ, as namely. 1 Want of courage in resisting the temptations of the Devil. 2 The love of this false world. 3 The love, liking, and continuance, in any one particular sinne. 4 The neglect of hearing, reading, praying, and the other means of grace. 5 Familiarity with prophane persons. 6 Hypocrisie. 7 Spirituall pride, headstrong passions and affections, a vaine glorious selfe conceitednesse of our owne worth, grace and goodness, whereunto may bee added contention and discord, together with carelesnesse in the performing of holy duties.

Tou-

Touching the *later*; There are also *divers* things which further this growth, as namely. 1 A constant use of the meanes of grace, such as are the preaching of the word, reading, meditation, conference, prayer, the sanctification of the Sabbath, and such other, As new borne babes (saith Saint Peter) desire the sincere milke of the word, that yee may grow thereby, for this cause we must endeavour to be planted by the rivers of waters, even settled in those places where the word of God is plentifully preached: children that have good appetites feede well, and grow accordingly, so shall we, hungering after Gods word. 2 A constant depending on God in the use of the meanes, by whose blessing alone, it becommeth foode unto our soules, whereby wee grow and increase. 3 A constant and daily exercise of those gifts and graces already bestowed upon us, not being weary in well doing. 4 Humility, God giveth grace to the humble, as the raine descended upon the valley. 5 A diligent endeavour and seeking for grace. 6 Communion with Christ Iesus. 7 An unsained and fervent love of grace.

Quest. But how shall we know whether or not wee grow in grace and in the knowledge of Christ?

Answ. We may know our growth by divers signes. 1 By our love of grace and knowledge. 2 By our endeavour after them. 3 By our estimation of the meanes wherby to attaine them. 4 By our conscionable use of those meanes. 5 By the effect of the same, humility, sobriety, the feare of God, love of our neighbours, hatred of this world, abstinence from sinne, firmness and soliditie in faith, a change and alteration from our former course of life and conversation. Besides, whether (as Davids house waxed stronger and stronger, and Sauls weaker and weaker) doth grace overcome nature or not, vertue vanquish vice? whether art thou not stronger in faith, prayer, love, and the like, then heretofore thou hast beene? Whether thou art not more carefull to avoyd sinne, more desirous to vanquish thy corruptions, more carelesse of the things of this world, with assured conscience, casting thy selfe on God? those

Furtherances
of grace.

1

1 Pet. 2. 2.

2

1 Cor. 3. 6.

3

4

1 am. 4. 7.

5

Col. 2. 19.

6

7

Signes of the
growth in
grace.

1

2

3

4

5

6

2 Sam. 3. 1.

also

Ob.

also being signes of the growth in grace.

Object. But may some say, sure I have not growne in grace, and in the knowledge of Christ Iesus, I made as great shew formerly as I doe now, &c.

Sol.

Answer. If thou art an hypocrite, thou hast indeed no growth in grace, nay, no grace at all; if a true childe of God, let the suspicion of thy not growing, move thee the more to grow, yet may thy suspicion be false, nothing else but thine owne conceits, for as the corne growes, we know not how, so doe Gods Children.

Vse of Repre-
hension.

The uses hereof are partly for reprehension, partly for exhortation.

1
Iob. 21. 14.

For Reprehension, 1. Vnto those which have no desire of grace, no love unto knowledge, which say unto God, depart from us, we desire not the knowledge of thy wayes.

2

2. Vnto those which thinke they make a great progresse in Christianity, if they make some outward shew, though

3

in the meane time they doe quickly fall away from the same.

4

3 Vnto those which are slothfull, lazie, wearie in well-doing. 4 Vnto those which speake against grace and knowledge, persecuting such as have them, and seeking to deprive others of the meanes whereby to attaine them, even the preaching of Gods Word, the holy scriptures, in a knowne tongue, and the like.

5

2 Chr. 28. 12.

5 Vnto those which with Abaz, grow worse and worse, growing headstrong in every sinne, growing more obstinate in drunkenesse, whoredome, swearing and the like, of which ministers should admonish them, and for which magistrates should punish them, lest Gods judgements scale on us all. 6 Vnto those which strive to grow, but not in grace, it may bee in goods, in greatnesse, in estimation with the men of this world, and the like.

Vse of Exhortation.

1
King. 20. 11. 3
Iosh. 10. 13.
Psal. 19. 5.

For Exhortation, 1 Let us trie whether or not wee grow in grace: true grace is not as Hezekiahs sunne, which went backward, or Iosuaes which stood still, but as the Sunne mentioned by David, which is as a bride grooms comming out of his chamber, and rejoyceth as a strong man to runne

true, all grow, but in their kinde, there is great difference betweene the growth of the godly and of the ungodly.

1 The growth of Gods children is naturall, in every part, with understanding, and the like, both outward and inward, the wicked monstrous, onely in some part, as in knowledge, and the like, 2 True grace bringeth forth humility as in the poore Publican, whereas the wicked are vaine glorious and proud, as Iehu, and the proud Pharisee. 3 The growth of grace is universall, yeelding assent and obedience unto all Gods Commandements, as it was in David, who said, therefore I esteeme all thy precepts, and I hate every false way. In the wicked it is not so, as the examples of Herod and Iehu prove, who yeeldeth in some things but not in others. 4 It is persevering, it goeth on, and increaseth unto perfection, whereas wicked men, though for a time they seeme to grow, yet at the length they decrease, they fall away.

2 Let us make conscience of this duty, The Israelits would have returned unto Egypt, so let not us unto sinne. The extortioner, Usurer, worldling, and such like cormorants greeve much, if they grow not yearly in wealth, if their rents and revenues doe not increase, how much more we, if we grow not in grace. Oh that we would strive dayly to grow! that we might not come behind worldlings in our diligence, but be more eager to grow in grace, than they are to grow in goods, that our faith now as a sparkle, as a drop, as a graine of mustard seed, might increase into a flame, an ocean, an exceeding great tree, so our other graces grow more and more. Thus of the 3.

Concerning the 4. The close or shutting up of the whole Epistle, to him be glory, both now and for ever; Amen. Whence note. 1 That majestic, power, dominion, and glory, are to be ascribed to Christ Iesus, the Sonne of God, both God and man in one person. 2 That as Christ is now glorified of Christians in the Church militant, so he is, and shall be hereafter for ever in the Church triumphant, we must not defraude him of his due here, as he shall not be defrauded of it hereafter. Glory

L I

Differences
betweene the
godly and un-
godly in their
growth.

I

2

Luc. 18. 11,
13.

2 King. 10.
16.

3

Psalme 119.
128.

4

2

Similit.

The close or
shutting up of
the Epistle, to
him be glory
&c.

D. Majesty,
power, domi-
nion and glo-
ry are now to
be ascribed to
Christ.

IS

D. A. shall
now be shall
be glorified
forever.

Vse.

is his; glory here requires to be ascribed to him; glory must be given unto him by all that would be glorified. This exercise must now be begun of us in this life, as it shall be our continuall exercise in the life to come, whereunto we must willingly yield our consent and approbation, both inward and outward.

Thus having expounded these Epistles of St. Peter, not more needfull for those in his dayes, than for these in ours, I conclude with the very words of my Text, which are an abridgement or epitome of the whole, yee therefore beloved, seeing ye know these things before, beware lest yee also being led away with the error of the wicked, fall from your own steadfastnesse. But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him be glory both now and for ever. Amen.

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FINIS.

Andreas

Johr gilla

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